

2023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	2023 年 4 月着任予定	本年度は出題なし	
教育学研究指導	坂倉 裕治	本年度は出題なし	
教育学研究指導	根津 朋実	設問 3 (P.3)	
教育学研究指導	菊地 栄治	設問 4 (P.4)	
教育学研究指導	三尾 忠男	設問 5 (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	本年度は出題なし	—
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.10)	1 枚
初等教育学研究指導	佐藤 隆之		
初等教育学研究指導	大泉 義一		

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「10 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

【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 次の英語文の全文を日本語文に訳しなさい。

The child lives in a somewhat narrow world of personal contacts. Things hardly come within his experience unless they touch, intimately and obviously, his own well-being, or that of his family and friends. His world is a world of persons with their personal interests, rather than a realm of facts and laws. Not truth, in the sense of conformity to external fact, but affection and sympathy, is its keynote. As against this, the course of study met in the school presents material stretching back indefinitely in time, and extending outward indefinitely into space. The child is taken out of his familiar physical environment, hardly more than a square mile or so in area, into the wide world—yes, and even to the bounds of the solar system. His little span of personal memory and tradition is overlaid with the long centuries of the history of all peoples.

Again, the child's life is an integral, a total one. He passes quickly and readily from one topic to another, as from one spot to another, but is not conscious of transition or break. There is no conscious isolation, hardly conscious distinction. The things that occupy him are held together by the unity of the personal and social interests which his life carries along. Whatever is uppermost in his mind constitutes to him, for the time being, the whole universe. That universe is fluid and fluent; its contents dissolve and re-form with amazing rapidity. But, after all, it is the child's own world. It has the unity and completeness of his own life. He goes to school, and various studies divide and fractionize the world for him. Geography selects, it abstracts and analyzes one set of facts, and from one particular point of view. Arithmetic is another division, grammar another department, and so on indefinitely.

(John Dewey, *The Child and the Curriculum* and *The School and Society*, The University of Chicago Press, 1956, pp. 5-6.)

2023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）

【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。

From the points of view of the conceptual structures between Lesson Study and Curriculum Management, it is necessary to understand what the concept of curriculum management is.

Historically, curriculum management is often discussed within educational research associations such as Japanese Curriculum Study Association and Japanese Educational Management Association. (Kuramoto, 2008; Tamura, 2011).

The Ministry of Education, Culture, Sports, Science and Technology in Japan (MEXT) officially recognizes the concept of curriculum management nationwide in documents concerning the local board of education and schools. There are also in-service teacher training systems concerning how curriculum management improves school education for the middle leaders of schools within every prefecture (Murakawa & Tamura, 2011).

According to Nakatome, a well-known researcher in the field, curriculum management consists of two aspects: the first is curriculum design as content development and teaching instruction and the second is the managerial aspects of facilitating a school culture that supports the first aspect (Nakatome, 2002, 2005, 2011). Also, Dr. English, an educational researcher in the USA, mentioned that curriculum management has two main conceptual factors: one is based on the theory of Curriculum Development and Instruction, and the other is the theory of School Management (English & Larson, 1996; English, 2000). The basic paradigms and the functions of curriculum management are typically explained as an interactional theory about School Management and Curriculum Development used to improve the holistic educational performance of an educational institution (Kuramoto, 2011a).

A school organization system based on the curriculum management theory needs to have clear managerial vision, such as how teachers should design the school curriculum, share their knowledge and collaborate with each other to cultivate a united school culture. It also encompasses the typical "Plan, Do, Check, and Action" system, also referred PDCA management cycle (Kuramoto 2009).

(出典: Kuramoto, T. & Associates, *Lesson Study and Curriculum Management in Japan: Focusing on Action Research* (Augmented Edition), Fukuro publishing, 2021, pp. 11-13 を一部改編)

問1 全文を日本語に訳しなさい。

問2 本文の趣旨に則した Curriculum Management の具体例を、一つ述べなさい。

問3 本文の趣旨を日本の教員養成に反映させる手立てについて、具体的に論じなさい。

【設問4】この問題は、教育学研究指導（菊地栄治）を志願する受験者が選択して回答する問題である。解答用紙の最初に「設問4」、「教育学研究指導（菊地栄治）」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。

When we look at the ways in which educators and educationalists have responded to the global networked society, we can discern a number of different approaches. Several of them start from a reading of the global networked society as a society where there is an abundance of information and where access to this information is generally free. This, as I have mentioned above, raises questions about the privileged role of the school in handing down knowledge to the next generation. Some have drawn the radical conclusion that this makes the school obsolete, but the more common response is one that argues for what I suggest calling the *formalisation* of the school curriculum (i.e., it becomes a matter of form, not of content or substance). Here the focus shifts from the acquisition of knowledge to the acquisition of the skills for acquiring knowledge, now and in the future. Notions such as 'learning to learn' or education as the preparation for lifelong learning fall in this category.

A potential problem with these approaches is that they are not only based on a rather narrow view about the function of schooling – I will return to this below – but also on a potentially uncritical view about knowledge, that is that knowledge is 'there' and either the school has the task to transmit this knowledge or, if knowledge is everywhere, it has the task to learn students to access knowledge themselves. I am therefore more interested in approaches that argue for the need for forms of *critical literacy*, particularly because the abundance of information raises the question how one can properly select from and make judgements about the information that is available to us. A critical literacy approach can also go one step further by making the very idea of the global networked society itself a topic for critical scrutiny – for example along the lines suggested above. The focus then shifts from a critical reading of knowledge and information to a critical reading of the world itself (see, for example, Freire & Macedo, 1987).

Such an approach, about which I will say a bit more below, stands in sharp contrast to approaches that uncritically embrace (a particular representation of) the global networked society and simply see the task of education as that of preparing students for this reality. One example of this is the idea of 21st century skills which is currently big in the USA and, if my observations are correct, is also gaining popularity in other countries. On the website of the 'Partnership for 21st Century Skills' we can read the following:

The Partnership for 21st Century Skills is a national organization that advocates for 21st century readiness for every student. As the United States continues to compete in a global economy that demands innovation, P21 and its members provide tools and resources to help the U.S. education system keep up by fusing the three Rs and four Cs (critical thinking and problem solving, communication, collaboration, and creativity and innovation).

What worries me about the idea of 21st century skills is not only the fact that it seems to suggest yet another one-size-fits-all educational solution for all problems, thus burdening teachers and schools again with unrealistic expectations about what they can and should achieve, but even more so the fact that the 'framework for 21st century learning' that 21st century skills purports to offer, takes the global competitive economy – i.e., global capitalism – as its unquestioned frame of reference. As a result, the purpose of education becomes (re)defined as making students ready for this 'reality,' and the phrasing even suggests that the global economy simply *demand*s this. We can find the economic orientation of 21st century skills also in such claims as that the "P21's framework for learning in the 21st century is based on the essential skills that our children need to succeed as citizens and workers in the 21st century" and in highly rhetorical statements such as the following:

Every child in America needs to be ready for today's and tomorrow's world. A profound gap exists between the knowledge and skills most students learn in school and the knowledge and skills they need for success in their communities and workplaces. To successfully face rigorous higher education coursework, career challenges and a globally competitive workforce, U.S. schools must align classroom environments with real world environments by fusing the three Rs and four Cs.

While I do not wish to deny the importance of work, it is neither the be-all and end-all of education, nor the be-all and end-all of life. It is, therefore, not only rather narrow-minded to tie up education so strongly with the global economy. It is also ironic that while critical thinking is very prominently mentioned as a 21st century skill, the whole framework seems to rest on an uncritical acceptance of the reality of the global networked economy. For me this is therefore an example of a *responsive* – or perhaps we should say *reactive* – response to the global networked society that, because it simply seems to accept the global networked society particular in its economic manifestation, runs the risk of becoming irresponsible. What then, would a more *responsible response* look like?

(Source : Gert Biesta(2019), *Obstinate Education : Reconnecting School and Society*, Brill Sense, pp.11-13)

※ページ下部に出典を追記しております。

- 問1 ガート・ビースタのいう「カリキュラムの形式化」は日本の教育においてどのような形で進行しているか、また、その危険性とはどのようなものなのか、できるだけ具体的に論述しなさい。
- 問2 上の文章は、「教育と経済」の関係および教育研究のあり方を問い直す上でどのような示唆を与えていると言えるか、自身の考えを論述しなさい。
- 問3 現代資本主義の特徴をふまえるとき、「より責任ある応答」(a more responsible response)とはどのようなものであるか、自身の考えを論述しなさい。

【設問5】 この問題は、教育学研究指導（三尾忠男）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5」、「教育学研究指導（三尾忠男）」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

In the apprenticeship era, children were learning from the adults in their local environment. Most education came from their parents or close relatives and friends. Children typically formed close bonds with the people who were teaching them. The closeness of the bonds had many significant effects on their learning. Children knew that if they did not try hard, they would disappoint people who were critical to their survival. In times of poverty and limited opportunity, a child's failure to learn through apprenticeship had real consequences for families. Hence, most children learned what they could in order to satisfy the adults who were teaching them.

(A) With the advent of universal schooling, children and teachers must build their relationships anew at the start of each school year. Given that they are strangers at the outset, many-to-one student-teacher ratios make it difficult to build the same kinds of relationships seen in apprenticeship. The ability to establish enduring learning relationships with students usually depends on whether the teacher demonstrates the authority to control the classroom. In most middle and high schools, teachers must establish their authority from the outset or they will not survive very long. It is the students who perceive the value of schooling to their futures who are most likely to recognize the authority of the teacher role as a necessary stepping stone to make schooling work. When students don't recognize the authority of the teacher or the school, the classroom becomes rife with conflict. There is a clear power relationship between the giving and receiving of authority in school.

Lifelong learning restores some of the relationship characteristics of apprenticeship learning. When students participate in web communities or take distance education courses, they interact with teachers and other students over the Internet based on common interests. These kinds of virtual interactions are not as rich as apprenticeships, but they often are richer than the limited contact that students have with teachers at school.

(B) Computer-based learning environments affect the learning relationship in another way: computer systems have limited understanding of students as individuals and do not provide the warmth and support of a good human teacher. At the same time, the systems provide regular, targeted feedback in a noncritical, impartial manner. Much is lost in computer-based learning settings because we learn most naturally by interacting with people whom we know well and respect. But the highly interactive nature of computer environments may compensate in part for the lack of personal bonds. Given the limitations of computer environments, it is best if students working in computer-mediated environments are part of a community, either offline with friends and family or online with people sharing common interests.

(出典：Allan Collins, Richard Halverson, *Rethinking Education in the Age of Technology: Second Edition*, Teachers College Press, 2018, pp.95-96.)

※ページ下部に出典を追記しております。

問1 枠(A)内を日本語に訳しなさい。

問2 枠(B)内を日本語に訳しなさい。

問3 この英文で論じられている学びにおける子どもと周囲の結びつきの変容に基づき、ネットワーク社会での子どもの学びにおいて周囲との関係で危惧されることについてあなたの意見を述べてください。

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、選択した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。

<Liberal democracyと教育について>

A liberal democratic society is one in which individuals are self-regarding free to pursue their own interests, singly or jointly. Liberal democracy found its outlet in the nineteenth century through the values of self-help, voluntarism, private sector initiative and laissez-faire political economy. Liberal democracy stresses the importance of personal merit.

Rewards - scholarships, prizes, fellowships, research grants, honours - are bestowed when deserved. So a good portion of the story of merit is deciding how exactly they are deserved.

<Social democracyと教育について>

A liberal democrat is interested in access to knowledge and the freedom to use it. Typically, the social democrat - Halsey uses the word 'egalitarian' - is concerned about the 'unequal distribution of skill and knowledge' and assumes that 'unless there is proof to the contrary, inequality of outcome in the social distribution of knowledge is a measure of *de facto* inequality of access'. For the liberal democrat, then, access is both abstract and personal. Can a society be termed 'open', can it remove barriers to individual striving and does it subsequently refrain from imposing new ones? For the liberal, the problem is the starting point. For the social democrat, it is the outcome that opens up the inquiry. ⁽¹⁾ The positions can overlap in so far as both would agree that starting points are significant, but the liberal democrat is not particularly bothered by outcomes if convinced the initial hurdles can be surmounted.

<両者の調和として>

The disagreement between liberal and social democracy is that simply removing the obstacles to educational mobility is insufficient, a first step to be sure, but what thereafter? Origins are indeed important but so too are destinations. Precisely because removing impediments at the start is never sufficient to achieve the desirable results, social democrats advocate central guidance, steering or oversight at every major stage of the educational transition, altering or eliminating policies as appears necessary. The greater good may well be more important than individual satisfaction. That is an argument frequently appealed to. Also, fundamental transformations of society may require major alterations in thinking. To justify this attitude, social democrats had only to turn to the metamorphoses produced in Britain and America by industrialism and urbanism. How could the effects of these be ignored? Americans could additionally point to the consequences of the massive urban immigration of non-anglophone speakers occurring in the later nineteenth century. (中略) Adopted measures may even include providing special advantages to groups regarded as needing particular attention, circumstances having conspired against them. These may be compensatory - a form of repair not exactly popular, since those who are being compensated are not generally those who initially suffered; but the policies of compensation can also include measures to prevent a recurrence of injustice.

(Source: Sheldon Rothblatt (2007) *Education's Abiding Moral Dilemma*. Symposium Books: Oxford

※ページ下部に出典を追記しております。

問1. 下線（1）を、全体の文脈を踏まえて和訳しなさい。

問2. <両者の調和として>を参考にしつつ、Liberal democracyとSocial democracyの考え方の対立の調査がどのような政策によって諮られたかについて説明しなさい。

※WEB掲載に際し、以下のとおり出典を追記しております。

From *Education's Abiding Moral Dilemma*, Sheldon Rothblatt. Symposium Books, 2007. <https://doi.org/10.15730/books.47>

設問2 次の英文は、ある論文のイントロダクションである。以下を読んで、下記の問いに答えなさい。

Differences between men and women in field of study chosen at the undergraduate level may represent differences in the skills that these groups bring to the labor market and may partially explain observed differences in wages. Choice of major, as well as decisions about where to attend college, is an important link in the chain of decisions and events that build human capital for those fortunate enough to go on to higher education^(a). Choice of school, choice of major, and academic performance coalesce to influence options available to students for further education and career development. Choice of major is both an immediate outcome of the educational process and a determinant of later outcomes of many kinds. Understanding the factors that influence choice of major, for men and women, is one part of the large process of understanding personal as well as societal returns to varied investments in human capital.

In addition to probing present-day patterns in choice of major, we will investigate whether, and in what ways, these patterns in choice of majors made by men and women converged? Or have traditional differences solidified or become even more pronounced in recent years?

Among the many factors that influence men's and women's choice of major, and consequently gender differences in careers and wages, there are factors related to gender that may be particularly important: a student's preparation and achievement at precollegiate levels of education, especially in mathematics; an individual's preferences for various courses of study, which may be encouraged by parental and societal expectations; and the labor market prospects associated with a given set of skills, which may provide more encouragement for one sex than the other to pursue certain fields of study. Our focus in this study is on the first of those factors—the extent to which differences between men and women in precollegiate achievement (measured by SAT verbal and math scores) account for differences in choice of major at the college level^(b). After examining the national trend in the choice of undergraduate major by men and women, we turn our attention to the choices made by men and women at a small set of selective research universities and liberal arts colleges.

Turner, Sarah E. ; Bowen, William G. (1999), Choice of Major: The Changing (Unchanging) Gender Gap, *Industrial & labor relations review*, 52 (2), 289-313. より引用。

※ページ下部に出典を追記しております。

- 問1 この論文の目的を200字程度で要約しなさい。
- 問2 下線部 (a) はどういうことか。この箇所にある human capital に関する理論と対照的な考え方を示す理論を挙げながら説明しなさい。
- 問3 下線部 (b) について、もし、ここで「第一要因 (the first of those factors)」の独自の影響を抽出することに狙いを定めた場合、どのようなアプローチが可能だろうか。考えられる方法を説明し、同時にその方法の限界についても言及しなさい。

設問3 下記の英文を読み、以下の問に答えなさい。

By the nineteenth century the rural leadership group had produced its own educational philosophers and cultural leaders, men such as Ninomiya Sontoku(1) (1781–1856), who developed ideologies of self-help and practical morality that encouraged the spread of basic literacy among the rural populace. Sontoku believed that great things grew out of humble beginnings and that farmers had to rely upon themselves, not on top-down initiatives: “Even if you have many books, they are useless unless you study them,” he pointed out. “If you intend to read books, you must begin at the beginning with the ABCs (iroha). If you intend to bring prosperity to your home, you must begin by accumulating coppers. There is no other way.” The following dictum expresses these sense of Sontoku’s conviction: “Human morality is not located in nature; it must be cultivated from within oneself in obedience to the will of heaven(tenri).”

One of the ways to implement this advice was by supporting local writing schools. Yuyama Gonzaemon(2) from Takenoshita Village in northern Suruga Province (now Shizuoka Prefecture), a man much influenced by Sontoku’s thought, believed that to restore and maintain prosperity in their villages, farmers had to acquire a tenacious sense of independence, endure abstinence, and exhibit self-control. In his view, prosperity depended entirely upon the sacrifices and discipline of the farmers themselves, not on outside agencies such as assistance from the domains or bakufu. Yuyama was dismissive of the popular morality espoused by the Shingaku movement, which was based on the syncretic philosophy of Ishida Baigan(3) (1685–1744) and aimed to establish a merchant-based ethic for townsmen. Following Sontoku’s self-help ideas, Gonzaemon sought to plant the seeds of future prosperity in the countryside by training the children of wealthy farmers in basic literacy (shikiji narai), and he opened a writing school in his village for that purpose.

(Source: Richard Rubinger (2007) , *Popular Literacy in Early Modern Japan* , Honolulu : University of Hawai‘i Press, pp.114-115)

問1 (1) の教育思想について、述べなさい。

問2 (2) の思想的基盤と教育に関する取り組みについて述べなさい。

問3 (3) の思想について、述べなさい。

設問4 次の英文を読んで、下記の問いに答えなさい。

Adult education is a key for tackling some of the main challenges in Europe today. Europe faces growing inequalities, not only between people but also between regions and countries within Europe. More and more European citizens seem to question European values and liberal democracy by voting for xenophobic and anti-European parties. It is of high importance to engage people in deliberative democracy through adult learning^(a).

Demographic change sees shifting populations in Europe – people get older and therefore want to be active and healthy for longer. In many regions and countries where there have been significant changes in employment opportunities and few options to retrain, unemployment is very high, especially among the youngest and oldest adults. Growing digitalisation demands new skills and competences of employees, citizens, and consumers. Europe has faced a high level of migration, which poses huge challenges to European governments and coherence. This has led to a wave of support from European citizens on the one hand but also to a defensive or hateful reaction by critics, on the other hand^(b). Climate change and other environmental challenges continue to pose threats to (not only) Europe's future and to necessitate more sustainable economies, societies and lifestyles.

Adult education holds the positive answer to many of these issues^(c). It benefits the individual but also societies and economies. Do we want an innovative, more equal, sustainable Europe in which the citizens participate democratically and actively, where people have the skills and knowledge to live and work healthily and productively and take part in cultural and civic activities from a very young age to a very old age? Below EAEA^{*1} presents arguments, studies, examples and learners' stories that illustrate our position.

^{*1}European Association for the Education of Adults の略称

(Source: Gina Ebner and Ricarda Motschilnig (2019), *Manifesto for Adult Learning in the 21st century: The Power and Joy of Learning*; European Association for the Education of Adults: Brussels, p.3)

※ページ下部に出典を追記しております。

問1 下線部 (a) の意味について、具体的な例をあげて説明しなさい。

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。

※WEB掲載に際し、以下のとおり出典を追記しております。

Manifesto for Adult Learning in the 21st century, Text by Gina Ebner and Ricarda Motschilnig, European Association for the Education of Adults – EAEA, 2019. https://eaea.org/wp-content/uploads/2019/04/eaea_manifesto_final_web_version_290319.pdf

2023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 資料解説（教育基礎学専攻）

次の【設問】は、以下の研究指導の志願者を対象とする。

初等教育学研究指導

（大泉義一）（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。

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問 1. 全訳しなさい。

問 2. 下線部(a) “academically rigorous projects” がどのようにして下線部(b) “self-directed learning” を導くのか説明しなさい。また、そのようなプロジェクトや学習を実践する上で、教師にとって最も重要と思われることを簡潔に述べなさい。

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