

平成二十九年年度 個別学力試験問題

(後期日程)

小論文問題 (1)

(一二〇分)

人文学類

注意

- 一、指示があるまで問題用紙を開かないこと。
- 二、解答は設問ごとに別々の用紙を用いること。
- 三、解答用紙の上部の空欄に、設問の番号を書くこと。
- 四、解答用紙と下書き用紙は、はじめに切り離すこと。
- 五、解答は横書きで記入すること。

問題文は次のページからはじまります。

以下の文章を読んで、次の設問に答えなさい。

(問1) 本文の内容を要約しなさい。(六百字以内)

(問2) 筆者の見解に対して、あなたの考えを述べなさい。(六百字以内)

Figure 1 The effect of the number of nodes on the performance of the proposed algorithm.

[illegible]

1. 2019年12月31日，A公司“应付账款”科目所属各明细科目的期末贷方余额如下：应付甲公司账款100万元，应付乙公司账款200万元，应付丙公司账款150万元，应付丁公司账款80万元。2020年1月1日，A公司收到丙公司偿还的2020年12月应付账款150万元，款项已存入银行。2020年12月31日，A公司“应付账款”科目所属各明细科目的期末贷方余额如下：应付甲公司账款100万元，应付乙公司账款200万元，应付丙公司账款150万元，应付丁公司账款80万元。2020年12月31日，A公司“应付账款”科目所属各明细科目的期末贷方余额如下：应付甲公司账款100万元，应付乙公司账款200万元，应付丙公司账款150万元，应付丁公司账款80万元。

1. 本報告は、2017年10月1日現在の状況に基づき作成されたものであり、今後の状況の変化に応じて更新される可能性があります。

● 2019年10月10日

[illegible]

1. 你如何理解「你」和「我」？
 2. 你如何理解「你」和「我」？
 3. 你如何理解「你」和「我」？

১৯৯৬ সালে বাংলাদেশের প্রথম জাতীয় সংসদ নির্বাচনে
 বাংলাদেশ জাতীয়তাবাদী দল (বিএনপি) ১৯৬ আসনে
 ১৯৬ আসনে জয়লাভ করে। ১৯৯৬ সালে বাংলাদেশ
 জাতীয়তাবাদী দল (বিএনপি) ১৯৬ আসনে জয়লাভ করে।
 ১৯৯৬ সালে বাংলাদেশ জাতীয়তাবাদী দল (বিএনপি)
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 জাতীয়তাবাদী দল (বিএনপি) ১৯৬ আসনে জয়লাভ করে।

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平成 29 年度 個別学力試験問題

(後期日程)

小論文問題 (2)

(120 分)

人文学類

注意

1. 指示があるまで問題用紙を開かないこと。
2. 解答は設問ごとに別々の用紙を用いること。
3. 解答用紙の上部の空欄に、設問の番号を書くこと。
4. 解答用紙と下書き用紙は、はじめに切り離すこと。
5. 解答は横書きで記入すること。

問題文は次のページからはじまります。

以下の英文は大学教育の意義について論じた文章の一部です。これを読んで次の設問に日本語で答えなさい（右肩に番号がついている語句は各ページの下に説明があります）。

【問1】下線部 “Before you can learn, you have to unlearn.” はどのようなことを意味していますか。本文の内容を踏まえて説明しなさい。（600字以内）

【問2】大学教育の意義について、あなたは筆者の意見に賛成ですか、反対ですか。どのような点について賛成なのか、あるいは、反対なのかを明確にし、あなた自身の考えを具体的に述べなさい。（600字以内）

【解答記入上の注意】固有名詞等の表記でアルファベットを用いる場合は、大文字、小文字の区別なく、1マスに2字を書き入れなさい。

“Unlearn is unlearned?” That’s the phrase you often hear today when people talk about college. How much money will you get out of doing it, in other words, relative to the amount that you have to put in. What do you want to ask is what the “return” that college is supposed to give you is. Is it just about earning more money? Is the only purpose of an education to enable you to get a job? What, in short, is college for?

We talk, in the conventional conversation we’ve been having about higher education lately, about earning money¹, doing student debt, and the “return” that makes for our problems. We talk about the future of the university, budget apportion, distance learning, whether open online courses, and whether college is the greatest thing to ever happen. We talk about national competitiveness, the twenty-first century skills, science, technology and engineering, and the culture for our future prosperity. But we never talk about the question that underlies this conversation, as if what makes for a happy life and a good society were simply self-evident, and as if in other cases the collective answer were more money.

Of course money matters, jobs matter, financial security matters, national prosperity matters. The question is, are they the only things that matter? Is it more than a job, job

¹ tuition: the money you pay for being taught

² daunting: seeming difficult to deal with

are more than a paycheck³, and a country is more than its wealth. Education is more than the acquisition of marketable skills, and you are more than your ability to contribute to your employer's bottom line or the nation's GDP, no matter what the demands of politicians or economists would have you think. To ask what college is for is to ask what life is for, what society is for – what people are for.

On campus you hear this? What they hear is a constant direction, in the public discourse, that seeks to march from in the opposite direction. When policy makers talk about higher education, from the president of the way down, they talk exclusively in terms of wealth and welfare, innovation and growth⁴ – none of whom were humanistic majors and none of whom are nurses or engineers – none but of lecturing the young about the necessity of thinking carefully when choosing a course of study, the wisdom⁵ of wanting to learn things just because you're curious about them. "Gug Goo Major" means the most impractical, not the most interesting. "Gug Goo Field" means average income, not job satisfaction. "What are you going to do with that?" the terriblest sounding question goes. "Liberal arts" has become a put-down, and "English major" a punch line.

You need to get a job, but you also need to get a life. What's the return on investment of college? What's the return on investment of having children, spending time with friends, learning to cook, reading a book? The things that are most worth doing are worth doing for their own sake. Suppose who tells you that the sole purpose of education is the acquisition of marketable skills is attempting to reduce you to a productive employee at work, a glib⁶ consumer in the market, and an obedient subject of the state. What's at stake, when we ask what college is for, is nothing less than our ability to remain fully human.

The first thing that college is for is to teach you to think. That's a cliché⁷ but it does actually mean something, and a good deal more than what is usually intended. It doesn't simply mean developing the mental skills particular to individual disciplines – how to write an argument or construct a study or analyze a text – or even acquiring the ability to work across the disciplines. It means developing the habit of disciplined⁸ and the

³ paycheck: salary, wages

⁴ pundit: an expert in a particular subject

⁵ naïveté: simplicity

⁶ glib: easily persuaded to believe something

⁷ cliché: an idea or phrase that is overused

⁸ skepticism: an attitude of doubting that particular claims are true

capacity to put it into practice. It means learning not to take things for granted, so you can reach your own conclusions.

Before you can learn, you have to unlearn. You don't arrive in college & think that you arrive having already been indoctrinated with all the ways of thinking and feeling that the world has been "instilling" in you from the moment you were born: the myths, the narratives, the assumptions, the values, the moral world. Your world, in the words of John Dewey, is a mirror of what is around you. I always noticed, as a teacher of freshmen, that my students could be counted on to produce an opinion about any given subject the moment that I brought it up. It was not that they had necessarily considered the matter before. It was that their minds were like a chemical bath of conventional attitudes that would instantly precipitate⁹ out of solution and coat whatever object you introduced. (I've also noticed the phenomenon is not confined to rightness (your side).)

Thinking is a conspiracy to keep itself from the truth. We grow up from adolescence¹⁰ in propagandistic advertising messages, political rhetoric, the journalistic affirmation of the status quo, the counterpropaganda of popular culture, the principles of party, race, and class, the bromides¹¹ we exchange every day on Facebook, the comforting lies our parents tell us and the terrible ones our friends do, the steady stream of falsehoods that we each tell ourselves all the time, a long list of forms of self-knowledge. Then called this story, opinion, and it is as powerful a force among progressives as among conservatives, in Massachusetts as in Mississippi, for atheist¹² as for fundamentalist¹³. The first purpose of a real education (a "liberal arts" education) is to liberate us from these by teaching us to recognize it, to question it, and to think our way around it.

In *Teacher, What Education?* describes the man who played this role for him when he was seventeen and finally saved him from the life of thoughtless labor that appeared to be his fate. His teacher's methods were the same as those of Socrates, the teacher of Plato himself: he called your opinions back to you or forced you to articulate them for yourself by dragging them into the light, asking you to defend them or just acknowledge having them, he began to break them down, to expose them to the operations of the

⁹ instill: to gradually but firmly establish an idea or attitude in a person's mind

¹⁰ precipitate: to separate a solid substance from a liquid

¹¹ submerge: to completely cover

¹² bromide: a commonplace statement that is intended to soothe

¹³ atheist: a person who believes that God does not exist

¹⁴ fundamentalist: someone who follows religious laws very strictly

critical intelligence – and then is deriving that intelligence in the first place. The point was not to replace the students' opinions with his own. The point was to bring the students into the intellectual, uncomfortable, and ultimately fertile condition of doubt. He was teaching them not what to think but how.

Why college? College, after all, as there often like to believe is often not, is "not the real world" but that is precisely its strength. College is an opportunity to stand outside the world for a few years, between the comforting¹⁵ of your family and the exigencies¹⁶ of career, and contemplate things from a distance. It often teaches "the precious classes," as William Deresiewicz has put it, "to think and reflect before the conventional there." You can start to learn to think in high school, as I discovered did – you're certainly old enough by then – but your parents are still watching your every move, and your teachers are still teaching to the test. In one respect or another, College should be different: an interval of freedom at the start of adulthood, a place before it all begins.

College is not the only chance to learn to think. It is not the first, it is not the last, but it is the best. One thing is certain: if you haven't started by the time you finish your high school's little "liberal" you'll do it later. That is why an undergraduate experience devoted exclusively to career preparation is four years largely wasted. The purpose of college is to enable you to live more clearly, more responsibly, more fully, more fully. I was talking with a couple of students during a visit to Bryn Mawr¹⁷. One of them said, "The question I have Bryn Mawr with is how to get my business ideas into practice and go forward." I said "What?" but I heard the first part. A real education would put you into the world-facing questions, not answers.

出典：William Deresiewicz (2015) *Excellent Sheep. The Miseducation of the American Elite and the Way to a Meaningful Life*, New York: Free Press. (一部改変)

¹⁵ orthodoxy: traditional beliefs or practices that are generally accepted

¹⁶ exigencies: urgent needs that you must deal with

¹⁷ Bryn Mawr: a women's liberal arts college in Bryn Mawr, a community in the U.S. state of Pennsylvania