

2021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	坂倉 裕治	設問 2 (P.3~4)	
教育学研究指導	根津 朋実	設問 3 (P.5)	
教育学研究指導	小松 茂久	設問 4 (P.6)	
教育学研究指導	吉田 文	設問 1~設問 3 (P.7~P.9) 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	矢口 徹也		
教育心理学研究指導	上淵 寿	設問 (P.10~11)	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 (P.12)	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「12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。

以 上

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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）」と記入すると。

問題 次の英文の全文を日本語に訳しなさい。

Education Is an End in Itself

An education centered on occupations and carried on under such conditions would be compromised if each stage of the process were not understood as an end in itself. Each step in the process of formation has only one end, that of extracting the maximum from the students' experiences. "In our search for aims in education, we are not concerned, therefore, with finding an end outside of the educative process to which education is subordinate" (MW 9:107). As traditionally carried out, education violates this precept. It rather "exhibits a subordination of the living present to a remote and precarious future" (MW 14:185). For Dewey, education is not this sort of preparation. It is tied to growth, which in turn signifies "a constant reorganizing or reconstructing of experience."

The end of education is not to be located outside the process of educating. "It has all the time an immediate end, and so far as activity is educative, it reaches that end—the direct transformation of the quality of experience" (MW 9:82). Education is not narrowly instrumental. Dewey rejects the understanding of education that would see it as a sort of ladder to be kicked aside once a new plateau has been reached. Such a view would understand education as a mere instrument or means to attain pre-ordained goals.

For Dewey, education is always an activity of the present. It is the practice of extracting meaning from actually existing conditions. Earlier educative experiences cannot be compared to some instrument, once used and now discarded. They are, rather, important ingredients in growth that have been absorbed as we continue life's journey. Since this is the case, each phase of that journey is to be esteemed for what it is. "Infancy, youth, adult life," according to Dewey, "all stand on the same educative level." This is so for two reasons. First, "what is really *learned* at any and every stage of experience constitutes the value of that experience." Second, "it is the chief business of life at every point to make living thus contribute to an enrichment of its own perceptible meaning" (MW 9:82).

Education as the "constant reorganizing or reconstructing of experience" is a process that is coextensive with human life itself. If education were preparation, it would have a fixed terminus at which the educative process would be finished. Such an instrumentalist attitude is reinforced by the divorce of schooling from life. But if schooling and life remain married, as Dewey suggests, then the aim of drawing from the present what is most fulfilling is a process of formation that should not stop at any stage of growth.

(出典 : Raymond D. Boisvert, *John Dewey: Thinking Our Time*, State University of New York, 1998, pp. 104-105.)

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【設問2】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2、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。

問題1 つぎの仏文を和訳しなさい。

En effet le pouvoir sacerdotal est partout établi sur les fondements les plus solides ; il a pour lui les craintes & les espérances des hommes ; l'éducation, l'habitude, l'ignorance & la faiblesse viennent continuellement à son secours & affermissent son empire. Cèbes nous représente l'imposture comme assise à l'entrée de la porte qui conduit à la vie, & faisant boire à tous ceux qui s'y présentent la coupe de l'erreur. Cette coupe c'est la superstition ; ses Ministres s'emparent des premières années de la jeunesse, l'éducation des citoyens est partout confiée aux interprètes des Dieux ; elle n'a pour objet que de les infecter de la contagion sacrée, de les prémunir contre les remèdes afin de les mettre pour la vie sous la dépendance de leurs Charlatans spirituels. Ainsi dès l'enfance l'homme s'accoutume à ne rien voir de si grand que son Prêtre ; les premiers soins des instituteurs de la jeunesse se bornent à lui inspirer un attachement servile pour des chimères utiles au sacerdoce, une soumission profonde à ses ordres, une confiance aveugle dans ses décisions, un respect insensé pour ses Mystères, une aversion très forte pour la raison. Ces Instituteurs sentent que c'est dans un âge tendre & dépourvu d'expérience qu'il faut semer les idées sur lesquelles l'importance du sacerdoce doit un jour se fonder. C'est ainsi que dans tous les pays les Prêtres se forment une pépinière d'esclaves, qui dans l'âge mûr seront prêts à embrasser leur cause, à seconder leurs passions & à produire les révolutions qu'ils se croiront intéressés à exciter. Par l'effet d'une politique insensée l'éducation n'est que l'art de faire des superstitieux, des fanatiques & de mauvais citoyens.

(Paul Henri Thiry, baron d'Holbach, *La contagion sacrée, ou Histoire naturelle de la superstition*)

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問題2 つぎの英文を和訳しなさい。

In some universities, the salary makes but a part, and frequently but a small part, of the emoluments of the teacher, of which the greater part arises from the honoraries or fees of his pupils. The necessity of application, though always more or less diminished, is not, in this case, entirely taken away. Reputation in his profession is still of some importance to him, and he still has some dependency upon the affection, gratitude, and favourable report of those who have attended upon his instructions; and these favourable sentiments he is likely to gain in no way so well as by deserving them, that is, by the abilities and diligence with which he discharges every part of his duty.

In other universities, the teacher is prohibited from receiving any honorary or fee from his pupils, and his salary constitutes the whole of the revenue which he derives from his office. His interest is, in this case, set as directly in opposition to his duty as it is possible to set it. It is the interest of every man to live as much at his ease as he can; and if his emoluments are to be precisely the same, whether he does or does not perform some very laborious duty, it is certainly his interest, at least as interest is vulgarly understood, either to neglect it altogether, or, if he is subject to some authority which will not suffer him to do this, to perform it in as careless and slovenly a manner as that authority will permit. If he is naturally active and a lover of labour, it is his interest to employ that activity in any way from which he can derive some advantage, rather than in the performance of his duty, from which he can derive none.

If the authority to which he is subject resides in the body corporate, the college, or university, of which he himself is a member, and in which the greater part of the other members are, like himself, persons who either are, or ought to be teachers, they are likely to make a common cause, to be all very indulgent to one another, and every man to consent that his neighbour may neglect his duty, provided he himself is allowed to neglect his own. In the university of Oxford, the greater part of the public professors have, for these many years, given up altogether even the pretence of teaching.

If the authority to which he is subject resides, not so much in the body corporate, of which he is a member, as in some other extraneous persons, in the bishop of the diocese, for example, in the governor of the province, or, perhaps, in some minister of state, it is not, indeed, in this case, very likely that he will be suffered to neglect his duty altogether. All that such superiors, however, can force him to do, is to attend upon his pupils a certain number of hours, that is, to give a certain number of lectures in the week, or in the year. What those lectures shall be, must still depend upon the diligence of the teacher; and that diligence is likely to be proportioned to the motives which he has for exerting it. An extraneous jurisdiction of this kind, besides, is liable to be exercised both ignorantly and capriciously. (...)

(Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*)

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【設問3】 この問題は、教育学研究指導（根津朋実）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（根津朋実）」と記入すること。

問題 次の英文を読み、問1から問3に答えなさい。

There is something of a paradox involved in writing about a curriculum that does not exist. Yet, if we are concerned with the consequences of school programs and the role of curriculum in shaping those consequences, then it seems to me that we are well advised to consider not only the explicit and implicit curricula of schools but also what schools do *not teach*. It is my thesis that what schools do not teach may be as important as what they do teach. I argue this position because ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or problems. The absence of a set of considerations or perspectives or the inability to use certain processes for appraising a context biases the evidence one is able to take into account. A parochial perspective or simplistic analysis is the inevitable progeny of ignorance.

In arguing this view I am not suggesting that any of us can be without bias or that we can eventually gain a comprehensive view of all problems or issues. I do not believe that is possible, nor do I believe that we would be able to know whether our view was comprehensive, for to know that would require that one know everything that was applicable to the problem. Such a perspective requires omniscience. Yet if one mission of the school is to foster wisdom, weaken prejudice, and develop the ability to use a wide range of modes of thought, then it seems to me we ought to examine school programs to locate those areas of thought and those perspectives that are now absent in order to reassure ourselves that these omissions were not a result of ignorance but a product of choice.

（出典：Eisner, Elliot, *The Educational Imagination* (3rd ed.), Merrill Prentice Hall, 2002, pp. 97-98.）

問1 全文を日本語に訳しなさい。

問2 この英文の内容にふさわしい見出し（タイトル）を日本語で考え、10字程度で記しなさい。

問3 現在の日本の学校教育に対し、この英文の内容が与える示唆を述べなさい。

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【設問4】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4」、「教育学研究指導（小松茂久）」と記入すること。

This paradoxical legacy — schools serving both to promote equity and reproduce inequities — was on full display in spring 2020 as COVID-19 forced schools online (while, at the same time, the murder of George Floyd ignited a national reckoning with anti-Black racism and violence). On one hand, educators all over the country made superhuman efforts to continue their work. (A) On the other hand, large numbers of students — Black and brown students, especially — were unable to participate in their newly virtual K-12 classrooms, their absence serving as yet another painful reminder that not every child has secure access to computers and Wi-Fi, much less to food, housing, and other necessities that would allow them to stay focused on school during a national emergency.

In light of these stark inequalities, the question of what defines a "good" school seems particularly timely right now. Today, with the pandemic still raging, and with demands for racial justice continuing to ring out across the country, many education stakeholders — including students, parents and caregivers, teachers, district leaders, and policy makers — have begun to raise serious concerns about the public schools' preoccupation with test scores and graduation rates. (B) They're asking, shouldn't the goodness of a school be defined not by students' academic performance, but by factors such as classroom climate; opportunities for social-emotional development; responsiveness to the needs of parents, families, and communities; the availability of nutritious meals, effective special education programs, health care services, and other school-based supports; the diversity of the teaching force, and how and what those teachers choose to teach?

Such questions push us to rethink what we want our schools to look like and what we want them to offer and do for young people. But on a deeper level, they also require us to define the kinds of learning we value. The choices we make about organizational structures, standards, curriculum, resources, classroom tools, teaching practices, student services, professional development programs, master schedules, and on and on — even our decisions about whether to provide online, hybrid, or in-person instruction — reveal our assumptions and beliefs about what children should learn, how learning happens, how adults can support it, and who is capable of such learning. (C) In this historic moment, then, as we make consequential decisions about public education, we must be careful to say not just what a good school looks like, but also what it means to learn.

(Source : Maxine McKinney de Royston, Carol Lee, Na'ilah Suad Nasir, Roy Pea. "Rethinking Schools, Rethinking Learning." *Phi Delta Kappan*, Vol 102, Issue 3, 2020, p.8.)

※ページ下部に出典を追記しております。

問1. 下線部(A)を和訳しなさい。

問2. 下線部(B)を和訳しなさい。

問3. 下線部(C)を和訳しなさい。

問4. 我が国政府は全国の小中高校に対して2020年3月2日からの臨時休校を要請し、休校措置の実施率は99パーセントとなった。その後、子どもの学習権を確保するために、さまざまな取り組みが全国的に展開されてきた。「教師の役割」「家庭学習」「夏期休業等の短縮」「学習指導要領」の用語を必ず含めて、休校措置に関する自分の意見を論述しなさい。

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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、矢口徹也）志願者

問題 次の3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 下記の英文を読んで、以下の問いに答えなさい。

Disparities in student demographic profiles persist between institutional types for a number of mutually reinforcing reasons. Disadvantaged students both self-select and are selected out of elite institutions, undermining social mobility ⁽¹⁾. First it is inevitable that local HEIs are frequently 'chosen' by mature students who have jobs as well as families to care for, perhaps with children in schools and partners also in work in the local area, not to mention wider support networks and living arrangements to consider, and all within the context of often-limited financial resources. This leads Reay to identify that many mature learners can find themselves operating within such narrow choices of HEI that these are sometimes effectively distilled to 'a choice of one' (2003: 307). University-fee increases will intensify the propensity for less financially advantaged students to attend their local university, and so, for traditional entry-age students, to avoid incurring additional accommodation and living costs on top of course fees by remaining resident in the parental home while they complete HE. Given that non-traditional students are frequently relatively financially disadvantaged, and that people with fewer financial resources tend to find residence in areas of housing affordability, this acts to cluster non-traditional students within the localities of urban former polytechnics rather than the ancient colleges or leafy campus universities. In addition to the many constraints on their concrete circumstances, WP students are further constrained by the same lack of confidence that may well have both hindered and been created by their experiences of educational engagement in initial schooling. As identified by Egerton, individuals from educationally excluded groups frequently seek to recoup earlier educational disadvantage through HE participation at a mature age ⁽²⁾ (2000: 64). An element of self-censoring frequently takes place, whereby many WP students identify non-elite institutions as those where they can see themselves studying and imagine feeling most comfortable and 'at home' ⁽³⁾, and direct their applications accordingly. This may represent a combination of both assuming elite institutions to be 'above them' – or aimed at other types of students – and rejecting the culture of elite institutions as cold, unwelcoming and ultimately undesirable.

(Source: Tamsin Hinton-Smith (ed.) (2012) *Widening Participation in Higher Education: casting the Net Wide?*, London: palgrave macmillan, p. 10)

※WEB掲載に際し、以下のとおり出典を追記しております。

"Introduction" from *Widening Participation in Higher Education*, Tamsin Hinton-Smith.

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- HEI(s): higher education institution(s)
- HE: higher education
- WP: widening participation; higher education participation for increasing social mobility and life chances amongst socially disadvantaged groups

問1. (2) を和訳しなさい。

問2. (3) を和訳しなさい。

問3. (1) における'self-select'と'are selected'とはどのように異なるのか、本文中の指摘を踏まえて説明しなさい。

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科目名 資料解読（教育基礎学専攻）

設問2 次の文を読んで、下記の質問に答えなさい。

At a county primary school in Cambridge, Sallie Purkis used oral history with the younger age groups. She began with a project, carried out over half a term on two afternoons a week, with a class of twenty 7-year-olds. It was a diverse group: some of the children came from abroad, and while nine children could not read, others were very bright. The project was to be their first ever experience in learning history. One of its objectives was to make this first encounter exciting and interesting, and to get the children to feel that they could collect historical evidence, and that history was real, and relevant to their own present. It was an advantage that the project was carried out in a school without subject boundaries, so that the teacher could launch easily into art work, English, and outside visits.

She chose as a concrete starting-point a photograph, suggested by a local librarian, of the school itself sixty years earlier, just opened, with its first pupils standing among the builders' rubble. The children were immediately interested by this, commenting on the pupils' clothes. They worked out where the photograph had been taken from, and how old these first children would now be --in other words, as old as their own grandparents. Following this, 'grandma' was chosen as the key symbolic figure of the project (aunts or other relatives could be substituted) and it turned out that it was a novel experience for grandparents to be involved in the school. Tape recorders were not used, but a written questionnaire was sent out. It was composed after discussion with the children, and, in retrospect, was too long, for it produced more material than could be organized satisfactorily --a few questions would have been quite sufficient. Most but not all of the grandmas responded, and one child, who called himself a 'historian' by the end of the project, interviewed three people. Another produced a typescript. There was thus an abundance of good material.

Sallie Purkis made a reading book for the class by selecting extracts on particular topics and writing them out herself. The first topic was 'What Grandma Said About Clothes': men's clothes, women's clothes, and shoes --one child's grandfather was a shoemaker. The children drew these. They also brought in photographs, often very precious, so that they had to be protected in plastic; these made a big show, and the children proudly identified with them. Then objects began to be brought in --garments, irons, and so on. Some of them were rather overwhelming, like 'the hat my father wore at grandfather's funeral', in a big box marked NOT TO BE OPENED. Some of the children went on to reading. Other children made a model clothes shop out of shoeboxes. The class went on a museum visit. All the children wrote essays: on shopping for clothes, on washing day; and on 'Grandma Day'. For the climax of the project without doubt was Grandma Day: the afternoon when, to their own very apparent enjoyment, the grandmas were invited up to school for talk and tea with the children.

(Source: Paul Thompson (1978) ,The Voice of the Past: Oral History, New York, Oxford University Press, pp.193-195)

問 英文の大意を要約しなさい。

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科目名 資料解説（教育基礎学専攻）

設問3 次の英文を読んで、下記の問いに答えなさい。

THE AMERICAN DREAM is imperiled. Nearly half of Americans who report having once believed that Americans who work hard will get ahead are no longer convinced that is the case. Many doubt that their children's generation will be better off financially than theirs. Even more alarming, new research suggests that such fears are well-founded. As Americans take stock of their chances to "make it" and find that their realities lag behind their aspirations, the dream withers ^(a). Some scholars have even linked recent declines in life expectancy of middle-aged Whites to the hollowing of the American dream, attributing rising mortality rates to "deaths of despair." Dimming prospects for climbing the economic ladder may threaten the survival of the American experiment.

If the verdict was already rendered and the American dream beyond any possible repair, this would be a very different book. Certainly, there are no guarantees that narratives, even broadly shared, endure forever. However, we believe that the American dream is not only salvageable but eminently worth saving. It still holds considerable sway over personal ambitions and collective aspirations in the United States and around the world. In 1931, Adams credited the dream with having "lured tens of millions of all nations to our shores"; today, immigrants and their descendants are the most optimistic about the central premise of the dream: that all who work hard have a fair chance to succeed. Admittedly, the idea that working hard should help people get ahead is not peculiarly "American." What makes the American Dream uniquely ours is the contention that institutions should aim to create conditions that roughly equalize opportunity and the confidence born of generations' experiences seeing the dream materialize, albeit unequally.

We see the American dream as worth a fight because it defines not only how Americans see themselves and their possible tomorrows but also how they see their nation and the opportunities they believe that nation should extend. Without a belief that the United States is a place where people can rise from any depths to any heights, it is hard to imagine why Americans would work so hard, even as the fruits of their labors diminish. A nation that did not believe that everyone should have a chance to climb would be less likely to invest in public education as the central mechanism of American opportunity ^(b). As we see it, then, the American dream is not merely part of our national identity and an inspirational comfort to those dissatisfied with their current station. It is also the force that legitimizes the institutions that construct pathways out of poverty. For those who want to see prosperity more fairly distributed, it is our best rhetorical and political bet. Indeed, it may be our only hope ^(c).

(Source: William Elliott & Melinda Lewis (2018), *Making Education Work for the Poor: The Potential of Children's Savings Account*, Oxford University Press; New York, pp.150-151)

問1 下線部 (a) を和訳しなさい。

問2 下線部 (b) を和訳しなさい。

問3 下線部 (c) の意味について説明しなさい。

科目名 資料解読 (教育基礎学専攻)

次の【問題】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。

【問題】以下の英文を読んで、〔設問1〕〔設問2〕に答えなさい。

Competition, from the Latin *competere*, means to strive together. Often, competition is misconstrued as the practice of conquering or outperforming one's opponent, and when this happens, the inherent joy that comes from full engagement and from one's intrinsic motivation in the activity is lost. A contemporary case that exemplifies the way in which embracing competition positively elevates both the players and the sport is the competition at the top of the men's Association of Tennis Professionals rankings. Novak Djokovic, Rafael Nadal, and Roger Federer have rotated atop the men's rankings for the past several years. While they battle each other fiercely each time they take the court, their post-match embraces and comments indicate that they recognize that the synergy of their competition elevates each other's performances, and in so doing, has collectively elevated their sport.

Psychologist and former American Psychological Association president, Martin Seligman, made it the platform of his term in the 1990s to rededicate the field of psychology "not to just fixing what is wrong, but also building what is right" [29]. The athletic arena is one in which the principles of Positive Psychology are clearly espoused. Virtues such as courage, optimism, honesty, perseverance, and the search for purpose are fundamental tenants of Positive Psychology. Athletes and their coaches are perhaps already accomplished Positive Psychologists. For the most part, elite athletes focus on their strengths and abilities and seek to realize their potential. They do not expend mental and physical resources on their perceived inabilities, weaknesses, or shortcomings. Athletes are among the unwitting pioneers in this pursuit to define the limits of human capacity. For any athlete who has ever experienced what is commonly referred to as being in "The Zone," a state of peak concentration and performance, it is perhaps toward this experience that all effort is directed, consciously or otherwise. The Zone may be considered the pinnacle of sporting experience. One athlete describes being in The Zone as, "it feels like nobody's out there, you're playing by yourself." Another states, "it's like an out of body experience, like you're watching yourself. You almost feel like you don't even see the defense...every move you make...you're going by people...you don't even hear the regular noise you hear" [30]. It is the intense focus, at the exclusion of all distraction that leads to this dissociative state.

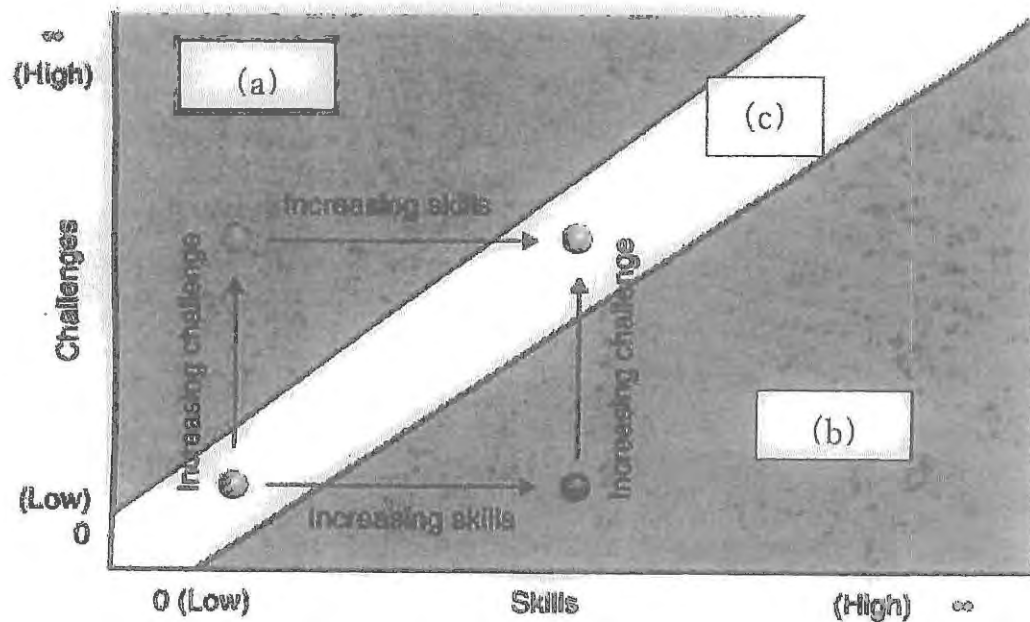
Susan Jackson [31] along with Mihaly Csikszentmihalyi, a psychologist who coined the term "flow" for the psychological state one experiences when completely immersed in any multitude of activities, cites nine essential elements required for achievement of the flow (or The Zone) state:

- Action-awareness merging
- Clear goals
- Unambiguous feedback
- Concentration on the task at hand
- Sense of control
- Loss of self-consciousness
- Transformation of time
- Autotelic experience (done for the sake of itself)
- Challenge-skills balance

The Zone cannot be called upon by demand; one can merely understand how to optimize conditions that give rise to it and then dedicate himself with full commitment to the task at hand. Rarely but spontaneously will he then experience this ephemeral and ideal state.

2021年度
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)



(出典: Lardon MT and Fitzgerald MW: Performance enhancement and the sports psychiatrist. Clinical Sports Psychiatry, Wiley-Blackwell, 2013 を改変)

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〔設問 1〕 本文全文を日本語訳しなさい。

〔設問 2〕 上図はスポーツにおける Challenges と Skills の関係を示したものです。(a)(b)(c)に入る英単語をそれぞれ推察しなさい。解答に当たっては、(a)(b)(c)の記号を明記してから解答すること。

2021年度
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

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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）

【設問】次の英文を読んで下記の問いに答えなさい。別紙解答用紙に解答すること。

It may be well to come closer to the customary subject matter of the school. Let us consider the classification of the different types of projects: Type 1, where the purpose is to embody some idea or plan in external form, as building a boat, writing a letter, presenting a play; type 2, where the purpose is to enjoy some (esthetic) experience, as listening to a story, hearing a symphony, appreciating a picture; type 3, where the purpose is to straighten out some intellectual difficulty, to solve some problem, as to find out whether or not dew falls, to ascertain how New York outgrew Philadelphia; type 4, where the purpose is to obtain some item or degree of skill or knowledge, as learning to write grade 14 on the Thorndike Scale, learning the irregular verbs in French. It is at once evident that these groupings more or less overlap and that one type may be used as means to another as end. It may be of interest to note that with these definitions the project method logically includes the problem method as a special case. The value of such a classification as that here given seems to me to lie in the light it should throw on the kind of projects teachers may expect and on the procedure that normally prevails in the several types. For type 1 the following steps have been suggested: purposing, planning, executing, and judging. It is in accord with the general theory here advocated that the child as far as possible take each step himself. Total failure, however, may hurt more than assistance. The opposed dangers seem to be on the one hand that the child may not come out master of the process, on the other, that he may waste time. The teacher must steer the child through these narrows, taking care meanwhile to avoid the other dangers previously discussed. The function of the purpose and the place of thinking in the process need but be mentioned. Attention may be called to the fourth step, that the child as he grows older may increasingly judge the result in terms of the aim and with increasing care and success draw from the process its lessons for the future.

Type 2, enjoying an esthetic experience, may seem to some hardly to belong in the list of projects. But the factor of purpose undoubtedly guides the process and - I must think - influences the growth of appreciation. I have, however, as yet no definite procedure steps to point out.

Type 3, that of the problem, is of all the best known, owing to the work of Professors Dewey and McMurry. The steps that have been used are those of the Dewey analysis of thought. The type lends itself, next to type 4, best of all to our ordinary schoolroom work. For this reason I have myself feared its over-emphasis. Our schools - at least in my judgment - do emphatically need a great increase in the social activity possible in type 1. Type 4, where the purpose has to do with specific items of knowledge or skill, would seem to call for the same steps as type 1, -purposing, planning, executing, and judging. Only here, the planning had perhaps best come from the psychologist. In this type also there is danger of over-emphasis. Some teachers indeed may not closely discriminate between (A)drill as a project and a drill as a set task, although the results will be markedly different.

（出典：Kilpatrick, William H., "The Project Method," *Teachers College Record*, Vol. 19, No. 4, 1918, pp. 333-334.）

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- 問 1. この文章の中で解説されている4つのプロジェクトについて、それぞれどのようなプロジェクトか、具体例もあげながら説明しなさい。
- 問 2. 下線部(A)の二つのプロジェクトの違いを説明しなさい。
- 問 3. 4つのプロジェクトのうち、どのプロジェクトを重視すべきと主張されているか論じた上で、それに対する自分の考えを述べなさい。