

01

【国際教養学部】

英語問題

2023(令和5)年度

【注意事項】

1. この問題冊子は「英語」である。
2. 試験時間は90分である。
3. 試験開始の合図まで、この問題冊子を開いてはいけない。ただし、表紙はあらかじめよく読んでおくこと。
4. 試験開始後すぐに、以下の5および6に記載されていることを確認すること。
5. この問題冊子の印刷は1ページから10ページまでである。
6. 解答用紙は問題冊子中央に3枚はさみこんである。
7. 問題冊子に落丁、乱丁、印刷不鮮明な箇所等があった場合および解答用紙が不足している場合は、手をあげて監督者に申し出ること。
8. 試験開始後、3枚ある解答用紙の所定の欄に、受験番号と氏名を記入すること（1枚につき受験番号は2箇所、氏名は1箇所）。
9. 解答は必ず解答用紙の指定された箇所に記入すること。解答用紙の裏面に記入してはいけない。
10. 問題番号に対応した解答用紙に解答していない場合は、採点されない場合もあるので注意すること。
11. 問題冊子の中の白紙部分は下書き等に使用してよい。
12. 解答用紙を切り離したり、持ち帰ってはいけない。
13. 試験終了時刻まで退室を認めない。試験中の気分不快やトイレ等、やむを得ない場合には、手をあげて監督者を呼び、指示に従うこと。
14. 試験終了後は問題冊子を持ち帰ること。

〔 I 〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

著作権の関係により、問題文を掲載することはできません。

こちらの問題は、横浜市立大学アドミッションズセンターにおいて

閲覧できます。

また、【2023（令和5）年度 一般選抜第2次試験 入試問題・解説集】に

おいては掲載しています。

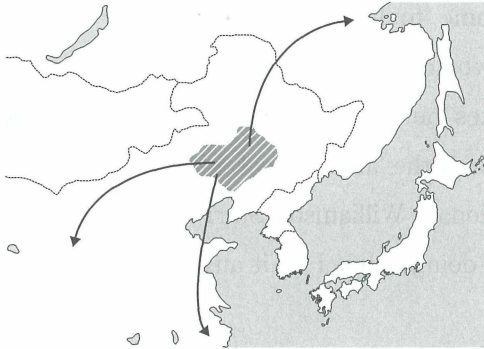
（出典 Will Dunham, “Japanese-Korean-Turkish language group traced to farmers in ancient China” (Reuters, November 11, 2021) 一部改変)

※参考までに設問を掲載いたします。

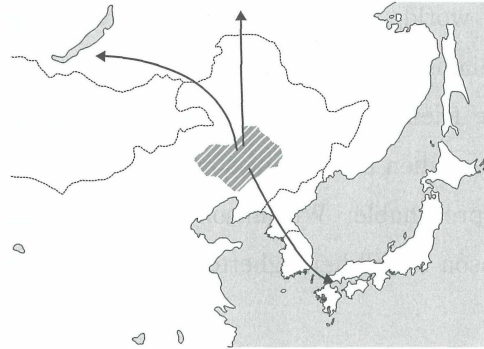
(1) 下線部 (ア) について、どのような言語学的証拠が、本文で示された研究結果を導いたのか。その研究手法に言及しながら、本文に即して日本語で簡潔に説明しなさい。

(2) 下線部 (イ) の語族は、どの地域にどのように広まったのか。以下の地図よりもっとも近いものを選び、記号で答えなさい。

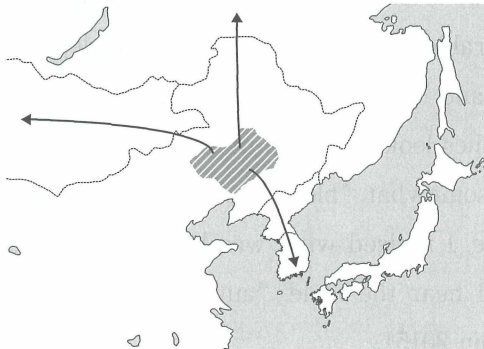
(a)



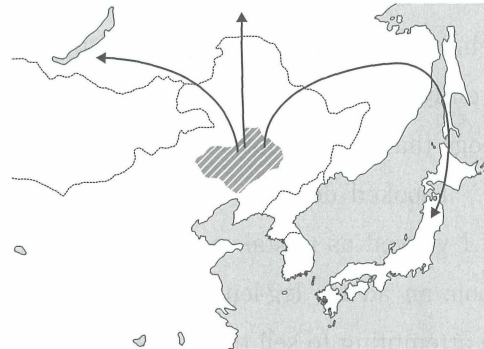
(b)



(c)



(d)



(3) 下線部 (ウ) を和訳しなさい。

(4) 下線部 (エ) の具体的な内容を、本文に即して日本語で簡潔に説明しなさい。

(5) トランスユーラシア語族とシナ・チベット語族について、下線部 (オ) が示す内容を、本文に即して日本語で簡潔に説明しなさい。



〔 II 〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

*が付いている語句には本文の後ろに注があります。

Figuring out who we are in light of messages to “be ourselves” or be “true” to ourselves can be a struggle. Consider the example of Starr, the central character in Angie Thomas’ book, *The Hate U Give*. Starr lives in the mostly poor Black neighborhood of Garden Heights but attends an elite private school called Williamson *Prep. She sees herself as having a different self in each world, going so far as to give a separate name to her “school self.” Her school self, “Williamson Starr,” doesn’t use slang—if a rapper would say it, she doesn’t say it, even if her white friends do. Slang makes them cool. It makes her ‘hood.’ Williamson Starr holds her tongue when people *piss her off so nobody thinks she’s the ‘angry Black girl.’ Williamson Starr is approachable. Williamson Starr is *nonconfrontational. Williamson Starr doesn’t give anyone a reason to call her *ghetto. I can’t stand myself for doing it but I do it anyway” (Thomas 2017, 71).

Consider also the words of Kiara, the author of a post on beauty on *Femsplain* and *Teen Vogue*. “After years of consuming anxiety-inducing ads that alert me of my ‘flaws’ (my blackness, my shortness, etc.), I’ve begun to realize the alarming ways in which I, at times, view myself. I admit that, during one of my most vulnerable moments, I’ve asked Google, ‘What is inherently ugly about being short?’ I went deeper and deeper into this wide web, *stumbling on blogs that offered various answers including: ‘Clothes look best on a proportioned, lengthened body.’ I looked down at my short *torso and my somewhat *bloated stomach and *despised what I viewed as mistakes.... While I *lurked online, I noticed what was being *touted as the solution: an ad for leg-lengthening surgery. I could hear the male, *authoritative advertising voice attempting to sell the surgery to me” (Femsplain 2015).

As Starr’s and Kiara’s stories help us see, we can act in ways with which we do not identify. The mere fact that a person acts does not yet tell us whether the “real” her is doing the acting. Starr performs the role of Williamson Starr but says she hates herself for it. Kiara says that the call to hate her body comes from a “male, authoritative advertising voice.” Yet their stories also suggest reasons not to dismiss the idea that behaviors and motivations with which we disidentify belong to us in some sense. Starr clearly becomes Williamson Starr because it is consistent with goals that are important to her. Even if Starr hates herself when she becomes Williamson Starr, her choice to represent herself as that person is strategic. She knows what she is doing, and she is doing it with a specific goal in mind: to be perceived in a certain way by her white, upper-class peers. She even writes in other parts of the book that her code-switching is so routine and integrated into her everyday behavior as to have become effortless, to seem as

though it happens *to* her without her participation. For example, she writes, “My voice is changing already. It always happens when I’m around other people” (Thomas 2017, 95). Though Kiara does not seem to explicitly have the goal of *complying with oppressive beauty standards, the male advertising voice seems deeply embedded within her to the extent that she looks at her own stomach as a “mistake” and believes at times that she is going to get an objective answer about what is “inherently ugly” about being short from asking Google.

Philosophers use the concept of personal *autonomy to describe the ability to lead lives that are our own, lives that reflect reasons and values that genuinely belong to us. It might seem that there is a straightforward answer to questions about autonomy, namely, that our *autonomous views are the ones that have not been socially shaped.

Most philosophers reject the claim that autonomous values and motivations are characterized by not being socially shaped because of its strange *implications. One disturbing implication is that *none* of our existing beliefs and desires are autonomous (see Meyers 1991; Christman 2004). All of us are subject to processes of social shaping that begin before birth. We are fed certain foods and not others, spoken to in certain languages, raised in certain religions and cultures, and we learn by mirroring caregivers who have their own values and habits. It might seem as though this is only true until a certain age, perhaps our teens, and then we become able to form desires that are not socially shaped. The teenage “self” that thinks it is choosing has already been shaped by forces beyond its control,^(†) however. It is no surprise that if a person grew up eating spicy food, she is more likely to choose to eat spicy food when she is older, or that if she grew up in a household of musicians, she is more likely to want to become a musician. It might seem as though if we just dig deep enough we will find a “true” self that has not been socially influenced, but the further into our histories we dig, the more layers of socialization^(*) we find. We always make decisions based on some preexisting set of wants and beliefs, and if we look far enough back in our own histories, we will find beliefs and wants that we did not *instill on our own.

(出典 Serene J. Khader, “Autonomy: Being True to Ourselves” from *Philosophy for Girls: An Invitation to a Life of Thought* (Oxford University Press, 2020) 一部改変)

Notes

Prep. < preparatory school: private high school.

piss off: to annoy someone.

nonconfrontational: behaving in a way that is unlikely to upset anyone or cause an argument.

ghetto: a very poor area of a city.

stumble on: to discover something by chance.

torso: the main part of the body, not including the head, arms, or legs.

bloated: rounded and larger than normal.

despise: to feel a strong dislike.

lurk online: to spend time on a social media website and read what other people have posted.

tout: to advertise.

authoritative: having the power of special knowledge.

comply with: to obey a rule or an order.

autonomy: the ability to make your own decisions without being controlled by anyone else.

autonomous (*adj.*) < autonomy (*n.*)

implication: a suggestion of something that is made without saying it directly.

instill: to put a feeling, idea, or principle gradually into someone's mind.

- (1) 下線部 (ア) について, Starr が実践していることを2つ, 本文に即して日本語で簡潔に述べなさい。
- (2) 下線部 (イ) の広告はどのような視点から作られたものか。それを表す語句を本文中から英語で抜き出さなさい。
- (3) 下線部 (ウ) を和訳しなさい。
- (4) 下線部 (エ) について, 自分の体験などの事例を英語で具体的に書きなさい(30 ~ 50 words)。
- (5) 下線部 (オ) の具体例を1つ, 本文に即して日本語で簡潔に述べなさい。

〔Ⅲ〕 次の文章を読んで、下の問いに解答欄の範囲内で答えなさい。

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おいては掲載しています。

（出典 Veronique Greenwood, “Did a Cuttlefish Write This?”
（The New York Times, July 9, 2021） 一部改変）

※参考までに設問を掲載いたします。

- (1) 下線部 (ア) を具体的に述べた1文を，本文中から英語で抜き出さない。
- (2) 下線部 (イ) を可能とする，コウイカの体内のしくみを，本文に即して日本語で説明しなさい。
- (3) 下線部 (ウ) は何を指すか。本文に即して日本語で簡潔に説明しなさい。
- (4) 下線部 (エ) を英訳しなさい。
- (5) 下線部 (オ) について，その理由を，タコとコウイカの体の構造上の違いに言及し，本文に即して日本語で簡潔に説明しなさい。
- (6) 下線部 (カ) を和訳しなさい。