

令和 4 年度

小 論 文

13 : 30 ~ 15 : 10

文学部国際教育学科
一般選抜(中期日程)

注 意 事 項

1. 合図があるまでこの冊子を開いてはいけません。
2. 合図があったら受験番号を解答用紙の指定の欄に記入しなさい。
3. 落丁、乱丁、印刷不明、汚れの箇所があった場合は、すみやかに申し出てくだ
さい。
4. 解答は必ず解答用紙の指定された解答欄に記入しなさい。
5. この冊子は持ち帰ってください。

以下の英文を読んで、問に答えなさい。

The term “meritocracy¹” isn’t that old. It was coined by Michael Young in 1958. Tracking the idea of replacing aristocracy² with talent-, skill-, and effort-based systems of economic and political rewards, as well as the accompanying social and moral recognition, Young saw a potential for disaster. Marrying this age-old idea with individualism³ leads to the decay of the common good⁴, as a Harvard University professor, Michael J. Sandel demonstrates in his newest book, *The Tyranny⁵ of Merit: What’s Become of the Common Good?*.

Those who win in our meritocracy are seen by others, and then tend to develop
(1) a sense in themselves, as truly deserving their success. Accomplishments are a person’s own, achieved through their “own” talents and hard work. Individuals are atomic in their achievements. The result is meritocratic hubris⁶, “the tendency of winners to inhale⁷ too deeply of their success.” This way of thinking can certainly be stimulating, though it comes with its own punishment: stress, anxiety, and burnout⁸ are rising. And what about those on the other side? What happens to those who fail?

Our meritocratic thinking also “insults the losers, even in their own eyes.” If success is owned completely by the individual, so is failure.
(2) “It is hard to escape the discouraging thought that their failure is their own doing, that they simply lack the talent and drive to succeed.” It is a “politics of humiliation⁹.” If one’s position in society is supposedly a symbol of their merit, lower positions can become reflections of a person’s lesser worth. Contributions to the common good are suppressed by a web of capitalism, hyperindividualism¹⁰, and meritocracy. The garbage collector is not someone who helps keep our streets free of trash and disease low in our communities, but someone who lacks talent for “higher” things or doesn’t try enough. Similarly, Wall Street traders are deserving of huge salaries, even while contributing relatively little to society.

⁽³⁾ This has a damaging effect on the common good. When we tell those who are losing out in the new global economy to acquire a degree¹¹, we only further find refuge in the meritocracy hubris. The honor and recognition we bestow¹² on people is hugely significant. Winners tend to lack humbleness, empathy¹³, and a sense of responsibility for those who lose. And those who don't rise to the top may feel that they really deserve to fail.

Of course, the actual implementation of meritocratic systems continues to be far from the ideal. Sandel begins the book discussing inequality in opportunity.⁽⁴⁾ Higher education, and especially Ivy League¹⁴ universities, are his focus. Across many areas of society, the gap between those at the top and everyone else has only broadened in recent decades. We should, Sandel argues, foster a thicker civic sentiment. Encouraging people to go to college and expanding access is undoubtedly good, but it's simply not enough. Even if everything was ideal, merit-based hubris and humiliation would remain—and perhaps only be fostered. Populists¹⁵ have succeeded, Sandel believes, through exploiting the anger and resentment toward meritocratic thinking as well as toward the systems and institutions that firm its value. It isn't just the failure to live up to the ideal, it is the ideal itself. To deal with our hateful political and social lives, we need to rethink our civic attitudes and sentiments about the common good.

Throughout *The Tyranny of Merit*, Sandel makes appeals to recognizing the role of luck, chance, and uncertainty in our lives. Firstly, our talents, and perhaps to some degree even our motivation, are not a matter of our own doing. Sure, they must be cultivated, but not everyone who works as hard as LeBron James¹⁶ becomes a star basketball player. Secondly, the talents that a society prizes are equally a matter of luck. If LeBron James was born in a different time or place, his (5) might very well go completely unrecognized. Understanding the role of luck in our lives would, according to Sandel, clear up much of the problems he finds with meritocracy, and indeed our broader social and political issues. The book ends:

“There, but for the grace of God, or the accident of birth, or the mystery of fate, go I.” Such humbleness is the beginning of the way back from the harsh ethic of success that drives us apart. It points beyond the tyranny of merit toward a less hateful, more (6) public life.

[Adapted from “My Successes (and Failures) Are All Mine?” by Paul J. D'Ambrosio, Mar. 19, 2021, Los Angeles Review of Books (<https://www.lareviewofbooks.org/article/my-successes-and-failures-are-all-mine/>)]

語注

- 1 meritocracy 能力主義
- 2 aristocracy 貴族政治
- 3 individualism 個人主義
- 4 common good 共通善、公益
- 5 tyranny 独裁、専制
- 6 hubris 尊大さ
- 7 inhale 吸い込む
- 8 burnout (心・体力が)燃え尽きること、極度の疲労
- 9 humiliation 屈辱
- 10 hyperindividualism 過度の個人主義
- 11 degree 大学の学位
- 12 bestow A on B AをBに授ける
- 13 empathy 共感
- 14 Ivy League 米国東海岸の伝統私立大学
- 15 populist 大衆迎合主義者
- 16 LeBron James 米国のプロバスケットボール選手

問 1 下線部(1) Those who win in our meritocracy are seen by others, and then tend to develop a sense in themselves, as truly deserving their success. を日本語に訳しなさい。

問 2 下線部(2) so is failure. を Failure を主語にして so の内容が明らかになるように完全な英文に書き換えなさい。

問 3 下線部(3) This has a damaging effect on the common good はなぜそう言えるのか、その理由を This の内容を明らかにしながら日本語で説明しなさい。

問 4 (4) the ideal の意味内容に最も近いものを選択肢から 1 つ選び A～D の記号で答えなさい。

- A. Everyone has equal opportunity in higher education and goes to college.
- B. Winners have humbleness and empathy for those who lose, and those who don't rise to the top do not feel they deserve to fail.
- C. Across many areas of society, the gap between those at the top and everyone else has not broadened further.
- D. Encouraging people to go to college and expanding access is not undoubtedly good.

問 5 (5)に入る文脈上最も適切な英単語を文中から探して 1 語入れなさい。

問 6 (6)に入る文脈上最も適切な語を選択肢から 1 つ選び A～D の記号で答えなさい。

- A. successful
- B. advanced
- C. developing
- D. generous

問 7 この記事では能力主義(メリトクラシー)のどのような問題点が指摘されていますか。また記事によれば、ハーバード大学のサンデル教授はそれらの問題を克服するためにどのような考えを提示していますか。あわせて、200-250 字の範囲の日本語で説明しなさい。

問 8 能力主義(メリトクラシー)についてあなたはどのように考えますか。その理由や具体例を含めて、100-150 words の範囲の英語で論じなさい。