

2021年度

大学院文学研究科博士課程後期3年の課程入学試験

(春期・一般選抜) 問題

筆記試験 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。

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(春期・一般選抜) 問題

筆記試験 (社会学 専攻分野)

次の英文を読み、以下の問いに答えなさい。

問1 下線部(1)を日本語に訳しなさい。

問2 下線部(2)を日本語に訳しなさい。

問3 下線部(3)を日本語に訳しなさい。

問4 本文全体の趣旨を簡潔に説明しなさい。

問5 社会学では、理論によって micro-macro link のとらえ方が異なっている。社会学における micro-macro link のとらえ方について、主要な理論を対比させる形で説明しなさい。
その際、何を基準として相違点が生じているのかを明示化しなさい。

問6 micro-macro link について、あなた自身の考えを説明しなさい。

(1)This discussion of the classical sociological translations of philosophical debates about individual and society, brief and schematic as it has been, suggests that from the very beginning sociological thinking offered the promise of more synthetic, less resolutely antagonistic conceptualizations of the relationship between the two. On the one hand the explicit disciplinary commitment to "society" created an inherent interest in the connection between individual and collective behavior even among such reductive sociological theorists as the behaviorists. On the other hand, the explicitly empirical emphasis of the new discipline forced even such macrotheorists as Marx and Durkheim to seek to ground their references to collective forces in the activities of observable, acting individuals. If a sociologist, for disciplinary *cum* presuppositional reasons, emphasized the significance of collective or group forces, this did not mean that he or she denied the existence of acting individuals in an ontological sense. In fact, this did not even mean that he or she would deny that individual, micro process had a critical role to play in the maintenance of macro order. Because the collective forces

Durkheim conceptualized were "ideal" but also empirical, they had to reside, in ontological terms, in the internal states of human individuals.

As this suggests, sociological theorists separated questions of ontology from questions of epistemology and reformulated both issues in more strictly sociological terms. For sociological theory, epistemology becomes "the problem of action": Is the knowing actor rational or interpretive? Yet however action is postulated, the ultimate source of this knowledge remains to be decided. It may be located inside or outside the knowing individual. This is the problem of order, and it indicates the sociological recasting of the ontological question. The question of order for sociology concerns the ultimate source of social patterns; it does not concern the ontological question of whether these patterns or the individuals who may or may not support them are real. The origin of patterns may be conceived individualistically, in which case the "credit" for social patterns, the role of independent variable, is given to microprocess in a contingent way. (2) Conversely, the origin of patterns may be conceived as emanating from some source outside any particular individual, in which case the individual actor, whose existence per se is still acknowledged, may be conceived as the victim of collective circumstances or their more or less willing (because socialized) medium.

The emergence of sociological theory from philosophy, then, makes the micro-macro issue significantly more complex. (3) For sociological theory, the micro may be conceived as a level of analysis that deserves independent consideration even though the individual may not be considered, either ontologically or metaphysically, as the source of order in his or her own right. Because sociology insists on an empirical focus, and because its disciplinary vocation is directed to society, the issues of contingency and freedom are not inherently connected to a focus on the individual per se. It is for this reason that empirical dispute ranges so widely.

(出典 : Jeffrey C. Alexander, Bernhard Giesen, Richard Münch, Neil J. Smelser(eds.), *The Micro-Macro Link*, University of California Press; Berkeley · Los Angeles: London, 1987. pp. 13-14.)

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【解答欄】

問1

問2

問3

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問4

問5

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問6