

2024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	三上 敦史	設問 2 (P. 3)	
教育学研究指導	坂倉 裕治	設問 3 (P. 4～5)	
教育学研究指導	根津 朋実	設問 4 (P. 6)	
教育学研究指導	菊地 栄治	設問 5 (P. 7)	
教育学研究指導	三尾 忠男	本年度は出題なし	
教育学研究指導	吉田 文	設問 1～設問 3 (P. 8～P. 10) の中から 2 問解答 ※P. 8 の指示に従い、解答する 設問を選ぶこと。	2 枚
教育学研究指導	濱中 淳子		
社会教育学研究指導	坂内 夏子		
教育心理学研究指導	上淵 寿	設問 (P. 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		
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		
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「12 枚」（本ページ含む）、解答用紙は「1 枚」または「2 枚」（指導教員名が「吉田文」「濱中淳子」「坂内夏子」の場合）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。

Dewey is often thought of as a radical educational reformer. However, his suggestions, as we shall see, were rooted in an attitude that can best be described as "old-fashioned." This is not to say that he was conservative, where "conservative" means a desire to preserve the *status quo*. He worked hard at revising the actual educational practices he saw around him. The principles guiding his reforms, however, were not new and radical. They were, instead, quite traditional. His proposals were guided by a simple credo: "What the best and wisest parent wants for his own child, that must the community want for all of its children" (Dewey, 1976, p. 5).

To say that he was "old-fashioned" is to indicate how his model for education resurrected a traditional kind of formation: the kind that children would have gotten in the home or on the farm. The whole challenge of Deweyan educational philosophy involved the attempt to preserve the best of home education in a world where schooling as a distinct institution had become a necessity.

A home is where a child's curiosity is first stimulated. It is also a setting in which the habits of cooperation, industry, and dependability are shaped. Participation in chores, inclusion in conversation, and an incremental increase in responsibility provide occasions in which children share both in regular household tasks and in responding to novel predicaments. Such participation involves calling upon the shared expertise of family members in their movement toward the desired resolution. Additionally, the family serves as a springboard from which the child interacts with others, and through which the wider cultural and natural worlds are introduced.

Now if we organize and generalize all of this, we have the ideal school. There is no mystery about it, no wonderful discovery of pedagogy or educational theory. It is simply a question of doing systematically and in a large, intelligent, and competent way what for various reasons can be done in most households only in a comparatively meager and haphazard manner (Dewey, 1976, pp. 23-24).

Dewey, as is suggested in this quotation, was old-fashioned without being conservative. He was unwilling to accept the continuation of misguided contemporary practices. But the modifications to be pursued were motivated by traditionalist considerations. The greatest appeal of the home as a model was the integrative nature of the formation acquired by the children. Intellect, emotion, affection, manual skill, and moral development were woven together in the child's upbringing. Such an integrative approach ran counter to the philosophical assumptions prominent in the West since the 17th century. These had led more and more to creating separations, specializations, and compartmentalizations.

Raymond D. Boisvert, 'John Dewey: An "Old-Fashioned" Reformer,'
in Jim Garrison (Ed.), "The New Scholarship on Dewey," Kluwer Academic
Publishers, 1995.

2024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）

【設問2】この問題は、教育学研究指導（三上敦史）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（三上敦史）」と記入すること。

問題 以下の法令に登場する「専門学校」の位置づけの歴史的変遷について、他の校種との関連に触れながら詳述せよ。

明治六年四月二十八日文部省布達第五十七号「学制二編追加」（抄）

第百八十九章 外国教師ヲ雇ヒ専門諸学校ヲ開クモノハ専ラ彼ノ長技ヲ取ルニアリ其取ルヘキ学芸技術ハ法律学医学星学数学物理学化学工学等ナリ其他神教修身等ノ学科ハ今之ヲ取ラス

第百九十章 外国教師ニテ教授スル高尚ナル学校法学校理学校諸芸学校等ノ類之ヲ汎称シテ専門学校ト云フ

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第百九十一章 専門学校ニ入ル生徒ハ小学教科卒業シ外国語学校下等ノ教科ヲ踏ミタルモノニシテ年齢十六歳以上タルヘシ

第百九十二章 専門学校ニ入ルノ生徒ハ其学校教科ノ外余力ヲ以テ中等教科ヲ国書ニテ研究スヘシ

第百九十三章 専門学校ヲ分ツ左ノ如シ法学校医学校理学校諸芸学校鉱山学校工業学校農業学校商業学校獣医学校等コレナリ

第百九十四章 専門学校ニ入ルモノハ彼ノ言語相通セサレハ其學術ヲ得ル能ハス故ニ外国語ヲ学ハサルヲ得スコレ外国語学校ヲ設クル所以ナリ

明治十二年九月二十九日太政官布告第四十号「教育令」（抄）

第二条 学校ハ小学校中学校大学校師範学校専門学校其他各種ノ学校トス

第七条 専門学校ハ専門一科ノ學術ヲ授クル所トス

明治十三年十二月二十八日太政官布告第五十九号「教育令改正」（抄）

第二条 学校ハ小学校中学校大学校師範学校専門学校農学校商業学校職工学校其他各種ノ学校トス

第七条 専門学校ハ専門一科ノ學術ヲ授クル所トス

明治十八年八月十二日太政官布告第二十三号「教育令改正」（抄）

第二条 学校ハ小学校中学校大学校師範学校専門学校其他各種ノ学校トス

第七条 専門学校ハ法科理科医科文科農業商業職工等各科ノ学業ヲ授クル所トス

明治三十六年三月二十七日勅令第六十一号「専門学校令」（抄）

第一条 高等ノ學術技芸ヲ教授スル学校ハ専門学校トス

専門学校ハ特別ノ規定アル場合ヲ除クノ外本令ノ規定ニ依ルヘシ

第五条 専門学校ノ入学資格ハ中学校若ハ修業年限四箇年以上ノ高等女学校ヲ卒業シタル者又ハ之ト同等ノ学力ヲ有スルモノト検定セラレタル者以上ノ程度ニ於テ之ヲ定ムヘシ

【設問3】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3、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。

Des animaux à l'homme, la transition n'est pas violente ; les vrais philosophes en conviendront. Qu'était l'homme, avant l'invention des mots et la connaissance des langues? Un animal de son espèce, qui avec beaucoup moins d'instinct naturel que les autres, dont alors il ne se croyait pas roi, n'était distingué du singe et des autres animaux que comme le singe l'est lui-même ; je veux dire par une physionomie qui annonçait plus de discernement. Réduit à la seule *connaissance intuitive* des Leibniziens, il ne voyait que des figures et des couleurs, sans pouvoir rien distinguer entr'elles ; vieux, comme jeune, enfant à tout âge, il bégayait ses sensations et ses besoins, comme un chien affamé, ou ennuyé de repos, demande à manger ou à se promener.

Les mots, les langues, les lois, les sciences, les beaux-arts sont venus ; et par eux enfin le diamant brut de notre esprit a été poli. On a dressé un homme, comme un animal ; on est devenu auteur, comme portefaix. Un géomètre a appris à faire les démonstrations et les calculs les plus difficiles, comme un singe à ôter ou mettre son petit chapeau, et à monter sur son chien docile. Tout s'est fait par les signes ; chaque espèce a compris ce qu'elle a pu comprendre: et c'est de cette manière que les hommes ont acquis la *connaissance symbolique*, ainsi nommée encore par nos philosophes d'Allemagne.

Rien de si simple, comme on voit, que la mécanique de notre éducation ! Tout se réduit à des sons, ou à des mots, qui de la bouche de l'un passent par l'oreille de l'autre dans le cerveau, qui reçoit en même temps par les yeux la figure des corps, dont ces mots sont les signes arbitraires.

(Julien Offray de La Mettrie, *L'Homme machine*)

問題2 つぎの英文を和訳しなさい。

CUSTOM, *Education*, and *Example* are so often alledg'd in this Affair, as the Occasion of our Relish for *beautiful Objects*, and for our Approbation of, or Delight in, a certain *Conduct in Life* in a *moral Species*, that it is necessary to examine these three particularly, to make it appear, "that there is a *natural Power of Perception*, or *Sense of Beauty* in Objects, antecedent to all *Custom*, *Education*, or *Example*."

CUSTOM, as distinct from the other two, operates in this manner. As to Actions, it only gives a Disposition to the Mind or Body more easily to perform those Actions which have been frequently repeated; but never leads us to apprehend them under any other View, than what we were capable of apprehending them under at first; nor gives us any new Power of Perception about them. We are naturally capable of Sentiments of *Fear*, and *Dread* of any powerful *Presence*; and so *Custom* may connect the Ideas of religious *Horror* to certain Buildings: but *Custom* could never have made a *Being* naturally incapable of *Fear*, receive such Ideas. So, had we no other Power of perceiving, or forming Ideas of Actions, but as they were *advantageous* or *disadvantageous*, *Custom* could only have made us more ready at perceiving the *Advantage* or *Disadvantage* of Actions. But this is not to our present Purpose. AS to our Approbation of, or Delight in external Objects; When the *Blood* or *Spirits*, of which *Anatomists* talk, are rous'd, quicken'd, or fermented as they call it, in any agreeable manner, by Medicine or Nutriment; or any *Glands* frequently stimulated to Secretion; it is certain, that to preserve the Body easy, we shall delight in Objects of Taste, which of themselves are not immediately pleasant to it, if they promote that agreeable State, which the Body had been *accustom'd* to. Farther, *Custom* will so alter the State of the Body, that what at first rais'd uneasy Sensations, will cease to do so, or perhaps raise another agreeable Idea of the same Sense; but *Custom* can never give us any Idea of a Sense different from those we had antecedent to it: It will never make the *Blind* approve Objects as *coloured*, or those who have no *Taste* approve Meats as *delicious*, however they might approve them as *strengthening* or *exhilarating*. Were our *Glands*, and the Parts about them, void of Feeling, did we perceive no Pleasure from certain brisker Motions in the *Blood*, *Custom* could never make stimulating or intoxicating Fluids or Medicines agreeable, when they were not so to the Taste: So, by like Reasoning, had we no *natural Sense* of *Beauty* from *Uniformity*, *Custom* could never have made us imagine any *Beauty* in Objects; if we had had no Ear, *Custom* could never have given us the Pleasures of *Harmony*. When we have these *natural Senses* antecedently, *Custom* may make us capable of extending our Views farther, and of receiving more complex Ideas of *Beauty* in Bodys, or *Harmony* in Sounds, by increasing our Attention, and Quickness of Perception. But however *Custom* may increase our Power of receiving or comparing complex Ideas, yet it seems rather to weaken than strengthen the Ideas of *Beauty*, or the Impressions of Pleasure from regular Objects; else how is it possible that any Person could go into the open Air on a sunny Day, or clear Evening, without the most extravagant Raptures, such as MILTON represents our *Ancestor* in, upon his first Creation? For such any Person would certainly fall into, upon the first Representation of such a Scene.

CUSTOM in like manner may make it easier for any Person to discern the Use of a complex Machine, and approve it as *advantageous*; but he would never have imagin'd it *beautiful*, had he no *natural Sense* of *Beauty*. *Custom* may make us quicker in apprehending the Truth of complex *Theorems*, but we all find the Pleasure or *Beauty* of *Theorems* as strong at first as ever. *Custom* makes us more capable of retaining and comparing complex Ideas, so as to discern more complicated *Uniformity*, which escapes the Observation of *Novices* in any Art; but all this presupposes a *natural Sense* of *Beauty* in *Uniformity*: for, had there been nothing in Forms, which was constituted the necessary Occasion of Pleasure to our Senses, no Repetition of indifferent Ideas as to Pleasure or Pain, *Beauty* or *Deformity*, could ever have made them grow pleasing or displeasing.

(Francis Hutcheson, *An Inquiry into the Original of our Ideas of Beauty and Virtue*)

2024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4】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4」、「教育学研究指導（根津朋実）」と記入すること。

問題 次の英文は、ある論文の要旨です。これを読み、問1から問4に答えなさい。

The purpose of this paper is to use panel data to investigate gender differences in admission opportunities based on university rank. In particular, we focused on students in elite high schools and analyzed the difference between those who select a lower level of higher education and those who do not when moving from high school to university.

Regarding the career path after graduating from high school, there was no difference between men and women in the four-year college enrollment rate, but there was a difference in the (students who failed school entrance exams and are studying to try again the following year) rate. are, so to speak, an indicator of a second chance, but girls are less likely than boys to be given such opportunities. That is also reflected in the high proportion of girls going to lower-ranked universities. Examining the difference between those who selected lower-ranking universities and those who did not, it is easy for low-SES girls, girls from rural areas, and girls with low motivation to go on to a lower level university. However, there was no gender difference in mobility depending on SES, degree of urbanization, and motivation to learn. Rather, it became clear that the direct effect of female dummies remains even if the effects of SES, urbanity, and learning motivation are controlled.

As a result of the analysis focusing on the desired future occupation, it was found that the desire for a medical career, as represented by nurses, and a teaching career, led to downward mobility. It was found that the orientation to choose a career with certainty, which is made possible by acquiring qualifications, works as a mechanism to create career differentiation based on criteria different from academic ability level. The same mechanism that has been pointed out in explaining the behavior of girls entering junior colleges and vocational schools rather than four-year colleges was also confirmed in the track of difficult-to-enter high schools, where upward mobility is likely to be stimulated.

The analysis in this paper shows that gender role consciousness itself is not a factor that influences entry into highly-selective universities, but the "gender track" that leads women into certain occupations is maintained, and as long as the gender gap in the labor market is not closed, the gender gap in educational opportunities will remain.

出典：『教育社会学研究』109、26-27頁、2021年を一部改編。

問1 に入る語を、日本語で述べなさい。

問2 要旨にふさわしい論文のタイトル（サブタイトルも可）を、日本語でつけなさい。

問3 第三段落を日本語に訳しなさい。

問4 要旨の内容を踏まえ、中等教育で求められる教育実践を提案しなさい。

【設問5】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（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。

The capitalist economy relies on—one might say, free rides on—activities of provisioning, caregiving, and interaction that produce and maintain social bonds, although it accords them no monetized value and treats them as if they were free. Various called “care,” “affective labor,” or “subjectivation,” such activity forms capitalism’s human subjects, sustaining them as embodied natural beings while also constituting them as social beings, forming their habitus and the cultural ethos in which they move. The work of birthing and socializing the young is central to this process, as is caring for the old, maintaining households, building communities and sustaining the shared meanings, affective dispositions and horizons of value that underpin social cooperation.

Understood broadly, in this way, social reproductive work is essential to every society. In capitalist societies, however, it assumes another, more specific function: to produce and replenish the classes whose labor power capital exploits to obtain surplus value. Ironically, then, carework produces the labor that the system calls “productive” but is itself deemed “unproductive.” It is true, of course, that much, though not all, carework is located outside the value-accumulating circuits of the official economy—in homes and neighborhoods, civil society institutions, and public agencies. And relatively little of it produces value in the capitalist sense, even when it is done for pay. But regardless of where it is done and whether or not it is paid, social-reproductive activity is necessary to capitalism’s functioning. Neither the waged work that is deemed productive nor the surplus value extracted from it could exist in the absence of carework. It is only thanks to housework, child-rearing, schooling, affective care, and a host of related activities that capital can obtain a workforce suitable in quality and quantity to its needs. Social reproduction is an indispensable precondition for economic production in a capitalist society.

From at least the industrial era onward, however, capitalist societies have separated the work of social reproduction from that of economic production. Associating the first with women, and the second with men, they have enveloped reproductive activities in a cloud of sentiment, as if this work should be its own reward—or failing that, as if it need only be paid a pittance, unlike work done directly for capital, which is (in theory) paid a wage on which the worker can actually live. In this way, capitalist societies created an institutional basis for new, modern forms of women’s subordination. Splitting off reproductive labor from the larger universe of human activities, in which women’s work previously held a recognized place, they relegated it to a newly institutionalized domestic sphere where its social importance was obscured, shrouded in the mists of newly invented notions of femininity. And in this new world, where money became a primary medium of power, its being unpaid or underpaid sealed the matter: those who perform essential reproductive work are made structurally subordinate to those who earn living wages for surplus-value generating labor in the official economy, even as the work of the first is what enables the work of the second.

In general, then, capitalist societies separate social reproduction from economic production, associating the first with women, and obscuring its importance and worth. Paradoxically, however, they make their official economies dependent on the very same processes of social reproduction whose worth they disavow. This peculiar relation of *division-cum-dependence-cum-disavowal* is a recipe for *destabilization*. In fact, those four D-words encapsulate a contradiction: on the one hand, capitalist economic production is not self-sustaining but relies on social reproduction; on the other, its drive to unlimited accumulation threatens to destabilize the very reproductive processes and capacities that capital—and the rest of us—need. The effect over time, as we shall see, is periodically to jeopardize the necessary social conditions of the capitalist economy.

Here, in effect, is a “social contradiction” lodged deep in the institutional structure of capitalist society. Like the economic contradictions that Marxists have stressed, this one, too, grounds a crisis tendency. In this case, however, the trouble is not located “inside” the capitalist economy but at the border that separates (and connects) production and reproduction. Neither intra-economic nor intra-domestic, it sets up a clash *between* the respective normative grammars-cum-action logics of those two realms. Often, of course, the contradiction is muted, and the associated crisis tendency remains obscured. It becomes acute, however, when capital’s drive to expanded accumulation becomes unmoored from its social bases and turns against them. When that happens the logic of economic production overrides that of social reproduction, destabilizing the very processes on which capital depends—compromising the social capacities, both domestic and public, that are needed to sustain accumulation over the long term. Destroying its own conditions of possibility, capital’s accumulation dynamic mimics the ouroboros and eats its own tail.

(Source: Nancy Fraser(2022), *Cannibal Capitalism: How Our System Is Devouring Democracy, Care, and the Planet—and What We Can Do about It*, Verso: London・New York, pp.55-58)

※ページ下部に出典を追記しております。

- 問1 ウロボロスにたとえて展開されるナンシー・フレーザーの「資本主義」論の特徴と学術的貢献の可能性について論述しなさい。
- 問2 上の文章を踏まえて、日本の公教育が抱える困難さの根本原因について論述しなさい。
- 問3 新型コロナ・パンデミックを経験して一層明確になった教職の「労働としての特質」を踏まえて、自身の考える公教育の未来像について論述しなさい。

教育学研究指導 (吉田文、濱中淳子)、社会教育学研究指導 (坂内夏子) 志願者用問題

設問選択の注意点

設問1～3のうちから、以下の指定を踏まえた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。

- 教育学研究指導 (吉田文) 志願者 … 設問1 + 残りの2つの設問のうち1つ (自由に選択)
- 教育学研究指導 (濱中淳子) 志願者 … 設問2 + 残りの2つの設問のうち1つ (自由に選択)
- 社会教育学研究指導 (坂内夏子) 志願者 … 設問3 + 残りの2つの設問のうち1つ (自由に選択)

設問1. 下記の英文<A> とを読んで、以下の問に答えなさい。

<A>

Education shows up in all the surveys as an independent contributor to cultural distinction. This has mostly been taken as a brute fact, without explaining how it fits with the rest of the processes of stratification. We can see a more general pattern, however, if we treat it as a subcase of ethnic stratification—or, to be more precise, a subcase of the same process that also produce ethnicity.

Education socializes people into a particular kind of culture, working best on those who already have acquired the general orientation in their families. Schools everywhere are established originally to pass on a particular form of religion or elite class culture, and are expanded in the interests of political indoctrination of ethnic hegemony. In these situations, education is nothing more than ethnic or class culture, although it can be taught to those who are not born into it. But long-standing and internally complex school systems bring about some goal displacement, changing the culture into something specifically scholastic; insofar as it goes on to provide the cultural identity for its graduates, it has an independent effect on class and status group cultures. We have been so concerned to determine whether or not schooling can provide social mobility apart from family origins that we fail to notice how the educated class itself is a kind of surrogate ethnic group, setting job requirements in its own favor and discriminating against those who do not use its vocabulary and do not refer to the same literary classics or technicist ideals⁽¹⁾ (Collins, 1971; Bourdieu and Passeron, 1970).

The same principles apply to the Confucian education of dynastic China, the Christian gentlemen of traditional Europe, or Communist theocracy of the Soviet states. The rhetoric of technocracy prominent in so many places today is not essentially different, except that it reflects much more bureaucratic school and work organizations, in which the legitimating ideology is influenced by middle-level specialists defending the autonomy of their positions; what one learns in school, even today, in not so much real technical skill (which are almost always learned on the job) as it is an esoteric rhetoric to keep outsiders at arms length (Collins, 1975).

A society with a large educational system, then, is different from other stratification systems only in how certain variables are arranged, and not in the basic processes of stratification. The interaction of status group cultures with occupational classes and political power is the main dynamic of stratification in all societies; whether status groups are organized around families, ethnic communities, or education is a set of variables on a common theme.

(Source: Randall Collins (1975) *Conflict Sociology: Toward an Explanatory Science*, Academic Press: New York San Francisco London, pp. 86-87.)

※ページ下部に出典を追記しております。

The political impact of this shift^(*) has been that states and politicians have had to shift their claims for legitimation from churches to schools. Schools replaced churches as sources of bureaucratic officials, but also as places where the battle over subjects' loyalties was carried out. The imposition of mass compulsory education can be understood only in this light⁽²⁾: for schools may not be very effective in imparting technical knowledge, but they do serve well enough in drilling students into loyalty to the state. Thus, we find compulsory education beginning in the eighteenth century under Prussian absolutism and its imitators, and in the twentieth century it is used as the primary means of indoctrination and control by the Communist states. The more a state can depend on religious legitimacy and traditional organizational ties, on the other hands, the less its rulers feel the need to depend on massive state education, as evidenced by Britain up through recent decades, as well as by the more traditionalistic parts of the world. The shift to educational legitimation is not without its dangers. Schools serve to mobilize students and intellectuals in a particularly moralistic and volatile setting, although this is much more true of certain types of schools than others (Ben-David and Collins, 1967). New ideologies challenging existing authority have arisen mainly in these places. Students and intellectuals by themselves, like priests in traditional societies, are not necessarily a very serious threat to a regime, as long as it maintains firm military control, and all the more so when other social groups are stably coerced or bargained with. But when these supports are threatened, such as when intellectuals associates themselves with a mass movement of dissatisfaction and if this coincides with a break in military control—in the event of severe economic crisis, a split within the elite, or a defeat in war—the result is likely to be revolution.

(*)… the Western secularization around the world

(Source: Ibid. p. 378-379)

※ページ下部に出典を追記しております。

問 1. 下線(1)を和訳しなさい。

問 2. 下線(2)の理由を論じなさい。

問 3. <A>ととから、著者は、education に対して、従来と異なるどのような新しい観点を提示しているかを論じなさい。

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From *Conflict Sociology: Toward an Explanatory Science*. Randall Collins.
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設問2. 以下は、遠藤健『大学進学にともなう地域移動－マクロ・マイクロデータによる実証的検証』（東信堂，2022年）の第6章「大学進学にともなう地域移動における意思決定モデルの検証－蓄積効果に関するマルチレベル分析を中心に」の一部（pp.132-140）を引用したものである。確認し、下記の問いに答えなさい。

この第6章の目的は、福島県の高校3年生を対象にした質問紙調査の分析を通して、進学移動における個人の意思決定の規定要因を検証することにおかれている。

以上のように、地域移動の先行研究では地域移動にミクロレベルの効果（親族蓄積）を指摘するものの、地域間によって異なるマクロレベルの効果（同郷者蓄積）を捨象している点で課題を残す。そこで本章は、マルチレベルの分析によって蓄積に関するミクロ・マクロレベルの仮説を同時に検証していく。具体的な仮説としては、次の三点を考える。

第一に、両親の移動経験が子どもの移動に影響を与えているという仮説を設定する。これを「親移動経験仮説」（仮説1）とする。石川（2009）によれば大都市への移動を経験している母親は娘の大都市への移動により受容的であるという。ここで親の大都市の経験は、（大都市の情報）子どもに伝達され、親子間での移住連鎖（Chain Migration）を促すと解釈できる。本章は石川（2009）が対象とした母親のみならず、父親の移動経験も検証する。

第二に、進学移動先に家族・親類の先行者がいることが、進学者を移動先に方向づける仮説である。これを「個人先行者仮説」（仮説2）とする。シュワートウェーラーら（1971）と同様の仮説である。しかし、この仮説だけでは、個人の親類が重要であるのか、あるいは集団レベルの親類が重要なのか、検討の余地を残す。個人の効果と思われるものが、そもそも当該地域は、ある移動先に親類が多い（水路付けが確立されている）ことも充分考えられる。

そこで第三に、集団レベルの先行者が進学者を移動先に方向づける仮説を設定する。これを「集団先行者仮説」（仮説3）とする。たとえば、個人レベルで首都圏に兄弟や親戚がいるか否かに関わらず、より首都圏に進学する傾向にある学校や地域にいれば、より移動が促されるという仮説である。この集団先行者仮説が個人レベルの仮説以上に影響を与えているか否かが、本章において独自に設定される仮説検証の枠組みである。以上、先行研究によって指摘されてきた仮説群との関係にも留意しつつ、この三つの仮説を検証していく。

<解説に必要な情報>

分析に用いるデータ…筆者らが2015年8月～10月に福島県の高校3年生（各校悉皆で実施）を対象に実施した「高校生の進路と意識に関する調査」。対象校27校、有効サンプル数4,668。このデータのうち、現在の進路希望が「大学に進学する」を選択し、かつ進路希望地（未決定を除く）を選択し、分析に使用する変数に全て回答したデータ（ $n=1,754$ ）のみを使用。

分析に用いる変数…従属変数は「首都圏進学を第一の希望とするか否かの2値」／独立変数は表6-1のとおり（一部改変）。なお、個人レベルは学校レベルでセンタリングした個人の変数を使用。学校レベルの変数は学校平均を用いている。

分析結果(男子)…表6-4のとおり。

表6-1 分析に用いる独立変数

大分類	小分類	予想符号
学力	中学成績：1～5の5段階。5がより高い。	+
	高校成績：1～5の5段階。5がより高い。	+
親学歴	親学歴：父母双方に対する質問「父（母）親が、高卒後に、福島大学の大学や短大、専門学校を卒業している」を宮城、首都圏（東京・埼玉・千葉・神奈川）についても尋ね、「当てはまる」(1)、「当てはまらない」「分からない」(0)とし、父親高等教育卒(1、0)、母親高等教育卒(1、0)。	+
	両親移動経験：福島、宮城、首都圏への親の進学移動経験をそれぞれ「当てはまる」を1、「当てはまらない」「分からない」を0。計6つ作成。	+
先行者	親戚ダミー：「親戚（おじさん、おばさん）が首都圏に住んでいる」について「当てはまる」(1)、「当てはまらない」「分からない」(0)。	+
	兄・姉ダミー：「兄や姉が、東京や埼玉、千葉、神奈川に住んでいる」について「当てはまる」(1)、「当てはまらない」「分からない」(0)とするダミー変数。	+
距離	東京への距離：高校の地域圏の中心地域（計5地域）から東京までの距離。	-

出典：筆者作成。予想符号の参照カテゴリーは首都圏進学。

表6-4 首都圏進学のマルチレベル分析(男子)

	モデル1		モデル2		モデル3		モデル4		モデル5	
	Coef.	S.E.	Coef.	S.E.	Coef.	S.E.	Coef.	S.E.	Coef.	S.E.
個人レベル										
切片	0.383 ***	0.027	0.383 ***	0.028	0.393 ***	0.022	0.197	0.133	0.106	0.125
中学成績	-0.003	0.018	-0.003	0.018	-0.003	0.018	-0.003	0.018	-0.003	0.018
高校成績	-0.047 ***	0.015	-0.047 ***	0.015	-0.047 ***	0.015	-0.047 ***	0.014	-0.047 ***	0.014
父高等教育卒			0.042	0.100	0.042	0.100	0.042	0.100	0.042	0.100
母高等教育卒			-0.005	0.095	-0.005	0.095	-0.005	0.095	-0.005	0.095
父福島			-0.171 +	0.101	-0.171 +	0.101	-0.171 +	0.100	-0.171 +	0.100
父宮城			-0.032	0.121	-0.032	0.121	-0.032	0.121	-0.032	0.121
父首都圏			0.013	0.101	0.013	0.101	0.013	0.100	0.013	0.100
母福島			-0.171	0.101	0.009	0.096	0.009	0.095	0.009	0.095
母宮城			-0.153	0.124	-0.153	0.124	-0.153	0.123	-0.153	0.124
母首都圏			0.049	0.096	0.049	0.096	0.049	0.096	0.049	0.096
親戚			0.083 *	0.032	0.083 *	0.032	0.083 *	0.032	0.083	0.032
兄姉			0.087 *	0.038	0.087 *	0.038	0.087 *	0.038	0.087 **	0.038
学校レベル										
距離					-0.003 *	0.001	-0.001	0.001	0.000	0.001
親戚							0.035	0.205	0.100	0.189
兄姉							0.794 ***	0.217	0.677 ***	0.200
父首都圏									0.435 *	0.182
ランダム効果										
切片の分散	0.009 +		0.009 +		0.004		0.002		0.000	
-2log likelihood	1349.3		1310.6		1304.1		1291.4		1286.9	
n	967		967		967		967		967	
学校数	27		27		27		27		27	

+ $p < .10$, * $p < .05$, ** $p < .01$, *** $p < .001$

出典：「福島県高校生調査」、国土交通省国土地理院「都道府県庁間の距離」より筆者作成

- 問1 大学進学機会の地域間格差は、問題として、階層による格差と何が違うのか、説明しなさい。
- 問2 下線はどういうことか、「マルチレベルの分析」が意味することにも踏み込みながら説明しなさい。
- 問3 分析結果から読み取れることについて、筆者が設定した3つの仮説を意識しながらまとめなさい。

2024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）

設問3. 次の英文の全文を日本語に訳しなさい。

The name “overseas Chinese” indicates those Chinese who have immigrated to foreign countries. Within the four thousand years of long history of China, numerous Chinese immigrated to all parts of the world. “You can see Chinese where there is water.” As the saying says, Chinese exist everywhere in the world. They have put deep roots in the place they live and have robustly carved out a career for themselves.

After China changed to a reform and open-door policy in 1978, many Chinese came to Japan to study or for business. We call these Chinese “New Chinese” and differentiate them from “Old Chinese” like us who have lived in Japan since the prewar days. We make such differentiation because there was a long discontinuity of relations between China and Japan from the beginning of the Japanese and Chinese War in 1937 to the reestablishment of diplomatic relations in 1972.

I crossed over to Japan in the spring of 1935 with my mother when I was nine years old to live with my father who had left before us and had been peddling kimono fabrics in Japan. It was two years before the outbreak of the war. The relations between Japan and China deteriorated rapidly after that, and it became extremely difficult for Chinese to immigrate to Japan. So it could be said that I am one of the last generation Chinese who crossed over to Japan before the war.

Many old Chinese in Kobe have already joined the ranks of the dead and people who know the life of Chinese in Kobe in the pre-war days have decreased. Even for us old Chinese, the life in Japan during the war, when we were forced to have the severe life, hardly becomes the topic of conversation.

There were about thirty thousand Chinese living in Japan before the outbreak of the war, but the number decreased to eighteen thousand after the war started. The population gradually increased and, since the normalization of diplomatic relations, the number of new Chinese and Chinese students rapidly increased. Now the total number of Chinese population in Japan is about five hundred ninety thousand.

The second and third generation Chinese who were naturalized in Japan have also increased. And due to the revision in the Family Registration Law of Japan, most of the children born under Japanese and Chinese parents now acquire Japanese nationality. Within the Chinese society, we call these people who have their roots in China but have Japanese nationality as “Hua Ren” (Chinese descendants), and consider them as members of our community.

It is fortunate for both Chinese and Japanese that young people are able to choose freely their foothold in life, go freely to their ancestors homeland and talk freely with people of various ethnicity and nationality.

But this peaceful and free Japanese society did not emerge naturally as the day broke and morning came. It is built up with many people's efforts and as the result of their blood, sweat and tears.

(出典：林同春『二つの故郷 在日華僑を生きて』エピック・2007, Lin Tong Chun, *Two hometowns: The Life of an Overseas Chinese in Japan*, Translation Lin Ailan, pp.102-103.)

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

上淵 寿、堀 正士、椎名乾平、坂爪一幸、本田恵子

【問題】以下の英文を読んで設問に答えなさい。

Test bias has been a dominant theme in educational measurement since the mid-1960s and was a recurring, though less dominant, concern before that time. Its dominance as a testing issue began during the civil rights movement of the 1960s and gained fuel from the women's rights movement that followed. Many of the situations coming under scrutiny by those concerned with fairness and equal rights for certain groups (such as employment opportunities, admission to higher education, completion of a high school diploma, or assignment to a special educational environment) involved tests as sources of information used in decision making. As a consequence, the possibility of bias in test use has received wide attention from the public and the measurement profession. Test critics, the courts, legislators, journalists, measurement scholars, and other groups interested in the testing process have joined in the public debate.

The wide diversity of views of the many parties concerned with test bias has added considerable complexity to attempts to resolve the issues. The difficulties can be illustrated by an example. Suppose one group of high school students, Group A, scored higher on a high school achievement test than another group, Group B. Such an event might lead to a headline in the local newspaper, "Group B Students Score Lower." Callers on a local radio talk show might say "I always knew those Group B students were dumber," or "The schools are not doing a good job with those Group B students." A letter to the editor in the local newspaper might argue that "the test score results do not mean anything because those tests are biased."

The task of attempting to judge whether bias in the test is a reasonable explanation for the test-score differences is made especially difficult because of the implicit and emotional assumptions people make that lead them to view the same information in different ways. For example, if Group A were simply students with an A average in high school and Group B were students with a B average, few reactions would be generated. Most observers would accept the results as an accurate reflection of differences between A students and B students—as valid results, not an indication of bias.

However, suppose Group A were white students and Group B were black students, with Group A scoring higher on the test and making better grades in high school. In this case, different observers bring different values, prior assumptions, and standards of evidence to the question of whether the test score difference is a valid, or correct, reflection of differences in school performance shown by the grade differential or the result of bias in the tests. To some, the test score and grade differentials would be an indication of bias in both the test and the high school grades; to others, the grade differential would be evidence of lack of bias in the test scores. Among those who rejected the notion of bias, some would explain the differences in high school grades by differences in opportunities and experiences of the students; others, by racially linked capacities. In fact, the racial differences on the test scores and on the grades raise a host of issues about the test and about the school that deserve close scrutiny and careful explanation.

An additional complicating factor concerns the different beliefs about the value of the interpretations, decisions, or actions being based on test scores, whether biased or not. For

example, the high school achievement test scores might be used as a part of college admission decisions or to assign students to college preparatory high school courses. When the identification of capable students for college is seen as desirable and appropriate, such decisions and the tests used in them are easily accepted. When such actions are seen as limiting the opportunity of deserving students, then the same decisions and the tests are viewed negatively. As another example, the way people interpret and explain test score differences can range from an assumption that there are genetic differences between the races to one that the schools are not doing a good enough job educating black children. Obviously, these different explanations create very different reactions to the explanation itself and to the test connected with it.

Given this diversity of values and beliefs, it is not surprising that consensus conclusions about bias and the merits of test use in debated situations have been rare. Because the issues are so complex, it is important to give a clear and defensible technical meaning to the term *bias* that will help those with a stake in the testing process reach conclusions about the presence or absence of bias in particular situations. However, the nature of the public debates about bias and test use also require an understanding of the broader concerns of social justice and the appropriateness of test use for groups affected by testing. In this chapter, the technical meaning of bias is addressed first in connection with the concept of validity to which it is closely tied. The second section describes methods of studying, identifying, and eliminating bias in this technical sense. The final section of the chapter discusses the broader issue of evaluating the appropriateness of a test's use, which includes concerns beyond the technical validity domain, called *extra-validity concerns*. This section offers an approach that might help to expose for consideration implicit values and assumptions deeply embedded in issues of bias in test use.

(Cole, N. S., & Moss, P. A. (1989). Bias in test use. In R. L. Linn (Ed.), *Educational measurement* (pp. 201–219). Macmillan Publishing Co, Inc; American Council on Education.)

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【設問】本文の概略をまとめ、あなたの研究計画で参考にすべき点を考察しなさい。

2024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 資料読解（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)

問題 次の設問について、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記した上で記入しなさい。

【設問 1】 次の資料文を読んで下記の問いに、答えなさい。

CASE HISTORIES Still another form of indirect observation is to obtain a case history, which is a partial biography of a particular individual. This involves asking people to recall relevant experiences from their past. For example, if the research is concerned with the childhood antecedents of adult depression, the researcher might begin by asking questions about earlier life events. These case histories are biographies designed for scientific use, and they are important sources of data for psychologists who are studying individuals.

A major limitation of case histories is that they rely on a person's memories and reconstructions of earlier events, which are frequently distorted or incomplete. Sometimes other data can be used to corroborate information obtained in a case history. For example, written records, such as death certificates, can be used to check on specific dates, or relatives of the person being interviewed can be asked to report their own memories of the relevant events. Even so, their limitations make case histories less useful for testing a theory or hypothesis than for suggesting hypotheses that can then be tested in more rigorous ways or checked with a larger sample of participants. In this way, scientists use the case history in much the same way that a therapist or physician might when trying to formulate a diagnosis and treatment for a particular individual.

(出典 Edward E. Smith, Susan Nolen-Hoeksema, Barbara L. Fredrickson, Geoff R. Loftus 2003 Atkinson & Hilgard's Introduction to Psychology 14th Edition Wadsworth / Thomson, 22.)

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問1 資料の大意をまとめなさい。

問2 資料の内容を踏まえて、あなたが研究する上で留意すべき点について論考せよ。

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