

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題 専門科目
【英語教育専攻】

解答上の注意

1. 英語教育専攻の入学試験問題は、「専門科目・共通」と「専門科目・選択」とに分かれています。

- ①「**専門科目・共通**」（問題A-1 または問題A-2、問題B-1 または問題B-2）は、**志願者全員が解答する**問題です。
- ②「**専門科目・選択**」は、出願時に届け出た研究指導・指導教員の専門分野により下記の表の解答すべき問題（I～VIII）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	「専門科目・選択」 で解答すべき問題
英語科教育研究指導	折井 麻美子	問題 I (英語科教育)
英語科教育研究指導	澤木 泰代	問題 II (英語科教育)
英語科教育研究指導	原田 哲男	問題 III (英語科教育)
英語科教育研究指導	オカダ・ホーランド・ウヰン クイント	問題 IV (英語科教育)
英語学研究指導	久野 正和	問題 V (英語学)
英語学研究指導	バックハウス ペート	問題 VI (英語学)
イギリス文学研究指導	木村 晶子	問題 VII (イギリス文学)
アメリカ文学研究指導	佐久間 由梨	問題 VIII (アメリカ文学)

2. 「専門科目・選択」問題で、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。
3. 解答用紙の所定欄に、「問題番号」（例：「I」・「V」など）を必ず記入すること。
また、全ての解答用紙の所定欄に受験番号・氏名・研究指導名・指導教員名を必ず記入すること。
4. 解答用紙は、「問題番号」別に使用すること（一つの問題で一枚使用）。
5. 解答用紙のホッチキスは、はずさないこと。また、無解答の解答用紙でも提出すること。
6. 問題用紙は「9枚」（本ページ含む）、解答用紙は「3枚」です。必ず枚数を確認すること。

以 上

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題
[専門科目・共通] 【英語教育専攻】

以下の設問 A-1 または A-2 のどちらか一つに答えなさい。選択した問題番号を書き、解答はすべて解答用紙に記入すること。(配点 50 点)

[設問 A-1] Read the following news article and answer the two questions below in ENGLISH.

Last name first, first name last: Japan minister tells foreign media to get it right

Taro Kono – or is it Kono Taro? – says journalists should treat Japanese politicians the same as their Chinese or South Korean equivalents.

Japan’s foreign minister will ask international media organisations to use the family name first when writing Japanese names – as is customary in the Japanese language – in an attempt to reverse a century of linguistic convention.

Taro Kono – or perhaps that should be Kono Taro – said foreign media should follow the same practice they use when reporting on other Asian countries where the family name traditionally comes first, followed by their given name. As an example, he said Japan’s prime minister, Shinzo Abe, should in future be written as Abe Shinzo.

Some see the request as part of a movement, led by the conservative Abe, to demonstrate a growing confidence in Japan’s culture and history as it prepares for more than a year in the international spotlight, first with the G20 summit, followed by the Rugby World Cup in the autumn and then the 2020 Olympics.

Kono suggested the change should be introduced in time for the G20 – being held in Osaka in late June – when visiting leaders will include Chinese president Xi Jinping and his South Korean counterpart Moon Jae-in, whose names are written in English in the order they appear in their native languages – surname first.

“I plan to ask international media organisations to do this,” Kono told reporters, adding that domestic media with English-language services should also consider adopting the change.

The practice of putting given names first gained wide acceptance during the late 19th century and early 20th century, when Japan looked to Europe as it sought to modernise its economy and military.

Historically, the public appears divided on the proposal. In a 2000 poll by the cultural affairs agency, 34.9% of respondents preferred the Japanese order, while 30.6% liked the western order better, and 29.6% had no preference.

Kono, a fluent English speaker who was educated in the US, has made no secret of his desire to promote the change, saying earlier this year the foreign ministry was considering applying the name reversal to official documents. His business card introduces him as “KONO Taro”.

The education secretary, Masahiko Shibayama, is among those who support the change, saying this week the ministry would recommend a reversion to the Japanese system among public bodies, educational institutions and the media.

Shibayama cited a 2000 report by the ministry’s national language council recommending the switch, saying it reflected “respect for cultural diversity” among different countries, according to the Yomiuri Shimbun.

The chief cabinet secretary, Yoshihide Suga, acknowledged the change could be problematic. “We have to consider a lot of factors, including convention,” he said.

While the surname-first approach has become commonly used in English-language textbooks for middle school pupils, Kono’s proposal could encounter resistance among Japanese companies with a strong global presence. Uniqlo, Honda and Rakuten have all adopted the western name order for company literature.

Last month, experts for the first time drew on Japanese classical literature for inspiration when deciding a name for the new imperial era, *Reiwa* (beautiful harmony), breaking with the tradition of drawing on characters from classical Chinese literature.

Abe said at the time the era name “symbolises our nation’s profound public culture and long tradition”, adding that Japanese values should not be allowed to “fade away”.

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題
[専門科目・共通] 【英語教育専攻】

QUESTIONS

1. Give a brief summary of the article and discuss your own position on the order of Japanese names in English and other foreign languages. In your answer, make sure to discuss possible reasons for and against changing the order of family and given names. (Length: about 300~400 words)
2. In the article, it is written that the companies “Uniqlo, Honda and Rakuten have all adopted the western name order for company literature.” What is not mentioned is that Uniqlo and Rakuten have adopted English as the official company language, and Honda has announced to do the same in 2020. Discuss possible merits and demerits of the adoption of English as the official language in Japanese companies. (Length: about 300~400 words)

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題
[専門科目・共通] 【英語教育専攻】

[設問 A-2]

次の文章は、教員養成大学における“cultural studies”(「カルチュラル・スタディーズ」)の意義を探求した米国の研究者である Henry A. Giroux による “Is There a Place for Cultural Studies in Colleges of Education?” (*The Review of Education/Pedagogy/Cultural Studies*, 17:2, 1995, pp. 127-142) からの抜粋である。英文を読み、設問に答えなさい。

Within the past decade, the field of cultural studies has developed a broad following in the United States. In the most general sense, cultural studies signifies a massive shift away from Eurocentric master narratives, disciplinary knowledge, high culture, scientism, and other legacies informed by the diverse heritage of modernism. The parameters and cartography of this shift include but are not limited to three important assumptions.

First, cultural studies is premised on the belief that we have entered a period in which the traditional distinctions that separate and frame established academic disciplines cannot account for the great diversity of cultural and social phenomena that has come to characterize an increasingly hybridized, postindustrial world. The university has long been linked to a notion of national identity that is largely defined by and committed to transmitting traditional, Western culture. Traditionally, this has been a culture of exclusion, one which has ignored the multiple narratives, histories, and voices of culturally and politically subordinated groups. Challenging this legacy, diverse social movements have emerged arguing for a genuinely multicultural and multiracial society. These movements have contested schools that use academic knowledge to make students voiceless. That is, such movements have contested how the cultural differences of subordinate groups are often regulated and licensed so as to prevent students from drawing upon their own histories and cultural experiences in order to narrate themselves within the context of a supposedly liberal education. Moreover, the spread of electronically mediated culture to all spheres of everyday intellectual and artistic life has shifted the ground of scholarship away from the traditional disciplines designed to preserve a “common culture” to the more hybridized fields of comparative and world literature, media studies, ecology, society and technology, and popular culture.

Second, advocates of cultural studies have argued strongly that the role of media culture, including the power of the mass media with its massive apparatuses of representation and its mediation of knowledge, is central to understanding how the dynamics of power, privilege, and social desire structure the daily life of a society. This concern with culture and its connection to power has necessitated a critical interrogation of the relationship between knowledge and authority and the historical and social contexts that deliberately shape students’ understanding of representations of the past, present, and future. But if a sea change in the development and reception of what counts as knowledge has taken place, it has been accompanied by an understanding of how we define and apprehend the multitude of electronic, aural, and visual texts that have become a determining feature of media culture and everyday life in the United States. By analyzing the full range of diverse and densely layered sites of learning such as the media, popular culture, film, advertising, mass communications, and religious organizations, among others, cultural studies expands our understanding of the pedagogical and its role outside of school as the traditional site of learning.

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Third, in addition to broadening the terms and parameters of learning, cultural studies rejects the professionalization of educators and the alienating and often elitist discourse of professionalism and sanitized expertise. Instead, it argues for educators who self-consciously produce knowledge and power-related discourses that must be examined in relation to both “the conditions of their construction and their social effects.”¹⁴ In this view, teachers must be accountable in their teaching to the ways in which they take up and respond to the problems of history, human agency, and the renewal of democratic public life. Cultural studies strongly rejects the assumption that teachers are simply transmitters of existing configurations of knowledge. Academics are always implicated in the dynamics of social power and knowledge that they produce, mediate, and legitimate in their classrooms. In this perspective, intellectual work is incomplete unless it self-consciously assumes responsibility for its effects in the larger public culture. Hence, cultural studies raises questions about what knowledges are produced in the university and how these might extend and deepen democratic public life. Equally important is the issue of how to democratize schools so as to enable those groups largely divorced from or simply not represented in the curriculum to be able to produce their own self-images, tell their own stories, and engage in respectful dialogue with others.

※下記に出典を明記しております。

NOTES:

14. Douglas, Crimp, “Portraits of People With Aids,” *Cultural Studies*. Lawrence Grossberg, Cary Nelson, and Paula Treichler, Eds. (New York: Routledge, 1992), p. 126.

1. 第二段落 (First～) を 200～300 語程度の日本語で要約しなさい。
2. 第三段落 (Second～) を 150～250 語程度の日本語で要約しなさい。
3. 下線部のために必要とされる教育者像がいかなるものかについて、最終段落(Third～)を読み 100～200 語程度の日本語で説明しなさい。

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題
[専門科目・共通] 【英語教育専攻】

以下の設問 B-1 または B-2 のどちらか一つに答えなさい。選択した問題番号を書き、解答はすべて解答用紙に記入すること。(配点 50 点)

[設問 B-1]

EMI (English-medium instruction) is now promoted at all levels of education to teach content matters. Discuss **in ENGLISH** to what extent the use of students' L1 should be allowed or discouraged in this context, supporting your argument with relevant research findings. (about 150-200 words).

[設問 B-2]

We now talk about Englishes rather than English. In this current situation, what do you think should be the reference point or points for learning/teaching English in Japan and how do you propose to reconcile your choice with such a diversity? Write your answer **in English**.

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題 専門科目
[専門科目・選択] 【英語教育専攻】

出願時に届け出た研究指導・指導教員の問題を選択し、解答はすべて解答用紙に記入すること。
(配点 100点)

問題 I (英語科教育：折井 麻美子)

1. Answer any ONE of the four given questions, by writing a thoughtful and well-developed essay in English.

(A) Imagine that you are briefing a new teacher about using tablet computers in class. What would you tell him/her about the merits of using them, and how would you caution him/her about potential educational issues?

(B) Discuss the objectives and effectiveness of top-down training in listening comprehension. Further, discuss how it can be incorporated in junior or senior high school classrooms.

(C) Suggest a teaching procedure that integrates cooperative learning into junior or senior high school English classes. What are the merits of using it, and the potential educational issues?

(D) Suggest a teaching procedure that can integrate vocabulary lessons into English conversation classes in junior or senior high schools.

2. Choose TWO of the following concepts of language teaching/learning and define them using appropriate examples.

(A) Recast

(B) Shadowing

(C) Active learning

(D) Authentic materials

(E) Socio-affective language learning strategies

問題 II (英語科教育：澤木 泰代)

Answer both Questions 1 and 2 **in English**.

1. Choose TWO of the following items about second language assessment and provide a brief definition of each in your own words. Use a concrete example where appropriate.

(A) Test specifications

(B) Test-taking strategies

(C) Stakeholders

(D) Scoring rubrics

2. Choose ONE of the following two topics and write a well-structured paragraph(s) of around 200-300 words on the selected topic.

(A) Compare and contrast formative assessment and summative assessment and discuss your view as to whether these types of assessment can be combined effectively to promote English language learning in the classroom.

(B) An issue concerning English language assessment that has attracted much attention of researchers and practitioners in Japan in recent years is whether all four skills of English (reading, listening, speaking, and writing) should be assessed in university admissions tests. Discuss your view on this issue from the perspective of washback to the learner.

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題 専門科目
[専門科目・選択] 【英語教育専攻】

問題 IV (英語科教育: オオガ-ボールドウィン クイント)

Read the following passage from Peter Cave's *Primary School in Japan: Self, individuality and learning in elementary education*. Answer the two questions below.

Questions about the nature and formation of the Japanese self have been repeatedly debated during Japan's modern history, both by the Japanese themselves, and by overseas observers. Japan has been seen by some as a group-oriented society where individualism is frowned upon, and by others as a society of strong-minded individuals who endlessly challenge or subvert an official ideology of collective harmony. While the view that the Japanese self is interdependent and situationally oriented seems to hold majority approval among scholars, a significant minority of voices point to other ways of being in Japan – ways that evince independence, individuality, and autonomy.

Further debate centres on the question of how Japanese people come to be the kind of selves they are – whether that be group-oriented, individualistic, or something else. Answers to this question have often been sought by looking at Japanese education. Some writers see the postwar school system as a highly successful socializing machine. They argue that bonds of indulgence and dependence develop between mothers and infants, after which preschools and primary schools use group activities to teach children to fulfill expected roles. This ability to fulfill one's role then continues to be developed in a group context at secondary school – though at this stage children are also increasingly expected to act as disciplined individuals with a limited degree of autonomy. Other writers focus more on teaching and learning processes than socialization, praising what they see as the development of independent, creative thinking in the Japanese primary school. Still others see the school system as an oppressive monster, crushing the diverse needs of individuals in order to churn out suitably programmed resource units for Japanese employers. Yet whether malign or benign, liberating or oppressing, there seems agreement that education plays a significant role in making Japanese people who they are.

1. In English, summarize the three perspectives on Japanese ideas of the self. Which perspective do you believe to be most accurate?
2. Think about the opposite perspective to what you believe to be true. What evidence can you find in modern Japanese society for this perspective?

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Copyright © 2007 From *Primary School in Japan: Self, individuality and learning in elementary education* by Cave, Peter. "Used with permission of Routledge, from Japan anthropology workshop educatio, 2007; permission conveyed through Copyright Clearance Center, Inc.

問題 V (英語学: 久野 正和)

言語 (統語論、意味論) が示す形式特性、または数学的特性について詳述しなさい。

問題 VI (英語学: バックハウス ペート)

Choose one of the following sociolinguistic classics and summarize its contents in 4-5 paragraphs.

- R. Brown & A. Gilman, "The pronouns of power and solidarity" (1960)
- W. Labov, *The social stratification of English in New York City* (1966)
- E.A. Schegloff, "Sequencing in conversational openings" (1968)
- R. Lakoff, *Language and woman's place* (1975)
- R. Brown & S.C. Levinson, *Politeness: Some universals in language usage* (1987)

2020年度 早稲田大学大学院教育学研究科
修士課程 一般・外国学生入学試験問題 専門科目
[専門科目・選択] 【英語教育専攻】

問題 VII (イギリス文学：木村 晶子)

※解答は日本語でも英語でも可：You can answer either in Japanese or English.

以下の 1 および 2 の二つの問い に答えなさい。Answer both questions.

1. 以下の項目から 二つ を選び、具体的な作品に言及しながら論じなさい。

Discuss TWO of the following topics, referring to a specific work or works of literature.

- (1) The Gothic trope in the 21st century
- (2) Sensation fiction in the Victorian era
- (3) Representation of gender identities in fiction
- (4) The importance of dreams and dreaming in fiction

2. 以下の文学者の中から、三名を選びその代表作と文学的功績について述べなさい。

Write about the literary contributions of THREE of the following authors / poets, referring to his / her most famous work(s).

- (a) Samuel Richardson
- (b) John Keats
- (c) Mary Shelley
- (d) Jane Austen
- (e) Charles Dickens
- (f) Emily Brontë
- (g) Wilkie Collins
- (h) E. M. Forster
- (i) T. S. Eliot
- (j) Kazuo Ishiguro

問題 VIII (アメリカ文学：佐久間 由梨)

1、2 両方 の問いに 日本語か英語のいずれか で答えなさい。Answer BOTH Questions 1 & 2 either in English or Japanese.

1. Choose ONE of the following three topics and discuss it in detail.

- A) Characteristics of Modernist literature. Please refer to a specific work or works.
- B) Literary techniques or styles employed by writers in their attempts to represent American experience. Please refer to a specific work or works.
- C) Discuss the relationship between the arts and society. Please refer to a specific work or works. The categories within the arts include literature (story, drama, poetry), the visual arts (painting, sculpture, photography); the performing arts (dance, theatre, film, and music).

2. Choose THREE of the following authors and discuss the literary contributions of each in American literature. Please refer to his/her work or works.

- a) Herman Melville
- b) Walt Whitman
- c) Mark Twain
- d) Kate Chopin
- e) F. Scott Fitzgerald
- f) Ernest Hemingway
- g) Zora Neale Hurston
- h) William Faulkner
- i) Jack Kerouac
- j) James Baldwin
- k) Toni Morrison