

平成20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. 知覚情報処理におけるトップダウン（概念駆動）処理とボトムアップ（データ駆動）処理の違いを説明し、2つの情報処理様式の関連について論述しなさい
2. 知覚や記憶の実験で観察されるプライミング効果について説明しなさい
3. 人間の知覚・認知特性を研究し解明することの応用的な意義や必要性について具体例を挙げて論じなさい
4. テキストベースと状況モデルの違いについて説明しなさい
5. 帰納的推理と演繹的推理の相違点を述べ、それぞれにおける人間の思考の特徴について論じなさい
6. 「概念はそれを規定するために必要かつ十分な定義的特徴のセットによって表象される」とする考え方の問題点を述べ、それに代わって提案された理論について解説しなさい
7. ソクラテスの「魂の世話（配慮）」について説明しなさい
8. 「形而上学」という概念について、思想史上の考え方を参照しながら、各自の意見を述べなさい
9. 「世界市民」（コスモ・ポリテーース）という概念について、思想史上の考え方を参照しながら、各自の意見を述べなさい
10. ニーチェの「ニヒリズム」について説明しなさい
11. デリダの「脱構築」について説明しなさい
12. 自然と文化の関係について思うところを述べなさい

平成20年8月26日

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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. BLANK SLATEの意味する内容を本文に従って説明しなさい。
2. 下線部1)-3)を訳しなさい。

"BLANK SLATE" is a loose translation of the medieval Latin term *tabula rasa* -- literally, "scraped tablet." It is commonly attributed to the philosopher John Locke (1632-1704), though in fact he used a different metaphor. Here is the famous passage from *An Essay Concerning Human Understanding*:

Let us then suppose the mind to be, as we say, white paper void of all characters, without any ideas. How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from EXPERIENCE.

Locke was taking aim at theories of innate ideas in which people were thought to be born with mathematical ideals, eternal truths, and a notion of God. 1)His alternative theory, empiricism, was intended both as a theory of psychology -- how the mind works and as a theory of epistemology -- how we come to know the truth. Both goals helped motivate his political philosophy, often honored as the foundation of liberal democracy. Locke opposed dogmatic justifications for the political status quo, such as the authority of the church and the divine right of kings, which had been touted as self-evident truths. He argued that social arrangements should be reasoned out from scratch and agreed upon by mutual consent, based on knowledge that any person could acquire. Since ideas are grounded in experience, which varies from person to person, differences of opinion arise not because one mind is equipped to grasp the truth and another is defective, but because the two minds have had different histories. Those differences therefore ought to be tolerated rather than suppressed. Locke's notion of a blank slate also undermined a hereditary royalty and aristocracy, whose members could claim no innate wisdom or merit if their minds had started out as blank as everyone else's. It also spoke against the institution of slavery, because slaves could no longer be thought of as innately inferior or subservient.

During the past century the doctrine of the Blank Slate has set the agenda for much of the social sciences and humanities. As we shall see, psychology has sought to explain all thought, feeling, and behavior with a few simple mechanisms of learning. 2)The social sciences have sought to explain all customs and social arrangements as a product of the socialization of children by the surrounding culture: a system of words, images, stereotypes, role models, and contingencies of reward and punishment. A long and growing list of concepts that would seem natural to the human way of thinking (emotions, kinship, the sexes, illness, nature, the world) are now said to have been "invented" or "socially constructed."

The Blank Slate has also served as a sacred scripture for political and ethical beliefs. According to the doctrine, any differences we see among races, ethnic groups, sexes, and individuals come not from differences in their innate constitution but from differences in their experiences. 3)Change the experiences -- by reforming parenting, education, the media, and social rewards -- and you can change the person. Underachievement, poverty, and antisocial behavior can be ameliorated; indeed, it is irresponsible not to do so. And discrimination on the basis of purportedly inborn traits of a sex or ethnic group is simply irrational.

[注] epistemology:認識論、scripture:聖典