２０２４年度

大学院文学研究科博士課程前期２年の課程入学試験

（　夏期・一般選抜　）問題

専門科目　　社　会　学　　　専攻分野

試験開始の合図があるまで、この問題冊子を開いてはいけない。

受験記号番号	

成績

２０２４年度

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専門科目（　　社　会　学　　専攻分野）

以下の【問題１】から【問題３】までの３つの「問題」すべてに解答しなさい（解答は、所定の「解答欄」に、記入のこと）。

【問題１】次の５つの語句すべてについて、簡潔に説明しなさい。

（１）機械的連帯と有機的連帯

（２）官僚制

（３）社会の機能分化

（４）リスク社会

（５）エスノグラフィー

（【問題１】の解答欄）

（１）

（２）

（3）

（4）

（5）

【問題2】 以下の英文を読み、次の問1〜4に答えなさい（解答欄は英文の後にある）。

問1 下線部(a)を日本語に訳しなさい。

問2 下線部(b)を日本語に訳しなさい。

問3 下線部(c)を日本語に訳しなさい。

問4 英文全体の内容を要約し、日本語で解答しなさい。

Our identities tie us as individuals to the groups, the social categories, and the roles that make up society. Identities are the link between the individual and society or social structure. Identities tell us who we are, give us existential meaning, and tell us how to act. Identities tell others who we are so that they know how to act toward us and what to expect of us. In this chapter we will review the concept of identity as seen in identity theory and show how it is related to the many aspects of the self, to interaction with others, and to the creation and maintenance of society.

Identity theory as a set of ideas has been developing since its basic outlines were independently developed in the 1960s by McCall and Simmons (1966) and Stryker (1968). McCall and Stryker both drew upon the symbolic interaction tradition and the work of Mead (1934) to understand the social origins of the self as well as the development and function of identities in society. The term "symbolic interaction" was coined by Herbert Blumer (1962, 1969), in his exegesis of the thinking of Mead, to denote a perspective that focuses on the unique character of human interaction, which centers on meaning and the shared use of symbols. Symbols can be used to represent objects and events in the situation (including other symbols) even when the objects and events are not present. Words are symbols, for example, that are used to communicate ideas and meanings.

Symbolic interaction makes note of the fact that when people interact, the exact behaviors are not what's important; it's the meaning behind these behaviors that is important. By sharing a common symbolic framework, people share an understanding of the words and gestures (symbols) they use and can thus communicate, share ideas, and collectively plan and organize themselves. When people talk, they respond to their own words in the way that others who share the symbolic culture also respond to those words. By sharing the same response to words and gestures, meaning is shared. (a)The use of symbols, as Mead acknowledges, is possible because of the development of the self; that is, the ability of the mind of a person to perceive and reflexively recognize the self and treat the self as an object, much like any other object in the situation. This ability allows the mind/self to think about and both act toward and react to the self in the same way that the self can think about and act on and react to any other part of the social environment. Perception of the social situation and action in the situation are intertwined and related through a mind that has been socially developed to respond, not just to the environment, but also to the relationship between the person and the environment, adjusting each to meet the needs, goals, and desires of the person. This connection between perception and action or behavior is central to identity theory, as is the understanding that behavior is always engaged in in the pursuit of the goals of the person.

Being part of a culture, one comes to learn the concepts, the categories and classifications, the meanings and expressions that are used by others in that culture to understand the world. Stryker (2002 [1980]) has noted this in his statement of the set of assumptions (b)underlying the structural version of symbolic interactionism within which identity theory is set. He states that behavior is dependent on a named and classified world. The names point to aspects of the environment and carry meaning in the form of expectations about those aspects of the environment that are shared with others. One learns how to classify and name objects and how to behave with respect to those objects and their names through interactions with others in the community. Among those class terms, Stryker suggests, are the names that are used to designate shared understanding of the positions in the social structure such as teacher, student, truck driver, African American, police officer, and so on. As applied to the self, these shared understandings or meanings become one's identities.

Because these meanings are shared within the culture, actions by the self based on them will be understood commonly by the self and by others. As Mead has made clear, the meaning conveyed by symbols is shared in society by general consensus. The meaning of a symbol is the shared reaction to the symbol. People understand the word "fire" because they have the same reaction as others to the word (symbol) "fire." Thus, we can communicate by using symbols (words and gestures), and both we and our communication partner know what we are saying. The actions/meanings conveyed in an identity both tell us who we are and tell others who we are. If I am in the social position named "sister," I label myself "sister," and others know I am a "sister." Because we hold the meanings/identities of sister for ourselves, we know how to act and

how we fit in to society. (c)Because the positions/identities we hold for ourselves are related to other positions in society that are held by others (e.g., "brother") who have identities based on those other positions, they know how to act toward us and we know how to act toward them. Because we share the meanings within a common culture, we can interact with others in meaningful ways, understand each other, communicate with each other, and plan together. Through meanings, then, identities tie people to each other, to groups, and to society (Burke and Reitzes, 1981).

（出典）Peter Burke,2021,"Identity," P.Kivisto,ed.,*The Cambridge Handbook of Social Theory, Vol.II*, Cambridge UP.,pp.63-78.（引用箇所は pp.63-65.）

（【問題２】の解答欄）

問１

問２

問３

問4

【問題３】社会学の各研究領域において、「中範囲の理論」の必要性が主張されることが多いが、この主張について、まず、「中範囲の理論」とは、どのようなものかを説明した上で、その主張への賛否を述べ、その理由について、あなたの研究主題にそくして、できるかぎり具体的に論じなさい。

（【問題３】の解答欄）