２０１８年度 早稲田大学大学院教育学研究科
博士後期課程 一般・外国学生入学試験問題 資料解読
【教育基礎学専攻】

解答上の注意

１．教育基礎学専攻の入学試験問題は、出願時に届け出た指導教員の欄に従い、下記の表の解答すべき問題を解答しなさい。

志願票に記入した研究指導名	志願票に記入した指導教員名	解答すべき問題、ページ	必要解答用紙枚数
教育学研究指導	藤井　千春	設問 １（P.2）	１枚
教育学研究指導	湯川　次義	設問 ２（P.3）	
教育学研究指導	坂倉　裕治	設問 ３（P.4～5）	
教育学研究指導	長島　啓記	設問 ４（P.6～7）	
教育学研究指導	小松　茂久	設問 ５（P.8）	
教育学研究指導	吉田　　文	設問 １～設問 ４（P.9～P.１２）の中から２問解答	１枚
社会教育学研究指導	小林　敦子		
社会教育学研究指導	前田　耕司		
社会教育学研究指導	矢口　徹也		
教育心理学研究指導	上淵　　寿	設問（P.１３）	１枚
教育心理学研究指導	堀　　正士		
教育心理学研究指導	椎名　乾平		
教育心理学研究指導	坂爪　一幸		
教育心理学研究指導	本田　恵子		
教育心理学研究指導	梅永　雄二		
初等教育学研究指導	河村　茂雄	設問１～設問２（P.１４～P.１５）の中から１問解答	１枚
初等教育学研究指導	佐藤　隆之		

２．解答の際には、設問番号を記入してから解答すること。（例「設問１、設問」等）

３．解答すべき問題以外を解答した場合、当該解答は「０点」となります。

４．解答用紙の所定欄に研究指導名・指導教員名・受験番号・氏名を必ず記入すること。

５．問題用紙は「**１５枚**」（本ページ含む）、解答用紙は「**１枚**」です。必ず枚数を確認すること。

６．問題１問につき解答用紙１枚使用すること。

以　上

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早稲田大学大学院教育学研究科博士後期課程入学試験問題

科目名　資料解読（教育基礎学専攻）

【設問１】この問題は、教育学研究指導（藤井千春）を志願する受験者が選択して解答する問題である。解答用紙の最初に「設問１」、「教育学研究指導（藤井千春）」と記入すること。

問題　次の英文の全文を日本語に訳しなさい。

Peirce, according to Dewey, wrote as a logician, while James wrote as a humanist and educator. It is to these differences in intent that Dewey ascribes the differences in their respective versions of pragmatism. James was more interested in the unique and the individual; so he is more the nominalist: the meaning of a concept is in the experiences that persons actually have, rather than in the experiences that conceivably could follow from a concept. Dewey sees the pragmatic method used with particular effect by James in the way that he spells out the consequences of holding particular ideas. In being either a monist or a pluralist, for example, one is in effect committed to certain kinds of evaluation and behavior. Monism (patterned after absolute idealism) regards the nature and history of the world as forever fixed according to a pattern of antecedently determined necessity. A true monist, then, cannot regard human action as introducing genuine alternatives and novelties into the course of events. The monist regards the human agent as no more than an actor playing a part written for him from eternity. A pluralist, on the other hand, believes that human endeavor really does introduce change and novelty. The future is not "foredoomed," as James put it. Accordingly, the monist resigns himself to necessity, while the pluralist throws himself into life with vigor and zest, confident that his exertions on their own account will make a difference. The world is still incomplete, and events can take different directions, depending on human participation in their movement.[1]

Dewey gives great praise to what he calls the "biological psychology" in James's *The Principles of Psychology* (1890). Inspired by Darwin, James discovered the real nature of thought. Ideas, including scientific ideas, function in life experience to direct us from present to future experiences. Science, or reasoning, is not an imposition on biological life but is the most functional constituent of it. When intelligence is construed in this way, we see that human nature is most functional when it is most intelligent. Pragmatism, in other words, puts intelligence and reflection in the most prominent role in life activity.

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Excerpted from John Dewey:The Later Works,vol.2:1925-1927,
Jp Ann Boydston(editer), 1984.

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【設問２】この問題は、教育学研究指導（湯川次義）を志願する受験者が選択して解答する問題である。【解答用紙の最初に、「教育学研究指導（湯川次義）」と記入して、解答すること】

【資料A】【資料B】を読み、問１から問４に答えなさい。

【資料A】

The Education System Order provided for pre-elementary level schooling as a form of elementary education to be set up for the instruction of those children who were under six years of age. It never progressed beyond the planning stage, as the emphasis in those years was distinctly on formal elementary education and serious consideration could not be extended to preschool age children. Outside of official educational activities, however, the earliest incidence of this sort of facility was the opening of the *Yōchi Yūkijō* in December, 1875, at Kyoto, which appears to have been patterned after the German kindergarten system instituted by Friedrich W. Fröbel (1782–1852). It lasted for only one and a half years. Another was opened in the following year under the auspices of Tokyo Women's Normal School, and this institution became the real forerunner of the modern kindergarten. Planning for this school by the Department of Education began in July, 1875, and permission was granted for the establishment by the Grand Council in September of that year. Formal opening ceremonies were held in November, 1876, after final administrative and construction plans were completed. A German lady who had studied under Fröbel and married a Japanese was appointed head teacher. Most of the pupils enrolled there were sons and daughters of upper class families.

"JAPAN'S MODERN EDUCATIONAL SYSTEM"

Ministry of Education, Science and Culture.1980

【資料B】

わが國において近代的学校制度が樹立された直後、時の文教行政にたずさわっていた人々は、はやくも幼児教育の重要性に着目し、非常な熱意をもって幼児教育施設の実現に力を注ぎました。その結果、当時の東京女子師範学校に付属幼稚園の開設をみたのが明治九年十一月十六日でありました。この幼稚園を模範として各地に幼稚園が設置されることが期待されたのであります。

その後、今日までの九十年の間に、わが国の幼稚園教育は、時代の推移に伴って変遷しながらも、着々と整備充実されてまいりました。とくに、昭和二十二年に始まる現行学校制度において、幼稚園は学校体系上明確な地位を占めることとなり、その普及度も、昭和三十年前後から逐年著しい上昇を示しております。また、その教育内容、教育方法についても、不断にくふう改善が加えられつつあります。

幼児期によい環境と適切な指導のもとに、集団の場において望ましい体験をもつことがきわめてたいせつであることは、今日広く認識されているところであります。今日の幼児がやがて青少年となり、成人して明日の社会をになうことを思えば、幼稚園教育は、その独自の機能と使命をもって次代の国家、社会の形成に深く関与する重要な意義をもつものであると申しても過言ではないと思います。

このような見地から、文部省では、幼稚園に入園することを希望する者すべてにその機会が与えられるようにすることを目標として計画的に幼稚園の増設拡充を推進しつつあります。

今日、わが国の幼稚園発達史を通じ、かつてみなかった急激な発展充実期にあたって、幼稚園教育九十年を迎え、多年幼稚園教育に尽力されたかたがたの功労を表彰して、国民とともにその業績をたたえたいと存じます。

文部省大臣官房総務課編『歴代文部大臣式辞集』、大蔵省印刷局、1969年

問 1. 【資料A】の英文を読み、全文の概要を日本語に訳しなさい（解答用紙に「湯川問 1」と記入してから解答すること）。

問 2. 【資料B】は 1966 年の幼稚園教育 90 年記念式で当時の文部大臣有田喜一が述べた式辞の一部である。傍線 A に関連して、創設時の東京女子師範学校付属幼稚園の教育内容や方法などの特徴について説明しなさい（解答用紙に「湯川問 2」と記入してから解答すること）。

問 3. 【資料B】の傍線 B に関連して、1947 年以降の幼稚園教育について、戦前の幼稚園教育と異なる点を中心に説明しなさい（解答用紙に「湯川問 3」と記入してから解答すること）。

問 4. 【資料B】に関連して、現在の日本の幼児教育の課題と改革動向について説明しなさい（解答用紙に「湯川問 4」と記入してから解答すること）。

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【設問３】この問題は、教育学研究指導（坂倉裕治）を志願する受験者が選択して解答する問題である。解答用紙の最初に「設問３、教育学研究指導（坂倉裕治）」と記入すること。さらに、「問題１」または「問題２」のどちらか一つを選択し、選択した問題番号を記入して解答すること。

次の問題のどちらか一つを選択して答えなさい。

問題１　つぎの仏文を和訳しなさい。

Deux enfants, en des temps différents, ont été trouvés dans les bois, l'un en Lithuanie, l'autre en Champagne : ils n'avaient jamais vu de créature humaine, et leur connaissance ne s'élevait en rien au-dessus de celle des bêtes avec lesquelles ils avaient vécu, quoique l'un des deux, élevé depuis parmi des hommes civilisés, se soit trouvé susceptible d'une instruction commune. Encore faut-il observer que quelque jeunes que ces enfants aient été perdus ou abandonnés, il faut nécessairement qu'ils aient reçu quelques soins, et par conséquent quelques notions, au moins dans les premiers mois de leur existence, sans quoi ils auraient péri. Il faut de plus remarquer qu'ils avaient vécu avec des bêtes vivantes, et sûrement ils en avaient reçu des instructions. Une preuve en est que l'un d'eux faisait à peu près les mêmes cris que les animaux sauvages, et il est bien vraisemblable que c'était dans le dessein de correspondre avec eux. Or ce seul projet suppose la remarque de la nature vivante et sensible : il ne pourroit venir dans la tête d'un animal isolé. Cet animal crierait sans doute, mais sans intention. C'est donc là réellement une institution sociale ; et cet enfant si brut avait encore reçu des animaux une véritable éducation. On peut donc conclure que le perfectionnement de l'individu dénué de tout secours est infiniment borné. Cela doit être, puisqu'il n'y a que les besoins qui puissent nous porter à observer les objets, et encore seulement sous le rapport qui les affecte. Or les besoins purement physiques se réduisent à bien peu de chose, et les difficultés sont bien grandes. Le jeune homme des forêts de la Lithuanie observait si peu et si mal, que, reconduit quelque temps après dans les bois où il avait vécu, il ne les reconnaissait pasb ; car on ne connaît et ne reconnaît que par les rapports observés. Il est bien vraisemblable d'ailleurs que l'idée de bois formés d'une réunion d'arbres était déja trop composée pour pouvoir entrer dans sa tête : il connaissait les parties, il ne devait pas connaître l'ensemble. Cependant, quelque foible que soit ce perfectionnement, il est bien loin d'être nul, et l'individu le plus délaissé n'est pas le même à quinze ans que le jour de sa naissance, sans quoi il n'aurait pu subsister.

(Destutt de Tracy, *Mémoire sur la faculté de penser* 一部綴字を現代表記に改めた)

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問題２　つぎの英文を和訳しなさい。

It would be a great misunderstanding of this doctrine to suppose that it is one of selfish indifference, which pretends that human beings have no business with each other's conduct in life, and that they should not concern themselves about the well-doing or well-being of one another, unless their own interest is involved. Instead of any diminution, there is need of a great increase of disinterested exertion to promote the good of others. But disinterested benevolence can find other instruments to persuade people to their good, than whips and scourges, either of the literal or the metaphorical sort. I am the last person to undervalue the self-regarding virtues; they are only second in importance, if even second, to the social. It is equally the business of education to cultivate both. But even education works by conviction and persuasion as well as by compulsion, and it is by the former only that, when the period of education is past, the self-regarding virtues should be inculcated. Human beings owe to each other help to distinguish the better from the worse, and encouragement to choose the former and avoid the latter. They should be for ever stimulating each other to increased exercise of their higher faculties, and increased direction of their feelings and aims towards wise instead of foolish, elevating instead of degrading, objects and contemplations. But neither one person, nor any number of persons, is warranted in saying to another human creature of ripe years, that he shall not do with his life for his own benefit what he chooses to do with it. He is the person most interested in his own well-being: the interest which any other person, except in cases of strong personal attachment, can have in it, is trifling, compared with that which he himself has; the interest which society has in him individually (except as to his conduct to others) is fractional, and altogether indirect: while, with respect to his own feelings and circumstances, the most ordinary man or woman has means of knowledge immeasurably surpassing those that can be possessed by any one else. The interference of society to overrule his judgment and purposes in what only regards himself, must be grounded on general presumptions; which may be altogether wrong, and even if right, are as likely as not to be misapplied to individual cases, by persons no better acquainted with the circumstances of such cases than those are who look at them merely from without. In this department, therefore, of human affairs, Individuality has its proper field of action. In the conduct of human beings towards one another, it is necessary that general rules should for the most part be observed, in order that people may know what they have to expect; but in each person's own concerns, his individual spontaneity is entitled to free exercise. Considerations to aid his judgment, exhortations to strengthen his will, may be offered to him, even obtruded on him, by others; but he himself is the final judge. All errors which he is likely to commit against advice and warning, are far outweighed by the evil of allowing others to constrain him to what they deem his good.

(John Stuart Mill, *On Liberty*)

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問題１、問題２のどちらかを選択して答えなさい。

問題１　以下の英文を全文和訳しなさい。

Sustained public funding is critical for supporting the growth and quality of early childhood education programmes. Appropriate funding helps to recruit professional staff who are qualified to support children's cognitive, social and emotional development. Investment in early childhood facilities and materials also helps support the development of child-centred environments for well-being and learning. In countries that do not channel sufficient public funding to cover both quantity and quality, some parents may be more inclined to send their children to private ECEC services, which implies heavy financial burdens (OECD, 2011b). Others may prefer to stay home, which can hinder parents' participation in the labour force (OECD, 2011a).

Public expenditure on pre-primary education is mainly used to support public institutions, but in some countries it also funds private institutions, to varying degrees. At the pre-primary level, annual expenditure per child, from both public and private sources, for both public and private institutions, averages USD 8 070 in OECD countries. However, expenditure varies from USD 4 000 or less in Turkey to more than USD 14 000 in Luxembourg and Norway (Table C2.3).

In the majority of countries, expenditure per child is much higher in public than private institutions. Publicly funded pre-primary education tends to be more strongly developed in the European countries of the OECD than in the non-European countries. In Europe, the concept of universal access to education for 3-6 year-olds is generally accepted. Most countries in this region provide all children with at least two years of free, publicly funded pre-primary education in schools before they begin primary education. With the exception of Ireland and the Netherlands, such access is generally a statutory right from the age of 3, and even before then in some countries. In other countries, however, private funding is much stronger than public funding. For example, in the Netherlands, expenditure per pupil in private early childhood education is almost twice that in public institutions, and in New Zealand, expenditure on private institutions is eleven times higher than on public ones, given that the single public early childhood education (ECE) provider is distance-based and virtually all ECE institutions are private. Moreover, in New Zealand, all pre-primary education up to 20 hours per week is paid for by the government and is free to parents.

In early childhood educational development (ISCED 01), public sources account for 69% of total expenditure, while in pre-primary education (ISCED 02), the share of public expenditure is 83% of the total. In countries such as Australia, Colombia and Israel, the share of private expenditure is 75% or higher, while in Finland, Norway and Sweden, over 90% of expenditure comes from public sources. In pre-primary education, there is higher public funding, and in 11 of the 32 countries with available data, 90% or more of expenditure comes from the government. Australia and Japan are the only countries where private sources account for more than 50% of total expenditure at pre-primary level. In the case of Australia, much of the private funding is actually subsidised by the government in form of grants to households. Although these grants are used as private funding for early childhood programmes, their initial source is from government's subsidies.

At the level of early childhood educational development, annual expenditure per child, from both public and private sources, for both public and private institutions, averages USD 12 501 in OECD countries with available data. At pre-primary level, the expenditure is lower, at USD 8 070 on average for the OECD. In almost all countries, expenditure per child is much higher in early childhood educational development than in pre-primary education.

Expenditure on all early childhood education accounts for an average of 0.8% of the collective GDP, of which 0.2% goes to early childhood educational development and 0.6% to pre-primary education. Differences between countries are significant. For example, while 0.2% or less of GDP is spent on pre-primary education in Ireland and Switzerland, 1% or more is spent in Chile, Iceland, Norway and Sweden (Table C2.3 and Figure C2.5). These differences are largely explained by enrolment rates, legal entitlements and costs, and the different starting age for primary education. They are also influenced by the extent to which this indicator covers private early childhood education. Differences in expenditure as a percentage of GDP could be influenced by the duration of programmes (Table C2.5), which has an impact on the level of expenditure devoted to early childhood education.

（出典：OECD(2016), *Education at a Glance 2016*）

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問題２　次の独文を全文和訳しなさい。

Von Behinderungen betroffene Kinder, Jugendliche und Erwachsene bedürfen – andauernder oder vorübergehender – Unterstützung, um ihnen eine selbstbestimmte und gleichberechtigte Teilhabe am gesellschaftlichen Leben zu ermöglichen. Dabei besteht mit Blick auf die Bildungsangebote die Erwartung und gleichermaßen Anforderung, die je unterschiedlichen individuellen Lebenslagen und Lernausgangslagen zu erkennen, zu bewerten und hierauf im Sinne des übergreifenden Zieles von Inklusion zu antworten. Das Bildungswesen begegnet diesen Anforderungen gegenwärtig auf unterschiedliche Art und Weise. Bei den bestehenden vielfältigen Bildungsgängen bzw. -einrichtungen ist nicht nur zwischen *Inklusion* (gemeinsames Lernen in heterogenen Lerngruppen) und *Separation* (Lernen in gesonderten Einrichtungen) zu unterscheiden. Vielmehr gibt es auch ein breites Spektrum an Angeboten, bei denen zwar der gemeinsame Besuch einer Einrichtung, nicht aber das gemeinsame Lernen in heterogenen Lerngruppen im Vordergrund steht (z.B. Sonderklassen in Regelschulen). Für derartige Formen des gemeinsamen Förderorts, innerhalb dessen aber eine datengestützte Beschreibung der internen Aufteilung der Lerngruppen nicht möglich ist, bietet es sich heute in Anbetracht des umfassenderen Anspruchs von Inklusion an, von *Integration* zu sprechen.

Nachfolgend soll aufgezeigt werden, welche Angebote Institutionen im Bildungssystem gegenwärtig für Menschen mit Behinderungen in den verschiedenen Bildungsbereichen in Deutschland bereitstellen.

Übergreifend lässt sich eine Reihe von Aspekten benennen, die in allen Bildungsbereichen für den Umgang mit Menschen mit Behinderungen Gültigkeit haben, auch wenn deren Beschreibung datengestützt kaum möglich ist:

- Bildungsprozesse können für und innerhalb von Lerngruppen grundsätzlich *zielgleich* oder *zieldifferent* gestaltet und organisiert werden; neben einer curricularen Differenzierung prägt dabei die Orientierung auf einen (erwarteten) Abschluss die Zuordnung. Mit dem Grundsatz des zielgleichen Lernens ist eine Vorstellung von relativer Homogenität verbunden, während zieldifferentes Lernen sehr viel stärker Heterogenitäten innerhalb von Lerngruppen in den Fokus rückt.
- Bei zielgleichen Bildungsgängen gilt, dass Lernenden mit Beeinträchtigungen ein Ausgleich gewährt werden muss, wenn ihnen das Erbringen insbesondere von Leistungsnachweisen oder die Beteiligung an Prüfungen nicht in gleicher Weise möglich ist wie denjenigen ohne Beeinträchtigung (sogenannter *Nachteilsausgleich*, vgl. auch § 126 SGB IX). Eine Vielzahl von rechtlichen Vorgaben regelt die Umsetzung dieses Grundsatzes, insbesondere in Prüfungsordnungen finden sich detailliertere Bestimmungen. Derartige Ausgleichsregelungen, die in jedem Fall eine Einzelfallentscheidung verlangen, können auf Antrag etwa in Gestalt von veränderten Prüfungsformen oder von alternativen, aber gleichwertigen Prüfungsaufgaben gewährt werden.
- Der ursprünglich auf bauliche Maßnahmen zugunsten von Menschen mit Behinderungen ausgerichtete Begriff der *Barrierefreiheit* hat zwar auch in dieser Hinsicht seine Bedeutung keineswegs verloren. Gleichwohl lässt er auch ein umfänglicheres Verständnis zu, das den Zugang zu Teilhabe frei von Barrieren aller Art verlangt. In diesem Sinne meint Barrierefreiheit dann auch, dass technische Gebrauchsgegenstände, Anlagen und Einrichtungen zur Informationsverarbeitung und Kommunikation[22] sowie andere gestaltete Lebensbereiche so einzurichten sind, dass sie „*für behinderte Menschen in der allgemeinen Weise, ohne besondere Erschwernis und grundsätzlich ohne fremde Hilfe zugänglich und nutzbar sind*" (§ 4 Behindertengleichstellungsgesetz des Bundes).

（出典：Autorengruppe Bildungsberichterstattung(2014), *Bildung in Deutschland 2014*, W. Bertelsmann Verlag GmbH & Co. KG)

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早稲田大学大学院教育学研究科博士後期課程入学試験問題

科目名　資料解読（教育基礎学専攻）

【設問５】この問題は、教育学研究指導（小松茂久）を志願する受験者が選択して解答する問題である。解答用紙の最初に「設問５」、「教育学研究指導（小松茂久）」と記入すること。

問　全文を和訳しなさい

We need to understand that the education reforms are not minor changes in how schools are administered, or how tests and curriculum are created, or how teachers are evaluated. Instead, the current reforms have transformed the purpose of schooling, teaching, and learning. The curriculum is being reduced to what will be tested, teaching reduced to implementing lessons designed to resemble the test questions and often scripted by someone else, and learning reduced to test-taking strategies and memorizing for the test. Good teachers are retiring early or finding other jobs, and enrollments in teacher education programs are declining. In the Rochester-area teacher education institutions, enrollments in teacher certification programs declined on average by about 70% from 2008 to 2012, the most recent years for which data are available.

Moreover, the original rationale for charter schools has been transformed. Charter schools were originally proposed by the American Federation of Teachers, the union representing most urban teachers, as a way for teachers and community members to collaborate in creating innovative publicly funded and governed schools that would inspire reform. Instead, charter schools have evolved into privately managed schools that generally promote authoritarian models of teaching and treat teachers as commodities to be used for a few years and then replaced with younger and less expensive teachers. In addition, in most states（laws governing charter schools vary by state, and charter schools differ from one another） charter schools, on average, have increased racial and economic segregation, enroll smaller percentages of students with disabilities or who are English Language Learners, and have failed to keep pace with traditional public schools in educating students.

Even worse, the increasing use of standardized tests to hold students, teachers, and schools accountable, along with the privatization of schools through charters and the takeover of education governance by unelected and unaccountable individuals, nongovernmental organizations, and corporations, has failed to improve educational outcomes or decrease economic and racial inequalities. There is little evidence that scores are improving at the rate they did prior to the reforms. Moreover, if we look at schooling beyond test scores, the narrowing and simplifying of curriculum has undermined learning. At its best, education should promote students' "analytical abilities, thoughtful exchange and a willingness to view knowledge as a resource for informed modes of individual and social agency" . Instead, education based on corporate-created assessments and curriculum results in an "education deficit" where the public suffers "from a growing inability to think critically question authority, be reflective, weigh evidence, discriminate between reasoned arguments and opinions, listen across differences and engage in mutually informing relationship between private problems and broader public issues" .

No Child Left Behind, Race to the Top, the rise of charter schools, and the increasing privatization and corporatization of public education are not accidental developments. Rather, I argue that the current debate over the direction of public education exemplifies a larger debate occurring in the United States and globally: on the one hand, we can continue pursuing the neoliberal agenda that aims to create a society in which decisions about how we are to live are made through unregulated markets, with a diminished governmental role as what was once public is privatized. In such a system, students and teachers are infinitely examined and are held accountable through an "accountability synopticism" . On the other hand, we can pursue what I will call a social liberal democratic agenda in which the government plays its required role in the creation and development of markets, provides services that are best provided through the government, creates schools as learning communities that support the development of trusting and caring relationships, and aims to create democratic institutions and structures so that everyone has opportunities to participate in democratic processes.

（Source: David W. Hursh,*The End of Public Schools*, New York: Routledge,2016, pp. 2-3. ）

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科目名　資料解読（教育基礎学専攻）

（教育学研究指導（吉田文）、社会教育学研究指導（小林敦子、前田耕司、矢口徹也）志願者）

問題　次の４つの設問のうちから２問を選択して答えなさい。答えは、別紙解答用紙に、それぞれの設問の番号を付して記入しなさい。

設問１　次の文を読んで後の問いに答えなさい。

To consider the nineteenth century's continuities with the past is important in evaluating the ideas and attitudes of the commoners no less than of the feudal authorities regarding popular education. Although provincial literati had appeared in the eighteenth century, by the nineteenth entirely new types had emerged. These included highly literate and cultured commoners not just in the suburbs but from the remotest parts of the country. Newly emergent rural literati also included political activists, women whose literacy skills supported their family businesses, and merchants who had become more or less full-time men of culture.

What really distinguishes the nineteenth from the eighteenth century in terms of popular learning and culture is the rise of popular writing schools. Although these schools were so makeshift and unsystematic that their enrollment data are unreliable even as measures of basic literacy, the quantitative and qualitative work done on these schools by Japanese scholars provides an essential context for understanding literacy patterns.

In terms of access to writing schools, geography clearly mattered. Proximity to urban areas, access to roads and means of communication, and commercial activity could stimulate interest in writing schools both among farmers (seeking access to better lives) and their leaders (often in the interest of quelling complaints and disturbances). The patronage of village schools by the educated upper crust was apparently shaped in large measure—both in terms of how early they were opened and who attended—by geographical concerns, as the case studies of Tochigi in eastern Japan and Chikugo in Kyushu have shown.

Gender mattered, even if it is entirely neglected by Tone and other authors, and so did class. Where extant, Tokugawa-period school enrollment data show far fewer opportunities for women, particularly in rural areas. But in merchant-dominated areas of big cities, women enrolled at writing schools at a far higher rate than their rural sisters, higher even than the rate for many rural males, and virtually on a par with the rate for males of the merchant class.

(Source: Richard Rubinger(2007), *Popular Literacy in Early Modern Japan*, Honolulu: University of Hawaii Press, pp.135-136)

問１　民衆の学びと文化において、18 世紀と 19 世紀の違いは何か。

問２　民衆の学びと文化に影響する要素はなにか。

※Web公開にあたり、著作権者の要請により出典追記しております。
From: Richard Rubinger,Popular Literacy in Early Modern Japan,
UNIVERSITY OF HAWAI'I PRESS,2007.

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早稲田大学大学院教育学研究科博士後期課程入学試験問題

科目名　資料解読（教育基礎学専攻）

設問２　次の文を読んで後の問いに答えなさい。

※この問題は、著作権の関係により掲載ができません。

出典：Sue Jackson (2011), *Lifelong Learning and Social Justice: Communities, Work and Identities in a Globalised World*, NIACE,UK, pp.190-191.

問 1. 下線部(a)の意味について具体的に説明しなさい。
問 2. 下線部(b)を和訳し、その内容を具体的に説明しなさい。
問 3. 下線部(c)を和訳しなさい。
問 4. 本論を参考にして、Life-long learning の現代的意味について論述しなさい。

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設問３　次の文を読んで後の問いに答えなさい。

Did the introduction of writing mark a great watershed in the literacy of culture and consciousness? For a long time, the shift to writing seemed to correspond with the shift from "traditional" to "modern" society or from "primitive" to "advanced" cultures. These dichotomies no longer seem adequate and are out of fashion among anthropologists and historians.[1] Still, some fundamental changes can be associated with the advent of writing. Plato saw them coming, and he criticized writing; in the *Phaedras* he has Socrates argue that writing encourages forgetfulness, has only the appearance of wisdom, cannot answer questions or clarify itself, and can be misunderstood and misused. Later observers were a good deal more enthusiastic, associating literacy with progress. Recently, anthropologists and historians of language have attempted a more balanced view. Jack Goody criticized Claude Lévi-Strauss's dichotomy between the "savage" and "domestic" minds, but argued that we must willing to chart the historical evolution of cognitive processes and acknowledge the central role of writing, because, as he had written earlier, writing "changed the whole structure of the cultural tradition." Walter Ong was careful to emphasize the overlap of oral and written cultures, and he expressed considerable admiration for oral traditions; nonetheless, he argued "without writing, human consciousness cannot achieve its fuller potentials." There is, then, a high degree of consensus about the technical capacities released by the inventions of writing. The more difficult job of interpretation is determining the conditions under which these capacities are translated into fundamentally new forms of cultural enterprise and special organization. Both the timing and the inevitability are at issue when scholars assert the "consequences" of written culture.

As a technology, writing has facilitates a broad array of activities in communication. Among the most important are the replication, transportation, and preservation of messages[2], the back-and-forth scanning of written material, the study of sequence, the deliberation of word choice, and the construction of lists, tables, recipes, and indexes. Writing fosters an objectified sense of time, and it separates the message from the author, thus "decontextualizing" language. It allows new forms of verbal analysis, like the syllogism, and of numerical analysis, like the multiplication table. The long-range developments made possible by this technology have been profound, leading eventually to the replacement of myth by history and the replacement of magic by skepticism and science. Writing has fostered bureaucracy, accounting, and legal systems with universal rules. It has replaced face-to-face governance with depersonalized administration. On the other hand[3], it has allowed authorship to be recorded and recognized, thus contributing to the development of individualism in the world of ideas.

(Source: Kaestle, Carl F. et. al. (1991) *Literacy in the United States: readers and reading since1880*, Yale University Press: New Heaven, pp. 7-8)

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Literacy in the United States,Carl F. Kaestle,Yale University Press
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問1.　下線部 1）は、どのようなことを論じているのか、具体的に説明しなさい。

問2.　下線部 2）を和訳し、これが何について論じているのかを説明しなさい。

問3.　下線部 3）は、何と何が On the other hand で対比されているのか、説明しなさい。

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設問４　次の文を読んで後の問いに答えなさい。

Social education facilities are the primary providers of self-initiated learning activities for community residents and community-organised opportunities for learning support. A citizens' university also provides social education along with *kominkan* and museums, (1)but differs in that it offers quality long-term courses that respond to the increasingly diverse and sophisticated learning demands of residents. (2) Citizens' university courses differ from the extension courses offered by mainstream universities, which began in 1977 in Japan. (3) Extension courses (also provided by university-operated extension centres) have some of the same characteristics as nonformal education, but fall within the range of formal education from the perspective of education models, following La Belle's definition (La Belle, 1982, p. 162). Another difference between the two is in their course fees. Fees charged by extension centres can be a major cost for seniors with limited income. From this perspective, citizens' universities are important in their provision of diverse high-quality education at low cost. Given that lifelong learning is learning that should be available to all people regardless of age, it is important to address the needs of those most likely to be underprivileged or to belong to marginalised groups (Maehira, 1983, p.7).

The aim of this chapter is explore how citizens' universities have contributed to lifelong learning by responding to the needs of the elderly. The chapter examines how citizens' universities see their missions and design and provide courses for seniors, and how seniors make sense of their participation. Drawing on a case study of a suburban Tokyo citizens' university, the chapter argues that citizens' universities seek to facilitate the engagement of seniors (such as retired corporate warriors who often have lost in touch with the neighbourhood) in the local community, as represented by the often cited term, 'baby-boomer community debutant'. In so doing, they attempt to achieve (4) a cyclical mode of learning, whereby learners (seniors) return the fruits of their learning to the program as teachers for the next group of learners and to the wider community. Participants felt that their involvement helped them find a sense of purpose and self-fulfilment and make new friends, and had health benefits. Citizens' universities thus contribute to addressing social isolation amongst seniors but challenges remain.

I will first explain the social and institutional context that led to lifelong education courses for seniors, and then examine Fujisawa (5)Citizens' University's courses for seniors. I also show how participants made sense of their participation in these subjects, drawing on existing surveys and student narratives.

出典 Maeda, K.(2016). Lifelong Learning Universities in the Ageing Society: empowering the elderly,*Nonformal Education and Civil Society in Japan*(pp.179 – 180).London and New York: Routledge.

問１　下線部（１）を和訳しなさい。

問２　下線部（２）と下線部（３）の比較において両者の特徴について述べなさい。

問３　下線部（４）は、具体的にどのようなことを意味するのかを述べなさい。

問４　下線部（５）に該当する海外の教育機関の名称を英語で答えなさい。

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科目名　資料解読（教育基礎学専攻）

次の【設問】は、以下の研究指導の志願者を対象とする。

教育心理学研究指導

（堀　正士）、（椎名乾平）、（本田恵子）、（坂爪一幸）

（梅永雄二）、（上淵　寿）

解答は、別紙解答用紙に解答すること。

【設問】 以下の英文を読んで、問いに答えなさい。

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（出典：Atkinson & Hilgard's Introduction to Psychology, 15th edition.）

問1. 全訳しなさい。

問2. この論文は ADHD 患者が近年「増加している」背景に、過剰診断があると結論づけているが、一方で、むしろ妥当な罹病率に近づいているとする考えもあります。後者の立場に立って、あなたの考えを述べなさい。

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科目名　　資料読解（教育基礎学専攻）

次の【設問】は、以下の研究指導の志願者を対象とする。

初等教育学研究指導　（河村茂雄）、（佐藤隆之）

問題　次の二つの設問について、どちらか一つ答えなさい。答えは別紙解答用紙に、選択した設問の番号を記した上で記入しなさい。

設問 1　　次の資料文を読んで下記の問いに、答えなさい

DIRECT OBSERVATION In the early stages of research, the most efficient way of making progress toward an explanation may be **direct observation**—to simply observe the phenomenon under study as it occurs naturally. Careful observation of animal and human behavior is the starting point for a great deal of research in psychology. For example, observation of primates in their native environment may tell us things about their social organization that will help in later laboratory investigations. Video recordings of newborn babies reveal details of their activity shortly after birth and the types of stimuli to which they respond. However, investigators observing naturally occurring behavior must be trained to observe and record events accurately so that their own biases do not influence what they report.

（出典　Edward E.Smith,　Susan Nolen-Hoeksema ,　Barbara L. Fredrickson ,
Geoff R. Loftus　2003　Atkinson & Hilgard's　Introduction to Psychology
14th Edition　Wadsworth / Thomson,　21.）

問１　資料の大意をまとめなさい。

問２　資料の内容を踏まえて、あなたが研究する上で留意するべき点について論考せよ。

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設問２　次の資料文を読んで下記の問いに、答えなさい

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Comment: Perhaps Mr. A. wants to increase the quantity of his students' thinking, and assumes that he will thereby improve its quality. Perhaps he assumes that it is unrealistic to expect students to think better: one can only try to get them to think more.(3) And to some extent, of course, he's right--more thinking in the classroom is better than less.

(出典　Matthew Lipman, *Misconceptions in Teaching for Critical Thinking*, Montclair State College, 1989, pp. 1-2.)

問１．下線部(1)を和訳しなさい。

問２．本文で論じられている、批判的思考に関する誤解とは何か説明しなさい。また、そのように誤解している教師とは、どのような教師か説明しなさい。

問３．下線部(3)で言及されている“think better”と“think more”の違いに言及しながら、本文で望ましいと主張されている critical thinking について説明しなさい。