

平成19年度実施(上期)  
東北大学大学院情報科学研究科  
博士課程前期2年の課程・後期3年の課程入学試験問題

専門試験科目  
第6群 (心理・哲学群)

注意

- 専門科目試験問題は、全部で12問あります。
- 前期2年の課程の受験者は、4問を選んでそれぞれ答案用紙に解答しなさい。
- 前期2年の課程外国人留学生受験者は、2問を選んでそれぞれ答案用紙に解答しなさい。
- 後期3年の課程の受験者は、2問を選んでそれぞれ答案用紙に解答し、さらに学習心理情報学及び認知心理情報学に配属を希望する者は小論文を作成しなさい。
- 各答案用紙上の 

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| 問題番号 |  |
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 の空欄に、解答する問題番号を、  
さらに、 

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| 受験番号： |
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 には受験番号を、それぞれ記入しなさい。
- 試験時間： 10:00 - 13:00

専門科目試験問題 第6群 (心理・哲学群)

1. 注意の初期選択説と後期選択説について論じなさい。
2. 異種感覚間相互作用について例を挙げて現象を説明し、それを研究することの意義について論じなさい。
3. 統計的仮説検定における第1種の誤りと第2種の誤りについて説明しなさい。
4. ペイヴィオ(Paivio)の二重符号化理論について説明しなさい。
5. 「4枚カード問題」とそれに関わる研究について解説しなさい。
6. 単語認知に関する心理現象について、具体的な例を挙げて説明しなさい。
7. ソクラテスのいわゆる「無知の知」について説明しなさい。
8. アリストテレスの「四原因説」について説明しなさい。
9. 交通事故の場合を例にとって「偶然と必然」について論述を展開しなさい(交通事故の状況は適宜設定して構いません)。
10. 心身関係について述べなさい。
11. 社会と個人の関係について述べなさい。
12. 超越論的自我と経験的自我の関係について述べなさい。

平成19年8月30日

平成19年(上期)実施  
東北大学大学院情報科学研究科  
博士課程前期2年の課程・後期3年の課程入学試験問題

外国語 (英語)

第6群 (心理・哲学群)

注意

- 解答は答案用紙に書きなさい。
- 試験時間： 14:30 - 15:30

1. utilitarianismとは何か、本文にそって説明しなさい。
2. [ ] <sup>1</sup>を全訳しなさい。
3. [ ] <sup>2</sup>を全訳しなさい。

John Stuart Mill lived under the impact of two stars, Bentham and Coleridge. As he described it, both were looking for solid foundations, but one was looking for this in the reduction of every complicated human feeling to its elementary moments while the other looked for it in the striving for spiritual meaning. The first was utterly utilitarian and honest in trying to reduce all aspects of life to pleasure and pain, while the other was romantic to the bone.

John Stuart Mill started off on his road to investigate human nature armed with the notions of empiricism and comprehensive utilitarianism. The taken-for-granted model of the mind for him was utilitarianism. The concept of utilitarianism was introduced by Jeremy Bentham (1789/1948), who presumed that people are rational and selfish "economic men." His aim was to describe human nature with as few parameters as possible; In our heads, there are ideas, which combine with each other in obeying a small number of associative laws. The father of Mill, James Mill (1829/1967), even insisted that there was but a single law of association, which is contiguity. According to utilitarian thinking, human motivational forces are kept in motion by a small number of tendencies; these are the pursuit of happiness and the avoidance of pain. Values are created by the association of ideas and representations with this small number of basic tendencies. Thus, social life and our entire complicated social structure are a result of the contingent connection of these tendencies, much the same way as money gets its value: through satisfying our basic needs. Accordingly, the entire social structure is going to be conceived of as an associative construct, as a secondary alignment of originally separated individual entities.

This approach had a certain moral undertone as well. [The utilitarian human being, stripped of all considerations based on an outdated moral authority, would merely follow the calls of interest. Therefore the aim of moral analysis would not be to condemn these tendencies in humans. Rather, our aim would be to build a society without illusions, which would comply with these principles. Unnecessary human suffering is a result of not observing the general laws of human nature. Thus, a social structure based merely on interest seems to be immoral for old-style moralists but indeed, it is the one that reduces overall suffering; therefore, it is moral for the new school.] <sup>1</sup>

Nature has placed humanity under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. The principle of utility recognizes this subjection and assumes it for the foundations of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light. (Bantam, pp. 1-2)

[ John Start Mill recognized that utilitarian thinking with its reduction of human motivation to a few principles seemed to be right when considering its adversaries, those contemporary systems that operated using speculative internal forces and moral feelings or other intangible entities to explain the complexities of human motivation. Yet he also realized that human mental life does have aspects that simply do not operate in the usual distributive way.

In this conceptual transformation, the young Mill undeniably had a personal inspiration. As he described vividly in his autobiography, he was touched by romantic love himself. But a few newly discovered ideas also played a role in his change of mind: in particular, romantic poetry and humanistic philosophy.] <sup>2</sup>