

令和4年度入学者選抜試験問題

人文社会科学部
地域教育文化学部
医学部

外国語

(英語)

前期日程

注意事項

- 1 試験開始の合図があるまで、この問題冊子の中を見てはいけません。
- 2 この問題冊子の本文は1ページから6ページまでです。
- 3 試験中に問題冊子の印刷不鮮明・落丁・乱丁、解答用紙の汚れなどに気が付いた場合は、手を挙げて監督者に知らせてください。
- 4 監督者の指示にしたがって、解答用紙に学部名と大学受験番号を正しく記入してください。
大学受験番号が正しく記入されていない場合は、採点されないことがあります。
- 5 問題冊子のほかに、解答用紙2枚、下書き用紙1枚を配付してあります。
- 6 試験終了後、問題冊子と下書き用紙は持ち帰ってください。

次のページから問題冊子の本文が始まります。

I Read the text and answer Q1 - Q6.

A A careless remark here, a thoughtless comment there, none meant to hurt anyone's feelings, but revealing of certain attitudes, and still painful to the person on the receiving end. These are 'microaggressions'. More specifically, microaggression refers to an unconscious but offensive* comment or an unintentionally condescending* attitude toward a certain gender or minority, whether ethnic, sexual or otherwise. Why do microaggressions occur? How should we deal with them? Here, I would like to share some of my own experiences with you. I am a third-generation Korean resident of Japan, or a *Zainichi*. I have South Korean citizenship, but was born and raised here in Japan. I speak Japanese at home, and attended ordinary Japanese schools, all the way from elementary school to university. I have always used my real name instead of a Japanese name, as some *Zainichi* do, because my parents wanted me to treasure my roots. And so, I have adjusted to Japanese society while at the same time treasuring my family's origins on the Korean Peninsula. This is the life I have chosen.

B When I exchange business cards and greetings with other people, some tell me, "Your Japanese is so good" or "How long have you been in Japan?" As I explain that I was born in Japan, they respond with the comment, "Then you are the same as Japanese people." Some people have even asked me to explain South Korean government positions upon learning that I am a citizen of that country. This usually happens when Japan-Korea relations are tense. Microaggressions are not limited to those meeting me for the first time. My boss once asked me, "Could you interpret for an interview in Korean?" As I've mentioned, I attended only Japanese schools. Though I am studying Korean, I am not fluent enough to use the language on the job. When I told my boss this, he laughed at me, saying, "*Annyeonghaseyo* ('hello' in Korean) may be the only phrase you know." None of these things is obvious discrimination. Am I being too sensitive? But I'm bothered every time I hear such comments. I had been wondering what that feeling was for many years, when I encountered the term 'microaggression'. "It literally means a 'small attack', but the nuance is closer to 'discrimination in everyday life'," said Shunsuke Maruichi, who heads the *Zainichi* Korean Counseling & Community Center (ZAC).

C When it comes to discrimination in Japan, the anti-hate speech law that took effect in 2016 is well known. But what is the difference between hate speech and a microaggression? "They're linked. They are not completely different concepts," Maruichi explained. "People who commit microaggressions are casual (about discrimination), and there are some cases in which they make comments with good intentions, or they mean to encourage others. Sometimes it's hard to tell instantly whether a comment or action is a microaggression, and whether it's discriminatory. In Japan, politicians are overbearing* toward the countries of the Korean Peninsula, and the media tend to follow them," Maruichi said. "This situation generates hostile feeling against people from the Korean Peninsula, and a sense that *Zainichi* are to be treated as 'inferior citizens'. Some people probably unconsciously try to exclude those with diverse roots including *Zainichi*, believing that Japan is a homogeneous country*." According to a ZAC survey, microaggressions that *Zainichi* often face include, "Are you a North Korean spy?", "Many South Koreans are rude. I don't think you are, though," and "If you want to complain, go back to your country." These comments are malicious* and, in a sense, easy to recognize. They are

unacceptable even as jokes. However, it is even more difficult when it's unclear whether a remark is malicious or why it was made, and I have gone through that experience many times.

D How should we deal with microaggressions? A clinical psychotherapist* working for ZAC raised three main approaches one can ask of a person who has committed a microaggression: keep the door open to dialogue; notice their own prejudice; and consider what they have excluded from their thinking. The person cannot be excused from responsibility just because anyone could make a microaggression comment.

E However, it seems difficult to point a microaggression (1)_____ to a person to their face. In my case (2)_____ least, I tend to shake (3)_____ the situation. The psychotherapist said, "It's not always right to tell the person directly, depending (4)_____ your relationship with them." In that case, what can a person do? She answered, "You can't overcome microaggressions by carrying them around or by looking at yourself. It's important to have a third person whom you can consult (5)_____ or who can think (6)_____ the situation with you. We founded the ZAC because we wanted to be that third party."

F Maruichi said, "What's important is that the intention of the person who makes comments doesn't matter, regardless of whether they're microaggressions, harassment or open discrimination. There may be people who think, 'It's all right because the person had good intentions', but we need to clarify what's right and wrong." If Japanese society is really aiming to respect diversity, this perspective is a must.

(Adapted from Yukinao Kin, "A Thousand Cuts: A 'Zainichi' Korean Reporter's Deep Dive into Microaggression in Japan," *The Mainichi*, 1 March 2021).

Vocabulary

offensive 侮辱的な

condescending 見下すような

overbearing 横柄な

homogeneous country 単一民族国家

malicious 悪意のある

clinical psychotherapist 臨床心理士

Questions

Q1 Explain the author's reason for the underlined text in paragraph **A**. Write between 20 and 30 Japanese characters.

Q2 Why does the author think the underlined text of paragraph **B** is a microaggression? Write between 40 and 50 Japanese characters.

Q3 Which word is the closest in opposite meaning to the underlined words in paragraph **C**?

- | | | |
|-----|--|-------------------------------|
| (1) | generates
(A) precedes
(C) presents | (B) prefers
(D) prevents |
| (2) | inferior
(A) equal
(C) superior | (B) independent
(D) unique |
| (3) | face
(A) avoid
(C) look at | (B) encounter
(D) lose |
| (4) | complain
(A) claim
(C) praise | (B) improve
(D) relax |
| (5) | unacceptable
(A) accurate
(C) clear | (B) appropriate
(D) risky |

Q4 Translate the underlined text in paragraph **D** into Japanese. Use マイクロアグレッション for 'microaggression'.

Q5 Fill in the blank spaces in paragraph **E** with the following words. Each word may be used only once:

<i>about</i>	<i>from</i>	<i>on</i>
<i>at</i>	<i>in</i>	<i>out</i>
<i>by</i>	<i>off</i>	<i>with</i>

Q6 Explain the underlined text in paragraph **F**. Write between 40 and 50 Japanese characters.

II *Read the text and answer Q1 - Q5.*

A Minister of Defense Taro Kono is back on Twitter asking for the English media to use his desired name order, Kono Taro. In the process, he re-opened a 150-year-long public debate on how Japanese names should be expressed in Western languages. Last fall, Japan adopted a policy to change the order and write the family name first on all official documents, recommending capitalization to emphasize which name is the family name. Accordingly, Shinzo Abe would become ABE Shinzo and, it follows, Hayao Miyazaki would be MIYAZAKI Hayao, and Naomi Osaka, OSAKA Naomi. It's a striking, dramatic change. It retains the order of names as used in Japanese, for one, while hinting at the importance of family name over given name*. The problem, of course, is that it may seem that in traditional Japanese culture, family names must be screamed at loud volumes at all times. (That's because capitalization in English symbolizes someone shouting).

B The change had been long in progress, with the National Language Council* first recommending it in 2000, stating the importance of paying respect to diversity of language and culture. The Agency for Cultural Affairs* says that in this regard Japan is behaving similarly to other East Asian countries that put family names first, including China, South Korea and Vietnam, promoting the traditional values that hold the importance of family over that of the individual. "It is desirable that personal names be presented and written in a way that preserves their unique forms," says the National Language Council.

C The difference is that Japan has used the given-name-first order in Western languages since the mid-19th century. It started with Japan's attempt to culturally and technologically westernize, a small but important element that put Japanese on the same standing as Western nations. The standard has held up, particularly in international business, for nearly 150 years. Recent surveys have shown that a majority of Japanese support the change. A professor of cross-cultural communication at Rikkyo University even called the adoption ["insulting" / name / of / order / Western] to Japanese tradition.

D The reaction among Japanese communities with international ties has been mixed. Some argue that such a move will cause confusion and cost businesses money, and signal that Japan is taking a step away from its ties to Europe and the United States. Others say that the change is nothing more than politically motivated nationalism. Japanese consultants and businesspeople see the given-name-family-name order on their English business cards as a representation that they can do business the Western way, not just the Eastern way. If you start thinking of all the potential problems with bilingual names, the issue really opens up. When interacting with Americans in Japanese or with Japanese in English, the spoken language tends to set the cultural terms. I'm always Margolis-san in Japanese until I ask people to call me Eric (to which they still add -san). Likewise, a Japanese person will be called by their given name in an English-language setting unless they ask otherwise.

❏ So does the media have a responsibility to defend the cultural values of a name, that you or I wouldn't in a conversation? If so, would that mean *-san* should be added when writing about a Japanese person in English, for the sake of defending tradition? Does the Japanese government want Donald Trump, for example, to refer to Yoshihide Suga as Suga-*san* if he mentions him in a speech? As a translator, I see both sides of the argument. Some translators ⁽¹⁾ choose to adapt the original language's culture to the reader's language, while others ⁽²⁾ choose to push the reader into the original language's culture. A translator focused on demonstrating the family-oriented, traditional aspect of Japanese names would write ABE Shinzo, while a translator focused on drawing a parallel between a Japanese prime minister and a European one would write Shinzo Abe. The former emphasizes the cultural difference of Japan, and the latter emphasizes the parallels between governmental systems. It's a tough decision for a news organization to make.

❏ In the end, if Japanese people want to be referred to by their family names first in English, it's worth respecting. But it's still important for translation to highlight connections rather than differences between cultures. The 'unique culture forms' of Japan can be a slippery slope that, with bad translation, leads to friction. Either way, can we at least agree to DROP CAPITALIZATION? I know I don't want to have a little voice in my head screaming "SUGA!" every time I look at the news.

(Adapted from Eric Margolis, "A Debate on Name Order Highlights an Old Translation Issue," *The Japan Times*, 15 September 2020).

Vocabulary

given name (姓に対する) 名

National Language Council 国語審議会

Agency for Cultural Affairs 文化庁

Questions

- Q1** Look at the underlined text in paragraph **B**. Which of the following best explains the reason for the change in name order?
- (A) It allows East Asian people to feel less familiar with Japan.
 - (B) It allows Japanese people to preserve their original cultural forms.
 - (C) It allows Western people to recognize Japanese names more easily.
- Q2** Put the underlined words in paragraph **C** in the correct order to match the context of the text.
- Q3** Which of the following best matches the meaning of the underlined text in paragraph **D**?
- (A) They ask to be called by their given name.
 - (B) They ask to be called by their family name.
 - (C) They ask to use *-san*.
 - (D) They ask not to use *-san*.
- Q4** The writer shows two opposite attitudes, both underlined in paragraph **E**. Which **three** of (A)-(E) are examples of attitude (1)?
- (A) The Minister of Defense asking the English media to write his name as 'Kono Taro'.
 - (B) Japanese people regretting the change in name order as a step away from Western culture.
 - (C) Japanese people not wanting to follow the family-name-first order on their English business cards.
 - (D) A Japanese-to-English translator writing 'Shinzo Abe'.
 - (E) Japanese people wanting to be referred to in English by using their family names first.
- Q5** Naomi Osaka, OSAKA Naomi, or Osaka Naomi? Which do you prefer in written English and why? Write between 30 and 40 words **in English**.

