

# 2022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 資料解説

### 【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	吉田 文	設問 1～設問 4 (P.6～P.9) の中から2問解答	1 枚
教育学研究指導	濱中 淳子		
社会教育学研究指導	矢口 徹也		
社会教育学研究指導	小林 敦子		
教育心理学研究指導	上淵 寿	設問 (P.10)	2 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.11)	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「11枚」（本ページ含む）、解答用紙は教育学研究指導、社会教育学研究指導、初等教育学研究指導は「1枚」、教育心理学研究指導は「2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）

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【設問1】 この問題は、教育学研究指導（藤井千春）を志願する受験生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。

Dewey finds a crucial role for history in such an educational program. Dewey is highly critical of the presentation of history as divorced from contemporary life. As far as the mere past is concerned, Dewey is blunt, "Let the dead bury the dead." He goes on: "But knowledge of the past is the key to understanding present. History deals with the past, but this past is the history of present." This should not be misconstrued as studying history only for what is a priori determined to be "relevant" to today's current interests, a common error made in reading Dewey at this point. Rather it is the breadth and depth of the historical perspective that opens up what the contemporary situation really is. "Geography and history," Dewey writes, "are the two great schools for bringing about an enlargement of the significance of a direct personal experience." Present-day things (like technology, government, science, and so on) must be shown to have evolved from radically different forms. Dewey would shift history away from "dynastic" and military accounts to a more complex view of cultural process. The Deweyan approach would be to undertake a "natural history" or ecology of civilization. One would study the emergence, growth, and interactions of symbolic worlds of meaning and assess the kinds of lives they made possible —and the kinds they made impossible. While introducing the topics of technological and economic history, it is important to note that Dewey especially stresses "the most neglected branch of history," that is, "intellectual history." History is the history of ideas that have shaped the world-views within which human beings have had to forge the meanings of their lives. This reveals, as no other subject, the task for civilization itself, the creation of meaning.

(Thomas M. Alexander, "Educating the Democratic Heart: Pluralism, Traditions and the Humanities," in *The New Scholarship on Dewey*, Jim Garrison(ed.), Kluwer Academic Publishers, 1995, p.79.)

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*Educating the Democratic Heart: Pluralism, Traditions and the Humanities*  
by Thomas M. Alexander, © 1995.

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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。

※この問題は、著作権の関係により掲載できません。

(Claude-Adrien Helvétius, *De l'Esprit*)

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問題2 つぎの英文を和訳しなさい。

One thing I have frequently observ'd in children, that when they have got possession of any poor creature, they are apt to use it ill: they often torment, and treat very roughly, young birds, butterflies, and such other poor animals which fall into their hands, and that with a seeming kind of pleasure. This I think should be watched in them, and if they incline to any such cruelty, they should be taught to contrary usage. For the custom of tormenting and killing of beasts, will, by degrees, harden their minds even towards men; and they who delight in the suffering and destruction of inferior creatures, will not be apt to be very compassionate or benign to those of their own kind. Our practice takes notice of this in the exclusion of butchers from juries of life and death. Children should from the beginning be bred up in an abhorrence of killing or tormenting any living creature; and be taught not to spoil or destroy any thing, unless it be for the preservation or advantage of some other that is nobler. And truly, if the preservation of all mankind, as much as in him lies, were every one's persuasion, as indeed it is every one's duty, and the true principle to regulate our religion, politics and morality by, the world would be much quieter, and better natur'd than it is. But to return to our present business; I cannot but commend both the kindness and prudence of a mother I knew, who was wont always to indulge her daughters, when any of them desired dogs, squirrels, birds, or any such things as young girls use to be delighted with: but then, when they had them, they must be sure to keep them well, and look diligently after them, that they wanted nothing, or were not ill used. For if they were negligent in their care of them, it was counted a great fault, which often forfeited their possession, or at least they fail'd not to be rebuked for it; whereby they were early taught diligence and good nature. And indeed, I think people should be accustomed, from their cradles, to be tender to all sensible creatures, and to spoil or waste nothing at all.

This delight they take in doing of mischief, whereby I mean spoiling of any thing to no purpose, but more especially the pleasure they take to put any thing in pain, that is capable of it; I cannot persuade my self to be any other than a foreign and introduced disposition, an habit borrowed from custom and conversation. People teach children to strike, and laugh when they hurt or see harm come to others: and they have the examples of most about them, to confirm them in it. All the entertainment and talk of history is nothing almost but fighting and killing; and the honour and renown that is bestowed on conquerors (who for the most part are but the great butchers of mankind) farther mislead growing youth, who by this means come to think slaughter the laudable business of mankind, and the most heroic of virtues. By these steps unnatural cruelty is planted in us; and what humanity abhors, custom reconciles and recommends to us, by laying it in the way to honour. Thus, by fashion and opinion, that comes to be a pleasure, which in itself neither is, nor can be any. This ought carefully to be watched, and early remedied; so as to settle and cherish the contrary and more natural temper of benignity and compassion in the room of it; but still by the same gentle methods which are to be applied to the other two faults before mention'd. It may not perhaps be unreasonable here to add this farther caution, viz., That the mischiefs or harms that come by play, inadvertency, or ignorance, and were not known to be harms, or design'd for mischief's sake, though they may perhaps be sometimes of considerable damage, yet are not at all, or but very gently, to be taken notice of. For this, I think, I cannot too often inculcate, that whatever miscarriage a child is guilty of, and whatever be the consequence of it, the thing to be regarded in taking notice of it, is only what root it springs from, and what habit it is like to establish: and to that the correction ought to be directed, and the child not to suffer any punishment for any harm which may have come by his play or inadvertency. The faults to be amended lie in the mind; and if they are such as either age will cure, or no ill habits will follow from, the present action, whatever displeasing circumstances it may have, is to be passed by without any animadversion.

(John Locke, *Some Thoughts Concerning Education*)

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*English Philosophers of the Seventeenth and Eighteenth Centuries.*  
New York, P. F. Collier & son [c1910] Harvard classics ; no.XXXVII.

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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。

It should be clear by now that in the Japanese model of holistic education, classrooms are not only sites of subject learning, but a place in which students spend time together, for example, by enjoying eating lunch together, cleaning, sharing managerial responsibilities, participating in sports days and excursions, and solving issues in the class through dialog. As such, the climate (based on positive human relationships, positive values, etc.) has a major influence on the growth of each individual child and student.

This is precisely the reason why Japanese teachers must not only be able to teach, but must equally have the leadership to “create positive classrooms”. This is called *gakkyu zukuri* in Japan, the pillar of noncognitive education. Such leadership is indispensable, especially at elementary schools, where homeroom teachers teach most subjects by themselves. As such, the ability to use *tokkatsu* effectively is emphasized as an important part of leadership for classroom building.

The kind of classroom climate that we should strive for is a “supportive climate” where each individual can live up to his or her potential and everyone supports and accepts each other, as mentioned above (versus a “defensive climate”). Specifically, the vertical connection between the teacher and the children as well as the horizontal connection between the children should be relationships consisting of considerate reception and requests. To achieve this, the hours of *tokkatsu*, which are activities for building a supportive climate for the children and by the children, play a central role.

Classrooms and schools are said to be a microcosm of society in terms of both human relations and climate. *Tokkatsu* provides lessons in the classroom, which are similar to what happens in the real society, and aims to help the students prepare themselves and their lives by connecting what they pick up in regular subjects. Thus, *tokkatsu* has been seen as fulfilling the role of elevating what the students learn in other subjects to what is necessary for living and working in society.

The qualities and skills that we want to nurture through *tokkatsu* are those that allow the student to become the person they want to be, to live as themselves, and to fulfill self-realization. Thus, they should become people who help build the society in collaborative situations that accept and make the most of differences and diversity. Similarly, they should be able to participate in society as individuals who actively collaborate with others, with a role to play and seek improvement. These kinds of qualities and skills that are fostered through *tokkatsu* prepare children for life.

※ページ下部に出典を追記しております。

（出典：Tsuneyoshi, R., Sugita, H., Kusanagi, N. K., & Takahashi, F. (eds.) *Tokkatsu: The Japanese Educational Model of Holistic Education*, World Scientific, 2020, pp. 40-41.）

問1 枠内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 日本の教師に求められる力は何か、この英文の内容に基づいて論じなさい。

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教育学研究指導（吉田文、濱中淳子）、社会教育学研究指導（小林敦子、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. 下記の英文を読んで、以下の問に答えなさい。

Another source of tension in the preparation of teachers as educational researchers arises from conflicting educational expectations. Teachers typically arrive in education doctoral programs with an undergraduate degree in education, or in a disciplinary major combined with teacher certification, and also equipped with a master's degree in education. They did well in their higher education experience, earning good grades and confirming them with strong GRE scores. With a successful educational career behind them, an advanced degree in the field, and rich professional experience in the same field, they feel ready and able to launch directly into doctoral study.<sup>(1)</sup>

But the faculty members of their doctoral program in the education school tend to disagree. From the point of view of the faculty, the incoming students are seen as generally deficient in the educational preparation they need in order to pursue doctoral work effectively. The students are recognized as smart, capable, and professionally accomplished, but they are seen as having a weak exposure to and understanding of the liberal arts and almost no grounding in the theory and literature of education as a field of scholarship. The students are stunned and offended to hear the faculty telling them that they can't write analytically, can't construct arguments logically, or read critically; they don't know anything about American history and culture and social theory; and that they don't even know the fundamental issues and basic literature in their own field. All of these forms of academic knowledge and skill, they are told, are essential for an effective researcher in education. Negative comments, bad grades, and ill feelings pile up quickly, and students start doubting their own competence, dropping out of the program, or complaining that they are being treated unfairly.

What's going on? One way of looking at this problem is a conflict between the professional and the academic.<sup>(2)</sup> The faculty complain that the students' preparation has taken place largely within narrowly constructed professional programs that are severely starved of basic academic content, which is critically necessary to succeed in an academic doctoral program for future educational researchers. And the students complain that the faculty's vision of a doctoral program in a professional school of education is bizarrely academic in all the most pejorative meanings of that term: abstrusely theoretical, impractical, book-bound, and cut off from the real world of educational practice. Another way to look at the situation is not as a conflict between the professional and the academic but as a conflict between two forms of professional education that are simply not very compatible—the preparation of teachers and the preparation of educational researchers. These two kinds of programs may (or may not) be good in preparing students for their respective professional roles, but—as both are currently constituted—the former does not provide a good foundation for pursuing the latter.

Either way you look at it, there is a mismatch between the education that teachers receive and the education that these teachers are latter expected to have and to enhance in order to become educational researchers. So let's look in a little more detail at what is problematic about the education of teachers for programs that prepare educational researchers, adopting the perspective of the faculty in those programs. This is a deficit model for understanding the instructional problem in research-oriented doctoral programs in education. After reviewing the issue from this angle, we will return to the question of whether this problem is a result of the inadequate education of teachers or of the inappropriate framing of the education of educational researchers.

(Source: David F. Labaree (2004) *The Trouble with Ed Schools*, Yale University Press: New Haven and London, pp. 102-103.)

※ページ下部に出典を追記しております。

問1. 下線<sup>(1)</sup>を、theyなどの代名詞が何を指しているのかがわかるように、和訳しなさい。

問2. 下線<sup>(2)</sup>について、conflictが何を意味するか具体的に説明しなさい。

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設問2 次の英文を読んで、下記の問いに答えなさい。

Figure 22.1 shows that at a national level, the long struggle to establish equality of opportunity to graduate from higher education has failed. The data combine selective and nonselective enrollment. In 2013, a near-universal 77 percent of persons in the top family income quartile in the United States had completed a bachelor's degree by age 24 years. In this quartile, the graduation rate had almost doubled since 1970, increasing from 40 percent to 77 percent in 1970. In the bottom family income quartile, the graduation rate had again risen, but from 6 percent in 1970 to only 9 percent in 2013. In the second bottom quartile, the graduation rate was 17 percent in 2013. The overwhelming majority of the bottom half of the population in income terms had not achieved graduation by age 24 years, but most top quartile people had done so.

The 1960s dream is over <sup>(a)</sup>. Higher education continues to make an important difference to some individual graduates, and this matters. At the same time there are other graduates whom higher education does not help, and some of them do worse than their parents. At the level of overall social aggregates and averages, not only does higher education fail to compensate for prior social inequalities, it helps to confirm, legitimate, and reproduce those inequalities into the next generation. In *Degrees of Inequality*, Suzanne Mettler states: "Over the past thirty years . . . our system of higher education has gone from facilitating upward mobility to exacerbating social inequality." Higher education fosters a society that "increasingly resembles a caste system: it takes Americans who grew up in different social strata and it widens the divisions between them and makes them more rigid." It "stratifies Americans by income group rather than providing them with ladders of opportunity."

The issue is not just access but completion, which is increasingly affected by the rising costs of both public and private higher education. Stiglitz also notes that "poor kids who succeed academically are less likely to graduate from college than richer kids who do worse in school." The other problem is the quality of graduation. If figure 22.1 contained data for graduates from selective colleges rather than graduates from all colleges, the socioeconomic stratification would be more extreme <sup>(b)</sup>.

However, for most of the lower 50 percent families, selective colleges are not on the radar. In future, as social inequality grows further, their educational aspirations will decline. Structural inequality of this magnitude, combining inequality in society with unequal engagement in higher education, becomes self-reproducing. In its report on inequality in the United States, the OECD argues that when overall economic and social inequality are high, people from low SES backgrounds tend to invest less rather than more in education and skill development. Their aspirations are low, supporting resources are low, and even if they graduate, the barriers to success are still formidable <sup>(c)</sup>.

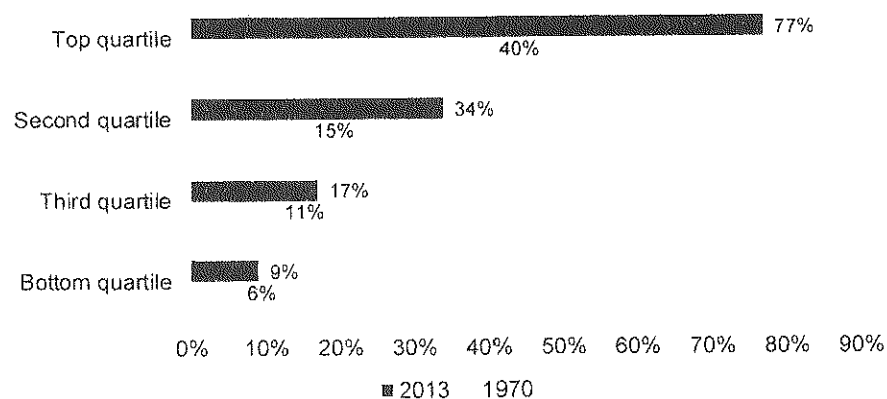


Figure 22.1. Social inequality in college degree attainment in the United States, 1970 and 2013: Graduated with bachelor's degree by age 24 years, by family income quartile.

Marginson, Simon (2016), *The Dream Is Over: The Crisis of Clark Kerr's California Idea of Higher Education*, Oakland: University of California Press, pp.178-180 より引用し、一部改変。

※ページ下部に出典を追記しております。

問1 下線部 (a) はどういうことか、"the 1960s dream"の内容に踏み込んだうえで、説明しなさい。

問2 下線部 (b) はどういうことか、具体的に説明しなさい。

問3 下線部 (c) の指摘を踏まえたうえで日本の現状を見直したとき、どのように評価することができるか。なんらかの根拠とともに自分の意見を論述しなさい。

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設問3 下記の英文を読んで、以下の問に答えなさい。

Social and emotional skills(1) develop progressively, building on skills formed during early childhood and mobilising new investments through innovative learning environments and interventions. The evidence suggests that investments in social and emotional skills should start early for everybody. Investing in these skills sufficiently early for disadvantaged children is an important way to reduce socio-economic inequalities.(2) Social and emotional skills are particularly malleable between early childhood and adolescence. Early development of social and emotional skills helps develop future cognitive as well as social and emotional skills.

Skills development must be holistic and coherent, meaning there are important roles for families, schools and communities to play in skills development, and they need to be consistent to ensure the efforts made in each context are efficient. School-based practices can be improved incrementally by introducing real-life projects into existing curricular activities. Successful school programmes tend to be sequenced, active, focused and employ explicit learning practice. Existing programmes can be improved by promoting positive relationships between parents and children as well as between mentors and children. The evidence from intervention programmes targeted at disadvantaged groups provides similar conclusions.(3) Interventions should start early, be targeted to all stakeholders including families and schools, and involve a strong training component for parents as well. Successful interventions also emphasise the importance of reliable and supportive relationships between mentors (parents and teachers) and children.

(Source: OECD(2015), *Skills for Progress: The power of social and emotional skills*, OECD Publishing, p.90.)

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問1 下線部(1)は、具体的にどういったものか、説明しなさい。

問2 下線部(2)を和訳しなさい。

問3 下線部(3)を和訳しなさい。



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設問4 次の英文を読んで、下記の問いに答えなさい。

The concept of recurrent education as it is used in this report expounds the relationship between “learning” and “education” by putting it in the perspective of the necessity for a lifelong process of assimilation of new knowledge and experience at the service of a continuous openness to new situations and of enhancing people’s ability to take their destiny into their own hands. “Education” provides organized conditions for learning, enabling the students to acquire new knowledge and to put into a general context the facts and experience they have absorbed in unorganized learning situations. The view is put forward that, because of the complexity of modern society, due in great part to technological development, the need for opportunities to alternate incidental and informal lifelong learning with more organised and intentional educational opportunities is rapidly increasing<sup>(a)</sup>. Recurrent education aims at providing these opportunities.

This alternation between recurrent education and other social situations explicitly recognises the importance of the incidental learning experience acquired in the later. Its purpose is to enable the individual to take stock of the experiences he has accumulated, place them in a general context, and test them on their relevance to his own life: his education, his career development, his social relations, his political views – in short, to the various roles he assumes in society<sup>(b)</sup>.

Adult education must also be located in this context. It is a concept that is firmly rooted in the cultural and popular tradition of many developed countries, where it often has historically been associated with the access of the working class to culture. In the developing countries, the evolution of adult education has been closely connected with literacy campaigns, although it has repeatedly been stressed that “adult education forms a whole and that the struggle against illiteracy is only one of the more important and more critical aspects thereof”<sup>(c)</sup>.

Adult education has profited from the high motivation and enthusiasm of many voluntary collaborators. It has frequently developed in a spontaneous way, without public assistance, using whatever human and material resources were available and capitalizing on the competence of voluntary, non-professional, unpaid, and part-time teachers. In terms of location, timing, and nature of the teaching resources, it has adapted itself to its clients' needs and often gives them a real chance to participate in the planning and management of the courses.

( Source: Centre for Educational Research & Innovation (1973), *Recurrent Education: A Strategy for Lifelong Learning*; OECD Publications : Paris, pp.18-19)

※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) の意味について、具体的な例をあげて説明しなさい。

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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。

教育心理学研究指導

（上淵 寿）、（堀 正士）、（椎名乾平）、（坂爪一幸）、（本田恵子）、（梅永雄二）

解答は、別紙解答用紙に解答すること。

【設問 1】 次の英文を全文和訳しなさい。

We take the *scientific method* to be the following ordered sequence of cognitive operations (Bunge, 1983a, chap. 7, sect. 2.2):

1. *Identify a problem* (whether gap or dent in some body of knowledge)—if possible an important bit of ignorance. If the problem is not clearly stated, go to the next step, otherwise to Step 3.
2. *State the problem clearly*, if possible in mathematical terms or in terms of measurement operations.
3. *Search for information, methods, or instruments* likely to be relevant to the problem—e.g., empirical data, theories, methods of computation or measurement, measuring instruments, and so forth. That is, scan what is known to see whether it can help solve the problem.
4. *Try to solve the problem with the help of the means collected in the previous step*. Should this attempt fail, go to the next step; if not, to Step 6.
5. *Invent new ideas* (hypotheses, theories, or techniques), *produce* new empirical data, or *design* new experiments or new artifacts that promise to solve the problem.
6. *Obtain a solution* (exact or approximate) of the problem with the help of the available conceptual or material means.
7. *Derive the consequences* of the tentative solution thus obtained. If the solution candidate is a hypothesis or a theory, compute predictions or retrodictions; if new data, examine the effect they may have on existing ideas; if new experiments or artifacts, assess their possible uses and misuses.
8. *Check the proposed solution*. If the solution candidate is a hypothesis or a theory, see how its predictions fare; if new data, try to replicate them using alternative means; if new techniques or new artifacts, see how they work in practice. If the outcome is unsatisfactory, go to the next step, otherwise to Step 10.
9. *Correct* the defective solution by going over the entire procedure or using alternative assumptions or methods.
10. *Examine the impact* of the solution upon the body of background knowledge, and state some of the new problems it gives rise to.

The most crucial steps are the first (problem “finding”) and the fifth (invention or discovery). The most exhilarating experience is that of finding that the solution is correct (Step 8) or that it has a significant impact on the body of antecedent knowledge (Step 10). Table 4.1 exhibits schematically the scientific treatment of three typical problem types in psychology: one experimental, one theoretical, and one practical.

（出典：Bunge M and Ardila R: *Philosophy of Psychology*.

Springer-Verlag New York Inc., 1987, pp.65-66.）

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【設問 2】 設問 1 の英文の内容に鑑みて、次の表を説明および論述しなさい。

TABLE 4.1. Three typical problem types in psychology.

Step	Empirical problem: measure	Theoretical problem: explain	Practical problem: treat patients
1	What is the value of $X$ ?	Why does $X$ have the value $x$ ?	How can the value of $X$ be altered?
2	Which is the measured value of $X$ to within error $e$ ?	Which premises entail that the value of $X$ is $x$ ?	What kind of treatment is capable of altering the values of $X$ ?
3	Does experimental arrangement $Y$ help to measure $X$ with error less than $e$ ?	Do theory $Y$ , subsidiary hypotheses $h$ , and data $d$ imply that the value of $X$ is $x$ ?	Is treatment $Y$ effective in altering the values of $X$ ?
4	Perform measurement of $X$ with means $Y$ . If the result is implausible, go to Step 5, otherwise to 7.	Compute the value of $X$ with the help of $Y$ , $h$ , and $d$ . If the result is inadequate, go to Step 5, otherwise to 7.	Use treatment $Y$ . Should there be no improvement, go to Step 5, otherwise to 7.
5	Design new technique $Y'$ .	Invent new theory $Y'$ or new subsidiary hypotheses $h'$ .	Design new treatment $Y'$ .
6	Use $Y'$ to measure $X$ .	Compute the value of $X$ with the help of $Y'$ and $h'$ .	Employ treatment $Y'$ in a pilot study.
7		What does the outcome of Step 6 imply or suggest?	
8		Evaluate the new results. If they are unsatisfactory go to Step 9, otherwise to 10.	
9	Look for systematic errors, and correct them.	Look for possible sources of error, and correct them.	Look for flaws in the design or the test of $Y'$ , and correct them.
10		How does the new result affect knowledge or practice, and what new problems does it pose?	

Note:  $X$  stands for a behavioral or mental trait.

（出典：Bunge M and Ardila R: *Philosophy of Psychology*. Springer-Verlag New York Inc., 1987, p.67.）

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2022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）

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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。

The Progressive Impulse in Education

The integration of the individual and social elements implies that respect for the unique, even ineffable characteristics of each individual is best realized by fostering that individual's engagement with others and their growth through that engagement. Conversely, the health and growth of the social organism is possible only when each individual can develop to the fullest. In order to enact this interdependence, progressive educators relied upon a third element, *inquiry*. This inquiry is not only situated in the lived experience of students and teachers, but also in the life beyond the school walls. It implies continual experimentation, seeking not simple or fixed answers but deeper understanding of phenomena; a recognition that addressing problems, whether they are initially characterized as intellectual, physical, moral, aesthetic, political, linguistic, or practical may require multiple attempts and reconstruction of situation. It often entails moving beyond categories such as those just enumerated, to see how, for example, practical issues require drawing upon cultural and historical resources, or how aesthetics is inseparable from a relevant, socially progressive agenda. Moreover, inquiry is deeply linked to embodied, situated action in the world, both in that meaningful thought has consequences for doing and in that action generates thought.

This suggests the definition (see Figure 1):

The *progressive impulse* is inquiry into the interdependence of the growth of self and others.

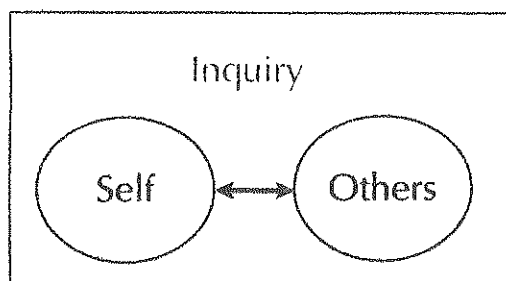


Figure 1. Schematic of the progressive impulse.

*Growth* is an indication of health and human flourishing of the entire social organism as we discuss below. *Inquiry* is, in Dewey's sense, transformation of an indeterminate situation into one whose parts constitute a unified whole. Thus, the progressive impulse not only seeks both individual and social growth, but also sees the two as inseparable.

(出典：Eryaman, Mustafa Y. and Bertram C. Bruce eds., *International Handbook of Progressive Education*, New York: Peter Lang Inc., 2015, pp. 7-8. 一部改変した。)

※ページ下部に出典を追記しております。

問 1. 全訳しなさい。

問 2. Figure 1 が意味することと、その現代教育に対する意義について説明しなさい。

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