

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

(冬期・一般選抜) 問題

専門科目 社 会 学 専攻分野

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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) アノミー
- (2) タルコット・パーソンズにおける「ホッブズ問題」
- (3) ソーシャル・キャピタル
- (4) アクション・リサーチ
- (5) トライアンギュレーション

(【問題1】の解答欄)

(1)

(2)

(次頁に続く)

(3)

(4)

(5)

(次頁に続く)

【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 (1) を日本語に訳しなさい。
- 問2 下線部 (2) の内容を本文に即して日本語で説明しなさい。
- 問3 下線部 (3) を日本語に訳しなさい。
- 問4 下線部 (4) を日本語に訳しなさい。

(1) The self is often portrayed as primarily a private domain, an inner realm of personal thoughts, values, strivings, emotions and desires. Yet this view, which seems largely self-evident, is in contrast to the way sociologists study the framing of personal identity and the self. Sociology demonstrates the need to look at the impact of other people, the wider society, as well as cultural forms and moral norms, in the making of the self. Particularly for sociologists interested in the dynamics of interpersonal interaction, the self can be thought of as a central mechanism through which the individual and the social world intersect. As such, the self, along with the attendant interpretations and definitions of situation and context that individuals routinely make in daily life, must be fully taken into account for the purposes of social analysis.

George Herbert Mead (1863–1931) is widely considered the founding father of a general tradition of theoretical thinking concerned with the self: symbolic interactionism. Interestingly, Mead did not refer to himself as a symbolic interactionist; he more typically thought of himself as a philosopher or social psychologist, and spent most of his professional life teaching at the University of Chicago. Mead’s theoretical influences were wide-ranging. He had immersed himself in continental philosophy, as well as the developing American pragmatic tradition that included sociologists, psychologists and philosophers such as Charles H. Cooley (1864–1929), William I. Thomas (1863–1947), Charles S. Peirce (1839–1914), William James (1842–1910) and John

Dewey (1859–1952). He drew liberally from these various authors to develop a powerful account of the emergence of a sense of self. While this in itself might sound a little daunting, it should be noted that Mead elaborated his theory of the self in a very clear style; hence his key ideas about the self can be set out without too much difficulty.

In *Mind, Self and Society* (Chicago: University of Chicago Press, 1934 [1974]), published after his death and constructed from the lecture notes of his students, Mead develops an interpretation of the social nature of the constitution of self. (2) Broadly speaking, he places great emphasis upon the *social self*; each of us, as individuals, fashions a sense of our own selfhood through engagement with other selves. No clear dividing line can be drawn between our own sense of self and the selves of others, according to Mead, ‘since our own selves exist and enter as such into our experience only in so far as the selves of others exist and enter as such into our experience also’ (p. 164).

(次頁に続く)

According to Mead, language is at the heart of the constitution of the self. Human beings, unlike the animal kingdom, communicate through symbols – hence the subsequent use of the term ‘symbolic interaction’. Symbols represent objects in our own minds and in the minds of others; when we learn, in childhood, to think of an object symbolically – whether the object is a parent, sibling or doll – we are making an initial step on the road to reflective thinking and autonomous agency. Language is pivotal in this connection. Without access to language there is no access to the symbols necessary for thinking and acting as a self in a structured world of symbolic meaning. Symbols, says Mead, have a universal quality for the social groups in which they are meaningful; symbols are a common currency through which individuals forge a sense of self and interact with other people. There is thus a certain commonality to being a self, which means that, by looking at our own thoughts, feelings and attitudes, we can interpret the actions of others. To take the attitude of another is, in a sense, to identify with the other’s viewpoint, position or feelings. A death in the family of a friend, for instance, will elicit feelings of sadness and sympathy, as we try to ‘look at’ our friend’s situation by imagining how we might feel. We feel we know, almost exactly, the way that our friend feels,

and the different ways he or she might react, partly because we try to imagine ourselves ‘in their shoes’. The poet, Mead points out, relies on such commonalities when creating a pattern of words to evoke in others an experience of intense emotion.

- (4) The self for Mead is at once individuality and generality, agent and recipient, sameness and difference. Bluntly put, what this means is that the self is an agency through which individuals experience themselves in relation to others, but also an object or fact which individuals have to cope with as best they can. We routinely construct our experience of daily life in exactly this manner: prodding, pushing, suggesting, advising, admonishing, criticizing and praising as we create the flow of our actions in the social world. ‘Well done!’, or, just as easily, ‘You idiot!’, we might say to ourselves when surveying the results of our actions; the crucial point for Mead is that such surveying of the territory of the self is always carried out with reference to the reactions of others. To possess a ‘self’ then necessarily implies an ability to take one’s actions, emotions and beliefs as a unified structure, viewed from the perspective of significant others, as others would view and interpret actions of the self. Seen from this angle, the self is a social product through and through, an outcome of social symbolic interaction – of emergent, ongoing creation, thinking, feeling, the building of attitude structures, the taking on of roles, all in a quest for coherence and orientated to the social world.

(出典) Anthony Elliott, 2020, *Concepts of the Self*, 4th edition, Polity Press, pp. 28-30

（【問題2】の解答欄）

問1

問2

問3

（次頁に続く）

問4

【問題3】ウルリッヒ・ベックやジグムント・バウマンなどの社会学者は「個人化」という概念によって、現代社会の特徴を説明しようとしてきました。個人化に関する既存の議論を概説したうえで、その意義と課題についてあなた自身の考えを述べなさい。

（【問題3】の解答欄）

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