

福祉心理学専攻

修士課程

- 次の英文を読んで、下記の【設問1】から【設問4】について答えなさい。また解答は、別紙解答用紙に記入してください。

Adulthood, retirement and old age

For most people, the time between the end of adolescence and retirement is filled with a succession of monumental events-such as going to university, getting a job, finding a partner, having children, getting divorced, coping with bereavement, moving house, getting fired and so on. Some psychologists have posited that adulthood itself consists of several discrete sub-stages. The late Daniel Levinson, for example, proposed that men live through several ①“seasons”: the first from 17 to 22 involving the acquisition of independence; the second, a period of establishment, finding a career and perhaps starting a family; then a few stressful years of reassessment and reality-checking, characterized by a fear that dreams might not be achieved; and finally, from about 33 onwards, a period of settling down in both work and family life.

(中略)

As people get older and more forgetful it's natural for them to start worrying that something could be seriously wrong. However, it's worth recognizing that everyone makes mistakes whatever their age. In 2007, Maria Jonsdottir and her Icelandic colleagues set out to establish just how common such errors are. Nearly two hundred healthy participants aged between nineteen and sixty kept a diary of their lapses for a week, clocking up a total of 1217 mistakes. The average was for 6.4 lapses a week, with the most common kind being the sort that involves going upstairs only to forget what you've gone there for.

② It's not all bad news. While the ability to think on our feet-what psychologists call “fluid intelligence”-declines with age, general knowledge and wisdom (“crystallized intelligence”) usually continues improving until the age of about seventy. There's also ample evidence that keeping the body and mind exercised can help stave off the effects of ageing. A study of over eight hundred nuns, priests and monks, by neuropsychologist Robert Wilson of the Rush Alzheimer's Disease Centre, found that those who kept their minds busy-for example by reading the newspaper-were less likely to have developed Alzheimer's disease when re-examined four years later.

(中略)

③ Retirement, when and if we get there, has particular psychological importance. For many people their career lends life meaning, as well as providing friends and status. It can be unsettling for this to suddenly end with the prospect of old age lying in wait on the horizon. When Marion Kloep and Leo Hendry at the University of Glamorgan in Wales interviewed 45 older people about the experience of retiring, they found that people generally fell into three groups. There was a “high distress” group who'd experienced an accumulation of negative events, hadn't enjoyed work, but were nonetheless finding retirement challenging; a “work as lifestyle” group who'd been high achievers at work and were really suffering from the loss of status; and finally, a “life beyond work” group, which most participants fell into, made up of people living busy, active lives, meeting friends and getting stuck into hobbies.

According to a 2009 study, the key to a ④ successful retirement could be to leave one

foot in work while placing the other into retirement-taking on temporary, self-employed, or parttime duties in what the researchers called “bridge employment”. Yujie Zhan’s team at the University of Maryland looked at data from over twelve thousand participants collected between 1992 and 1998. Those who transferred to bridge employment enjoyed superior health compared with people who retired completely, even after taking baseline health into account. When bridge employment was in the same field as their main career, there were benefits for mental health too. Semi-retirement is probably beneficial because it avoids the shock of a sudden and complete role-transition; it keeps you active, but is less stressful than continuing with full-on duties.

出典：Christian Jarrett 2011 “Pat1-6 Your Development” The Rough Guide to Psychology (pp.126-130) Rough Guides.

【問 1】 下線部①について、Daniel Levinson が Adulthood に設定した”Seasons” の概要を説明せよ。

【問 2】 下線部②について、「悪い知らせではない」とする理由をまとめなさい。

【問 3】 下線部③について、Retirement を重要だとする理由をまとめなさい。

【問 4】 下線部④について、Successful Retirement の条件をまとめなさい。

令和5年度 東北福祉大学大学院修士課程（一般選抜）入学試験（Ⅰ期）

福祉心理学専攻【英語】問題

- 次の英文を読んで、下記の【設問 1】から【設問 5】について答えなさい。
また解答は、別紙解答用紙に記入してください。

Grusec and Redler(1980)directly compared the short-term and long-term effects of social reinforcers and internal attributions. Children were induced to share some tokens they had won in a game with poor children. The experimenter then either verbally praised the child (“It was good that you gave your tokens to those poor children…that was a nice and helpful thing to do”), or they made an internal attribution about the child’s behavior (“I guess you’re the kind of person who likes to help others whenever you can…You are a… helpful person”). The researchers recorded how helpful the two groups were immediately after the attribution or praise. They also assessed helpfulness 1 week and 3 week later. Initially there were no differences in how helpful the children were, but when they were observed on the two later occasions, the children who received the internal attributions were much more helpful than those who received renforcers.

In summary, it is clear that social learning and the socialization process play important roles in developmental change in helping, sharing, and prosocial behavior in general. However, to understand this process fully and to answer the question about how developmental change in prosocial behavior occur, we must also ask why these learning processes are so effective. The social learning theorists would argue that children learn to

self-regulate prosocial behaviors as the product of these learning experiences. Repeated learning experiences teach children the benefits of helping and altruistic actions. Having models, or instructions from their parents.

A second possibility, Grusec(1991a) and others (e.g., Moor & Eisenberg, 1984) give special attention to self-attributional processes. They propose that if children repeatedly act prosocially, they will come to believe that they are doing so because they are “prosocial people”. They make internal, personal attributions about their behavior, and, as a consequence, they are more likely to help even when there are no external reinforcers, models, or exhortations to be helpful.

出典：John F. Dovidio, Jane Allyn Piliavin, David A. Schroeder, Louis A. Penner(2006). The Development of Prosocial Behavior. Laurence Erlbaum Associates: NJ

【設問 1】

Grusec and Redler(1980)が行った研究の独立変数と従属変数を答えよ。

【設問 2】

Grusec and Redler(1980)では独立変数はどのように操作されているかを答えよ。

【設問 3】

Grusec and Redler(1980)ではどのように従属変数が測定されているかを答えよ。

【設問 4】

社会的学習がなぜ子どもの向社会的行動に影響を与えるのかを答えよ。

【設問 5】

Grusec and Redler(1980)では1週間後と3週間後にも向社会的行動が測定されているが、これらの時点における向社会的行動のレベルについて、予測される結果について書きなさい。

令和6年度 東北福祉大学大学院修士課程（一般選抜）入学試験（I期）

福祉心理学専攻【英語】問題

● 次の英文を読んで、下記の【設問 1】から【設問 4】について答えなさい。

また解答は、別紙解答用紙に記入してください。

①When the therapist approaches conflicts involving the ultimate concerns of death, freedom, and isolation, one of his or her first acts is “mind-setting”. The same act is required of the therapist dealing with meaninglessness. Therapists must increase their sensitivity to the issue, listen differently, become aware of the importance of meaning in the lives of individuals. For many patients, the issue is not crucial: their lives seem filled with meaning. But for others the sense of meaninglessness is profound and pervasive. Therefore, therapists must be attuned to meaning, they must think about the overall focus and direction of the patient’s life. Is the patient in any way reaching beyond himself or herself, beyond the

humdrum daily routine of staying alive?

(中略)

Earlier I described Frankl's dictum the "happiness cannot be pursued, it can only ensue". The more we deliberately search for self-satisfaction, the more will it elude us. The more we fulfill some self-transcendent meaning, the more happiness will ensue. For patients in therapy it is necessary that therapists help them take their gaze off themselves. Frankl describes a specific technique – ②dereflection – which in principle involves diverting patients' gaze away from themselves, from their dysphoria, from the source of their neuroses and toward the intact parts of their personalities and the meanings that are available for them in the world.

(中略)

Frankl suggests that it is the therapist's task to comprehend some coherent pattern, some meaning gestalt, in what would appear to be the random and tragic events of life. Often much ingenuity is required of the therapist, as one of Frankl's cases illustrates. He was consulted by an elderly, depressed general practitioner who could not overcome the loss of his wife two years previously. I quote Frankl: Now how could I help him? What should I tell him? Well, I refrained from telling him anything, but instead confronted him with the question, "What would have happened, ③Doctor, if you had died first, and your wife would have had to survive you?" "Oh," he said, "for her this would have been terrible; how she would have suffered!" Whereupon I replied, "You see, Doctor, such a suffering has been spared her, and it is you who have spared her this suffering; but now, you have to pay for it by surviving and mourning her." He said no word but shook my hand and calmly left my office.

出典: Yalom, I.D. 1980 Existential Psychotherapy. Basic Books

【設問 1】 下線部①を日本語訳しなさい。

【設問 2】 下線部②の dereflection とはどのような方法であるか簡潔に説明しなさい。

【設問 3】 下線部③と同じ意味を持つ語を文中より抜き出しなさい。

【設問 4】 筆者が引用した Frankl の事例の概要を簡潔にまとめ、そのうえで本文の記述を参考に事例の考察をしなさい。

令和4年度 東北福祉大学大学院修士課程 (一般選抜) 入学試験 (Ⅱ期)

福祉心理学専攻【英語】問題

● 次の英文を読んで【設問 1】から【設問 5】に答えなさい。なお、解答は設問ごとに、別紙解答用紙に記入すること。

To test these hypotheses, Schevhter, Durik, Miyamoto, and Harackiewicz (2011) asked participants to learn a new math technique (i.e., how to solve two-digit multiplication without using paper and pencil) through reading an instruction notebook and listening

to an audio tape that guided them through the notebook. The manipulation of proximal and distal utility value was embedded in the instructional notebook. Participants in the distal utility value condition were told about the usefulness of the technique in the long-term future (e.g., career endeavor, graduate school), whereas participants in the proximal utility value condition were told about the usefulness of the technique in various everyday life situations (e.g., calculating tips, managing personal finances). After learning the math technique, participants reported the amount of effort they exert on the problem sets and how interested they were in the math techniques on seven-point rating scales from 1 to 7.

Consistent with the hypotheses, East Asian participants found the technique to be more interesting and reported working harder after the distal utility was highlighted than they did after the proximal utility was highlighted, whereas European American participants showed the opposite pattern. These findings not only highlight differences in attention to proximal and distal events but also provide their potential motivational consequences. They suggest that East Asians gain the most motivational benefit from learning distal connections between the task and long-term goals, whereas Westerners gain the most motivational benefit from learning about proximal connections between the task and short-term goals.

Culture differences in attention to proximal and distal temporal contexts have also shown in attention to proximal and distal *past* events (Ji, Guo, Zhang, & Messervey, 2009). When judging the relevance of factors that happened in the past and in the present to solving a case of theft, Chinese participants rated the past information to be more relevant to solving the case of theft than European Canadians did, whereas both groups of participants rated the present information to be equally relevant. As a whole, these findings suggest that East Asians are more likely than Westerners to attend to both past and future distal events, whereas Westerners are more likely than East Asian to focus on proximal events, and such cultural differences have motivational consequences (Shechter et al., 2011).

出典：Miyamoto, Y.(2013). Culture and Analytic Versus Holistic Cognition: Toward Multilevel Analyses of Cultural Influences. *Advances in Experimental Social Psychology*, 52, 131-187.)

【設問 1】

第 1 段落の下線部について、Schevhter らの実験ではどのような仮説を検討しようとしているのか、書きなさい。

【設問 2】

Schevhter らが行った実験における独立変数と、その操作の仕方を書きなさい。

【設問 3】

従属変数はどのようなもので、どう測定されたかを答えなさい。

【設問 4】

どのような結果が示されたのか、その結果が何を示唆しているのかを答えなさい。

【設問 5】

第 3 段落の下線部について、どのようなことか具体的に書きなさい。

● 次の英文を読んで【設問1】から【設問4】に答えなさい。

なお、解答は設問ごとに、別紙解答用紙に記入すること。

Resistance to personality change—and specifically to psychotherapy, even by those who strongly aver that they want to help themselves change and who spend considerable time, money, and effort in pursuing various forms of therapy—has been observed for many years.

（中略）

Early in the 20th century, the theory of resistance (particularly compliance) in psychotherapy came into its own with the elucidation of the Freudian concepts of transference and countertransference (Freud, 1912/1965b). Freud almost became obsessed with problems of resistance and expanded his earlier concepts to include five main varieties: resistance of repression, of transference, and of secondary gain (all stemming from the ego); resistance of the repetition compulsion (arising from the id); and resistance of guilt and selfpunishment (originating in the superego) (Freud, 1926/1956d). Following Freud, psychoanalysts (and many other kinds of therapists) have also often been obsessed with problems of resistance.

As several recent writers have aptly noted, views on what resistance is and how it can best be resolved largely depend on one's definition of this fascinating phenomenon (Wachtel, 1982; Weiner, 1982). Personally, I like Turkat and Meyer's (1982, p.158) definition: "Resistance is client behavior that the therapist labels antitherapeutic." This is both simple and comprehensive; and, as its authors suggest, it can also be operationalized to each client's individual experience and be seen as that specific form of behavior that is observed when this particular client acts non-therapeutically according to his or her therapist in these particular situations.

However accurate such a definition of resistance may be, it is too general to be of much clinical use, and it hardly explains the main "cause" of resistance, nor what we can preferably do to help overcome them.

出典：Ellis, A. (1985) Overcoming Resistance : Rational-Emotive Therapy with Difficult Clients. Springer Publishing Company New York. pp. 5-6.

【設問1】抵抗とはどのような人々にでさえ起こるものであると筆者は述べていますか？

【設問2】文章をよく読んで以下の空欄（①～⑤）に入る最もふさわしい言葉を記入しなさい。

フロイトは初期の抵抗概念を拡張し5種類の抵抗のバリエーションを提唱した。

1～3つ目は自我に由来する抵抗である。

ここには [①] 抵抗, [②] 抵抗, [③] 抵抗 の3種類が含まれる。

4つ目はイド（エス）から生じる抵抗である。これは [④] の抵抗である。

5つ目は [⑤] に由来する抵抗である。これは罪悪感と自罰の抵抗である。

【設問3】筆者が好んで用いるという抵抗の定義を文中から抽出し和訳しなさい。

【設問4】下線部を和訳しなさい。

- 次の英文を読んで【設問1】から【設問4】に答えなさい。

なお、解答は設問ごとに、別紙解答用紙に記入すること。

As adults, we behave and think in ways that reflect our understanding that other people have minds- they think, they have expectations and beliefs, they have their own assumptions and so on. Much of our behavior toward other people is based on our understanding of what they are thinking. For example, we have a date to meet a friend for coffee at 2 p.m. but realize that the meeting we are in is not going to be finished until 2:30 p.m. Knowing the friend expects us to be at the coffee house at 2 p.m., we take a break from the meeting to call our friend and tell her we are going to be late. We also occasionally reflect on our own thinking process by, for example, evaluating what we think about a situation or wondering how we could have been mistaken in a belief. This thinking about thinking is referred to as

① **metacognition.**

Humans have some capacity for understanding that other people have minds from a very early age. By 6 to 9 months, infants are generally capable of sharing experiences about objects or events with others by following the visual gaze of those other people (Bakeman & Adamson, 1984; Scaife & Bruner, 1975). For example, if a caregiver says, 'see the toy over there' while looking or pointing at a toy across the room, an infant will follow the caregiver's gaze or point to the toy. This is referred to as joint attention (Bruner, 1975), and this capacity is critical to the development of social communication and language. The development of joint attention seems to be the product of both the development of specific areas of the brain and repeated exposure to events such as the one just described in which other people share with the infant a reference to an object, event or person (Mundy & Jarrold, 2010).

From this foundation of the development of joint attention, children develop knowledge about basic mental states, such as desires, percepts, beliefs, knowledge, thoughts, intentions, and feelings. This knowledge is often referred to as ② **theory of mind.** The sophistication of children's theory of mind develops gradually over the first years of life, however. The following study is typical in research on theory of mind and illustrates the basic developmental finding (Flavell, 1999).

③ An experimenter shows a five-year-old child a candy box with pictures of candy on it and asks her what she thinks is in it. 'Candy,' she replies. Then the child gets to look inside and discovers to her surprise that it actually contains crayons, not candy. The experimenter then asks her what another child who had not yet seen inside the box would think it contained. 'Candy,' the child answers, amused at the deception. The experimenter then tries the same procedure with a 3 year old. The response to the initial question is the expected 'Candy,' but the response to the second is surprising - a confident 'Crayons.' Even more surprising is that in response to further questioning, the 3 year old claims that she had initially thought that there were crayons in the box and had even said that there were.

④ The basic interpretation of these results of the false belief task is that pre-schoolers do not yet fully comprehend that other people have minds and thoughts different from their own, and

therefore do not understand that people can have beliefs different from their own or different from reality.

出典 Atkinson & Hilgard's Introduction to psychology 16th edition: chapter 3 psychological development, pp.82- pp.83.

【設問 1】 下線部①の概要を説明せよ。

【設問 2】 下線部②の概要を説明せよ

【設問 3】 下線部③について、課題の概要を説明し、3 歳児と 5 歳児の課題に対する反応違いを答えよ。

【設問 4】 下線部④を和訳せよ。