

早稲田大学 教育学研究科
博士後期課程 入試問題の訂正内容

<2022年度 一般・外国学生入試 教科教育学専攻（社会科教育学・社会科内容学）>

【資料解説】

●問題冊子2ページ : 問題1 本文の下から4行目

(誤)

in hospitable

(正)

inhospitable

以上

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博士後期課程 一般・外国学生入学試験問題 資料解読
【教科教育学専攻（社会科教育学・社会科内容学）】

解答上の注意

1. 教科教育学専攻（社会科教育学・社会科内容学）の受験者は、下記の表に従い、出願時に届け出た指導教員に対応する問題を選び、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	解答用紙の種類
社会科教育学研究指導	池 俊介	問題 1 (P.2)	横書き
社会科内容学研究指導	箸本 健二		
社会科内容学研究指導	山内 昌和		
社会科教育学研究指導	近藤 孝弘	問題 2 (P.3)	横書き
社会科内容学研究指導	遠藤 美奈		
社会科内容学研究指導	藁谷 友紀		
社会科内容学研究指導	熊谷 善彰		
社会科内容学研究指導	若林 幹夫		
社会科内容学研究指導	伊藤 守		
社会科内容学研究指導	石濱 裕美子	問題 3 (P.4)	横書き
社会科内容学研究指導	小松 香織	問題 4 (P.5)	横書き
社会科内容学研究指導	堀越 宏一	問題 5 (P.6)	横書き
社会科内容学研究指導	小森 宏美	問題 6 (P.7)	横書き
社会科内容学研究指導	高木 徳郎	問題 7 (P.8)	縦書き
社会科内容学研究指導	大橋 幸泰	問題 8 (P.9～10)	縦書き

2. 問題用紙は「10ページ」（本ページ含む）、解答用紙は問題1～6は「横書き1枚」、問題7～8は「縦書き2枚」である。必ず枚数を確認すること。
3. 問題番号に対応する解答用紙（縦書き・横書きどちらか）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。
4. 解答用紙の所定の欄に問題番号、設問番号を記入してから解答すること（例「問題1」）。
5. 縦書き解答用紙（問題7～8解答用）は2枚配付しているので、必要な場合は所定の欄に必要事項を記入の上使用すること。
6. 解答すべき問題以外を解答した場合、当該解答は「0点」とする。
7. 解答用紙がホッチキスで綴じられている場合、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。

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問題 1

人新世（Anthropocene）と人口地理学に関連する以下の英文を翻訳しなさい。

In 2009, UN High Commissioner for Refugees António Guterres named five mega-trends that would complicate humanitarian effort within his area of responsibility in the near future (UN 2009). These were: urbanization, migration, population growth, climate change, and food, water and energy insecurity. Whilst the first three refer to topics familiar and traditionally of central significance to Population Geography, the latter two reflect emerging contexts whose population geography impacts are thus relatively novel. Critically, however, all five trends have Population Geography resonances that extend far beyond their major consequences for refugees. They are also contexts that can be supplemented by others and together help justify the claim that the present period merits the label Anthropocene.

The term Anthropocene was coined at the turn of the Millennium by Nobel Prize winning Chemist Paul Crutzen and freshwater Ecologist Eugene Stoermer (Crutzen and Stoermer 2000). It has come to stand for “human impacts on the Earth's surface of such magnitude, scope and scale as to present an existential threat — or, perhaps, to offer transformative opportunities? — to people and other planetary life forms” (Castree 2014: 437). The suggestion is even that the geological epoch the Holocene is now ending (e.g. Crutzen 2002), although how this can be conclusively decided remains highly elusive (Castree 2014). Most significantly, as Castree's definition suggests, the Anthropocene is not just some neutral condition for scientists to debate at conferences and in journals but signifies a stepping-up of human impacts on the world that may be endangering the very survival of humanity and numerous other living things (Sachs 2012). Typically depicted is “an unknown and potentially inhospitable Anthropocenic future” (Castree 2014: 441) as transgression of a series of more or less determined global environmental boundaries that allowed “a safe operating space for humanity” (Rockström et al. 2009) increasingly occurs.

出典：Barcus, H and Halfacree, K. 2018. *An introduction to population geographies*. Routledge. p.311

※WEB掲載に際し、以下のとおり出典を追記しております。
From: *An Introduction to Population Geographies Lives Across Space*,
Holly R. Barcus, Keith Halfacree,
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問題 2

以下の英文を読んで、設問に答えなさい。

Finally, the sociology of science and technology has given rise to what is probably the most radical understanding of hybridity: actor-network theory. Most often associated with the philosopher Bruno Latour, actor-network theory's central claim is that modernity has been based upon a seemingly "natural" but actually artificial ontology that distinguishes between "nature" and "society," or between the human and "nonhuman" domains. Actor-network theory posits that the world is based upon "hybrid networks" of human and nonhuman hybrid subject-objects. In this perspective, nonhuman "actants" have a form of agency that emerges, not from the intrinsic capacity of nonhuman "things" to act alone, but rather from these things' interdependent interactions with other resources—both technological and human—in a given sociotechnical system. These hybrid networks must be analyzed holistically in order to understand the interplay of technologies and social actants (Latour, 1993: 10–11; see also Latour, 2005).

Actor-network theory is heavily dependent upon the idea of hybridity. By freeing us from modes of either/or thinking, and by creating a generalized principle of "symmetry" between people and "things," it enables us to identify sociotechnical systems whose functioning depends upon the intermingled agencies of the social and the technological. Indeed, Latour's assumption is that the very terms "social" and "technological" are merely labels of convenience that do not hold any substantive meaning. As he vividly puts it "...when we find ourselves invaded by frozen embryos, expert systems, digital machines, sensor-equipped robots, hybrid corn, data banks, psychotropic drugs, whales outfitted with radar sounding devices, gene synthesizers, audience analyzers, and so on, when our daily newspapers display all these monsters on page after page, and when none of these chimera can be properly on the object side or on the subject side, or even in between, something has to be done" (Latour, 1993: 49–50).

Actor-network theory's relational theory of agency and power is controversial primarily due to this understanding of hybridity, but the approach has radiated out from its origins in the sociology of science and is now starting to influence many different fields of inquiry, including anthropology, political theory, the sociology of organizations, social psychology, communication, and cultural studies (Saldhana, 2003). Its influence has been particularly strong in human geography (Lulka, 2009; Thompson & Cupples, 2008; Whatmore, 2002) and is now growing in information systems research (Heeks & Stanforth, 2007; Ranerup, 2007). More recently, some scholars have integrated some of the themes of actor-network theory with broader philosophical ideas in poststructuralism and empirical developments in political communication. Most important here is the idea of the assemblage, which I discuss in chapter 4. Originally introduced by Gilles Deleuze and Félix Guattari (Deleuze & Guattari, 2004), the idea of the assemblage has recently been stripped down to its essentials and used as a means of capturing the heterogeneous social and technological aspects of collective action in news making and political campaigning (Chadwick, 2011a, 2011b; Kreiss, 2012; R. K. Nielsen, 2012). Situating power and agency in the context of integrated but still conflict-ridden systems comprising people and technologies offers a creative orientation for the study of media and politics.

出典：Chadwick, Andrew, *The Hybrid Media System: Politics and Power*,
Oxford University Press. 2013. p.13~14

※ページ下部に出典を追記しております。

設問 1 冒頭の Finally から始まる文章から、24行目まで (Latour, 1993:49-50 まで) の文章を全訳しなさい。

設問 2 下線部で筆者が述べていることを、現在のメディア環境に即して説明しなさい。

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問題3

以下の問題文(1904年のラサ条約の前文)を読み、以下の質問に答えなさい。

- (1) 全文を和訳せよ。
- (2) 下線部①から③についてその内容をそれぞれ歴史的背景を含めて具体的に説明せよ。

CONVENTION BETWEEN GREAT BRITAIN AND THIBET

Signed at Lhasa, 7 September, 1904

Whereas doubts and difficulties have arisen as to the meaning and validity of the Anglo-Chinese Convention of 1890①, and the Trade Regulations of 1893, and as to the liabilities of the Thibetan Government under these Agreements; and whereas recent occurrences ② have tended towards a disturbance of the relations of friendship and good understanding which have existed between the British Government and the Government of Thibet; and whereas it is desirable to restore peace and amicable relations, and to resolve and determine the doubts and difficulties as aforesaid, the said Governments have resolved to conclude a Convention with these objects, and the following Articles have been agreed upon by Colonel F.E. Young-husband, C.I.E., in virtue of full powers vested in him by His Britannic Majesty's Government and on behalf of that said Government, and LoSang Gyal-Tsen, the Ga-den Ti-Rimpoche, and the Representatives of the Council of the three monasteries, Sera, Dre-pung, and Ga-den, and of the ecclesiastical and lay officials of the National Assembly③ on behalf of the Government of Thibet.

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問題4

以下の文章について設問1、2、3に答えなさい。

設問1 下線部を現代トルコ文字に転写しなさい。

設問2 下線部を日本語に訳しなさい。

設問3 波線部の語について説明しなさい。

* وقعه نویسلک نظامی *

اوتهدن برو دولت علیه ده صحت اوزره ضبط وقایع اولنق خصوصنه اعتنا اولندیغندن
 وقعه نویسلک مأموریتی هر وقت خدمه دولتدن مجرب و کتوم ذاتلره توجه اولنه کلسیله
 وقعه نویسلردن وکلای دولت برشی کتم ایتیوب آنلر دخی وقوعاتی اولدینی کبی
 صحت اوزره ضبط و تحریر ایده کیشلر ایکن صکره لری بو خصوصه اولکی کبی اهمیت
 ویرلر اولدیغندن وقعه نویسلردخی بعض مجموعه لر یازان اصحاب مراق کبی نه بولورلر
 ونه ایشیدرلر ایسه جمع و تحریر ایدر اولملریله زمان سلیم خانیده هر شی تحت نظامه
 ادخال اولنمده اولدینی کبی ضبط وقایع مصلحتک دخی وضع قدیمه ارجاع بیورلمسینی
 وقعه نویس بولنان نوری بک باتقریر استمداء و اخطار ایتکله فیابعد جریده وقایعه
 ثبت و تحریره شایان اولان موادی مکتوبچی و بکلکچی و آمدچی افیدیلر رئیس
 افیدیدن بالاستیدان وقعه نویس افندی یه اخبار و اودخی آنلردن استفسار ایله وقایع
 دولت علیه صحتی اوزره ضبط و تحریره ابتدار ایتک و تحویل ورؤس و تشریفات
 قلملردن دخی توجیهات و تشریفات دأثر موادک وقایع نویس طرفه علم و خبرلری
 ویرلک اوزره امر و فرمان بیورلمشدر .

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問題5

中世騎士に関して書かれた次の文章について、以下の問いに答えなさい。（出典：J. Flori, "Chevalerie", dans *Dictionnaire raisonné de l'Occident médiéval*, éd. J. Le Goff & J.-C. Schmitt, Paris, 1999, pp.199-200.）

- (1) 「 」に挟まれた部分を全訳しなさい。
- (2) 中世ヨーロッパの騎士と身分制について説明しなさい。

※この問題は、著作権の関係により掲載ができません。

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問題 6

次の英文を日本語に訳しなさい。その際、注および括弧内の語句は、無視しなさい。

LANGUAGE AND IDENTITY

Western Upper Silesia's Communist-led authorities launched the 're-Polonization action' in the region in early autumn 1945. At its core were 're-Polonization courses' (*kursy repolonizacyjne*). These were largely voluntary. They were aimed principally at adults among the 'indigenous population' (*ludność autochtoniczna*). They were run mainly by state schools with the support of the Ministry of Education and the region's town and district administrations. The primary purpose of these courses was to teach standard Polish to a local population which mainly spoke a distinct regional dialect of the language (see Chapter 6). But they also included lessons on Polish history, Polish geography and often even vocational subjects such as bookkeeping. A number of 're-Polonization courses' were started in western Upper Silesia in early autumn 1945 as the first postwar academic year got underway. Thereafter the state authorities attempted to set up or facilitate the setting up of new courses in as many of western Upper Silesia's towns and villages as possible. The number of 're-Polonization courses' therefore increased steadily over the next several years. In Opole District, for example, a total of 34 courses were run in the academic year of 1945-6, attended by 1,325 students from both Opole town and the rural part of Opole District. A further eight courses had been started by December 1946. From the very outset a new 'Gymnasium for Adults' in Opole town functioned as one of the main institutions providing 're-Polonization courses' in the whole of western Upper Silesia.²

Yet the region's authorities regarded 're-Polonization courses' as only one of the means through which they would bring about the cultural assimilation of the 'indigenous Poles'. 'Re-Polonization' would also be a matter of exposing the 'autochthons' (i.e., indigenous residents) to Polish language and culture in a more general sense, including providing them with opportunities to interact with Polish settlers. As we shall discuss in Chapter 10, one of the things this implied was allowing the Polish arm of the Roman Catholic Church to take control of German Roman Catholic and Protestant churches in the region. But it also meant setting up in towns and villages throughout the region Polish community centres (*domy kultury*), Polish social clubs, Polish libraries, Polish cinemas and, most importantly, Polish state schools. Despite a severe shortage of Polish teachers in the immediate postwar period, the authorities started

to open Polish state schools in western Upper Silesia at the start of the school year in early autumn 1945. German schooling had already been prohibited in the region in February 1945. The Communist-led authorities regarded Polish state schools as an absolutely central element of the 're-Polonization' process. This was partly because they used school buildings for the 're-Polonization courses' run for the local adult population. But, more importantly, the authorities believed that normal school education for children was an integral element of the 're-Polonization' process. By attending Polish school lessons, 'indigenous children' would inevitably become instilled with conventional Polish language and culture. At the same time, Polish language tuition could be provided to children during normal school hours.

Throughout western Upper Silesia, the Communist-led authorities viewed the 're-Polonization' of children and teenagers as especially important because they recognized that this section of the 'indigenous population' would be easier to influence than the adults. They also realized that older children and teenagers had been exposed to particularly heavy doses of Nazi propaganda before 1945 and were more likely to have no command of the regional Polish dialect. The 're-Polonization' of older children and teenagers was therefore more urgent than for the rest of the population. The problem was that 'indigenous Polish' parents proved very reluctant to send their children to Polish schools in the early postwar years. The proportion of 'indigenous' children attending school in western Upper Silesia never crossed 15 per cent in the years 1945-8.³

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From *Germans to Poles: Communism, Nationalism and Ethnic Cleansing after the Second World War*, Hugo Service.

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問題 7

以下の史料を読んで、次の(1)～(3)の問に答えなさい。

- (1) 以下の史料を漢字仮名交じりの読み下し文に直しなさい。
- (2) 以下の史料を現代日本語に訳しなさい。
- (3) この史料の内容をふまえて、院政が何故開始されたのかについて論じなさい。

十七日 天晴雨下、卯刻許参向女御許、藤大納言、公藤中納言、仲被相逢、感悦之由互以言談、則馳参内、近召御前、蒙敕語云、皇子之事多年之思只在此一事、今已相叶、誠是勝事之由、有御氣色、又聞、上皇御感之餘、已及落涙、其理可然歟、天皇法王孫皇子三代相竝、延喜聖代御時宇多院以後全以無如此例、聖代勝事今在此時、誠是爲朝爲世、衆人感歎者、

以藏人頭右近中將顯實朝臣、遣御劔於女御許、藤大納言相逢給祿、教箇云々、頭中將下中門庭中拜歸参、件御劔今朝從院被進内也、云々、時繪野劔、時風并柏木、左女御者云々、入白織物袋、件劔前如鍛冶令精進被作之劔者、上皇有所思食、往年被作儲之寶物、今已相叶此御用之由、令申給云々、

午時許從内退出之後、行向民部卿御許、談申皇子降誕之事、次被談云、此夜半許依召参上皇御前、御感事分也、尤可然、今朝欲有御幸鳥羽、依此女御產事令留給了者、又被談云、皇子誕生之時、遣御劔、皇女生時御劔并紅袴相具天遣之者、是先例也、院并當時二代御產時、御劔皆螺劔也、今度隨有遣時繪者、不論公家凡人、或有九夜事口例云々、是養產人有事云々、如此事言談之後歸家、

今日有御湯殿始云々、

後聞、戌刻御湯殿始、鳴弦廿人、五位十人、藤實、孝清、教仲兼盛、盛保、遠朝輔、邦家、雅職、家時、六位十人、

御書讀三人、大學頭教宗朝臣、右少辨後信、大外記師達、

御湯殿、左少將實隆朝臣、少納言實行、院廳官等於庭中昇御湯盆送、女御殿勾當二人昇御湯、及秉燭、御乳付、左少辨顯隆妻云々、

御湯灌身僧正増譽参勤之、

今夜射禮、源中納言、右宰相中將、忠、右中辨、長少納言、勤之、

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問題 8

- 一 AとB、どちらも全文楷書で筆写しなさい。判読できない箇所は□で記しなさい。
- 二 AかBのどちらか一方の史料を選択し、その内容について近年の研究をふまえて論じなさい。

A

是

拙吉市代官所、掃列、西成郡、川傍村
之、食情切支丹、為、公、弟、将、仁、助、父、不
情、心、前、出、生、即、人、同、家、尚、更、六、月
十三、百、三、十、七、歳、之、而、收、病、死、所、依、之、民
別、控、便、其、名、死、體、お、改、以、不、別、條
云、所、死、以、其、付、陪、伴、中、付、主、以、其、名、

清、吉、市、代、官、所、掃、列、西、成、郡、川、傍、村
之、食、情、切、支、丹、為、公、弟、將、仁、助、父、不
情、心、前、出、生、即、人、同、家、尚、更、六、月

元禄、三、年、三、月、晦

何、何、名、
市、判、

若、何、名、

少、何、名、

