

2024年度大学院博士後期課程入学試験問題

研究科名	科目名
教育学研究科 教育学専攻	英語 (No. 1)

問題1：以下の英文を読んで、設問に答えなさい。

The psychoanalytic literature abounds with case studies and anecdotal reports of clinical phenomena. The advantages and disadvantages of the case study method for building and testing clinical theory are well known. On the one hand, clinical concepts or hypotheses can be generated, illustrated, clarified, or modified on the basis of data selected for these purposes. In this respect, there is no question that the case study method has been and will continue to be indispensable to the development of psychoanalytic theory and technique. On the other hand, the very selection of the data, carried out by the same person whose viewpoint they are usually intended to support, inevitably casts doubt on the objectivity of the report. The reader, in the end, has no way of knowing whether there are other data that the author has wittingly or unwittingly left out of his account which either contradict the conclusions drawn or lend themselves to alternative explanations. Only by making the original data public can clinical hypotheses be subjected to the kind of critical scrutiny that science requires.

(中略)

We realize that many aspects of the interaction are omitted from a transcription of an audio-recorded session. The visual and nonverbal auditory cues are absent, except for an occasional reference to a gross emotional display like laughter or weeping. While an audio or audio-visual record would certainly be more complete, such a record would not only introduce additional grave problems of confidentiality and severe practical problems of distribution, but might also overwhelm the observer with more data than he can handle. In any case, it seems to us that our transcripts of full sessions provide an adequate context for assessing what might be quite equivocal in brief segments.

(1) 全文を和訳しなさい。

(2) 上記の筆者の記述に対して、あなたの意見を述べなさい。

出典

M.M.Gill. (1982) International Universities Press.

ANALYSIS OF TRANSFERENCE vol. II

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研究科名	科目名
教育学研究科 教育学専攻	英語 (No. 2)

問題2：次の英文を読んで、以下の設問に答えなさい。

At this point we may finally allow ourselves to generalize and underscore a very important theoretical conclusion derivable from the study of self-actualizing people. At several points in this chapter—and in other chapters as well—it was concluded that what had been considered in the past to be polarities or opposites or dichotomies were so *only in less healthy people*. In healthy people, these dichotomies were resolved, the polarities disappeared, and many oppositions thought to be intrinsic merged and coalesced with each other to form unities. See also Chenault (1969).

For example the age-old opposition between heart and head, reason and instinct, or cognition and conation was seen to disappear in healthy people where they become synergic rather than antagonists, and where conflict between them disappears because they say the same thing and point to the same conclusion. In a word in these people, desires are in excellent accord with reason. St. Augustine's "Love God and do as you will" can easily be translated "Be healthy and then you may trust your impulses."

The dichotomy between selfishness and unselfishness disappears altogether in healthy people because in principle every act is *both* selfish and unselfish. Our subjects are simultaneously very spiritual and very pagan and sensual even to the point where sexuality becomes a *path* to the spiritual and "religious." Duty cannot be contrasted with pleasure nor work with play when duty *is* pleasure, when work *is* play, and people doing their duty and being virtuous are simultaneously seeking their pleasure and being happy. If the most socially identified people are themselves also the most individualistic people, of what use is it to retain the polarity? If the most mature are also childlike? And if the most ethical and moral people are also lustiest and most animal?

(1) 全文を和訳しなさい。

(2) なぜ自己実現的人間には二分性の解消が可能なのかについて説明しなさい。

出典：Maslow, A.H. , Frager, R. D. & James, F.(Eds.) (1987) *Motivation and Personality* 3rd Edition, Pearson.