

令和 4 年 度

---

---

小 論 文

---

---

10 : 00 ~ 11 : 30

英 文 学 科

学校推薦型選抜(一般)

**注 意 事 項**

1. 開始の合図があるまでこの冊子を開いてはいけません。
2. 合図があったら、最初に受験番号を小論文解答用紙の指定の欄に記入しなさい。
3. 解答は横書きで書きなさい。
4. 印刷の不鮮明な箇所があった場合は、すみやかに申し出てください。
5. 解答用紙は 2 枚配付しますが、1 枚だけ提出しなさい。残りの 1 枚は下書きに使ってかまいません。
6. 冊子と下書きに用いた解答用紙は、持ち帰ってください。

**I**

次の文章を読み、以下の設問に答えなさい。

One of the things that has amazed me about the hundreds of bright, accomplished college students I've known through the years is how many of them have told me they don't express their real feelings and beliefs. If they did, they say, they would feel selfish or guilty, and people wouldn't like them. They can't be who they really are because of fear or shame.

These students hold \*introjects about who and what they should be, and those introjects are firmly anchored in their psyches. Some students even say they have no real sense of themselves separate from all the shoulds, musts, and have-tos. Overpowered by these introjects, the young people present a facade — a kind of false self — for they have lost touch with their true self. They have found acceptance from others by taking on an alien identity, by rigidly introjecting, rather than flexibly integrating, aspects of their social world.

I remember the case of a young man, Arthur, who had a very active mind. As a boy, he tended to question the nature of the world and to form coherent opinions. But this kind of behavior was \*anathema to the rigid family that raised him. When, at the age of nine, he wondered out loud about the purpose of life, his mother responded, "We don't ask questions like that." When, a year or so later, he thoughtfully criticized one of his father's favorite writers, his father responded, "Who are you to feel so superior to this great man?" In each case, his parents \*doused his \*inquisitive nature and he had to learn not to think out loud. Indeed, he seemed to lose all interest in abstract thoughts and big ideas.

The story of his home life is not an unusual one; many students have told me similar ones, although this one had a happier ending than most. Arthur was extremely intelligent, and when he reached college and found support for

independent thought, his inquisitiveness was gradually rekindled. Eventually it flourished. But in the more common scenario, students who have been subjected to such controlling family environments, report an inability or an unwillingness to find their inner strengths and desires. They are anxious and fearful that something awful will happen if they make contact with the self that is within them.

One former student, Barbara, wrote that she always tries to satisfy others, that she does whatever they want. She went on to say that this is fine with her, so nothing is lost. I knew Barbara quite well when she wrote those lines, and I couldn't help but think that her doing what others want was not something she really chose, not something that really was fine with her. Instead, it seemed to me, she felt compelled to go along with what others wanted because she was terrified of the consequences if she did not.

In the worst cases, students can't even \*verbalize that they are being controlled by introjects and by others' demands. They don't have as much insight as Barbara had, and they don't even realize they are suppressing their inner self. I have to infer it from their ongoing display of anxious, rigid behavior patterns and their insistence about what they *have to* do. These students have actually lost touch with a true self. Having fully accepted the introjects in a desperate attempt for approval, they are left with nothing that truly feels like them, and they can't even acknowledge that. The potentials of their intrinsic self have gotten lost; a mature, true self has never developed; and they can't even face up to it.

One of the risks associated with being part of a unit — a family group, say, or society — is that people may be forced to give up or hide who they really are. They may feel obliged to \*relinquish their autonomy and true self in order to fit in. Integration, which represents \*optimal development and is in the best interests of both the children and their socializing agents, requires

supports for both autonomy and relatedness, yet all too often socializing agents work against themselves, by attempting to control with \*contingent love, when autonomy support is what's needed. If autonomy is \*pitted against relatedness its \*toll can be a person's self.

出典 Deci, Edward L. *Why We Do What We Do*. Penguin Books, 1995.

注

\*introject = 人が心に無意識的に取り込んでいる親や家族、社会などの価値観

\*anathema = タブー、(...にとって)大きらいなもの

\*douse = (水などを)かける、(火などを)すばやく消す

\*inquisitive = 好奇心の強い、せんさく好きの

\*verbalize = ことばで表す、はっきり言う

\*relinquish = いやいや手放す、捨てる

\*optimal = 最適な、最善の

\*contingent = 付随的な、偶発性の

\*pit = 競争させる、対抗させる

\*toll = 犠牲、代価

問 1 以下の問いに各々 100 字以内の日本語で答えなさい。

- (1) What does the story of Arthur's home life tell us? What happened to him in the end?
- (2) What does Barbara do to fit in society? How is she different from many other students?

問 2 下線部 a mature, true self を育てていくためにはどうしたらよいのか。本文の内容を踏まえたうえで、自分の知っている例を挙げながら、200 字以内の日本語で論じなさい。アルファベットを使用する場合は、1マスに2字書くこととする。

**II** Your friend wrote you an email asking for your advice. In , give your advice in English (80 to 100 words). Write the number of words in (      ) on the answer sheet.

To :	○○@abc.com
From :	△△@xyz.com
Date :	February 15, 2022
Subject :	My choice of university

Hi!

I'm wondering if you can advise me. I have passed the exams of several universities. I'm thinking about whether I should go to a university in a big city or choose a university in a rural area. Which do you think is better?

Best wishes,

△△ △△

To :	△△@xyz.com
From :	○○@abc.com
Date :	February 15, 2022
Subject :	RE: My choice of university

Hi! Thanks for your email. Here's my idea.

I hope that will be helpful to you!

See you soon!

○○ ○○