

2022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

(春期・社会人特別選抜) 問題

筆記試験 社 会 学 専攻分野

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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 (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 あなたが関心を抱いているテーマにそって、下線部 (d) を示す事例を一つあげ、説明しなさい。

問5 「知識」に対して社会学はどのようにアプローチするのか、複数の社会学理論に言及しながら、本文の内容を踏まえて、あなたの考えを述べなさい。

(出典 : Marian Adolf and Nico Stehr, 2017, *Knowledge : Is Knowledge Power?* (second edition), Routledge, pp.252-255.)

From the late 1970s onward, the analysis of modern societies as knowledge societies became more sophisticated, looking both backward to the existence of past knowledge societies as well as forward in time to major social transformations of contemporary society (Böhme and Stehr, 1986). The theory of the knowledge society was developed alongside and in competition with theories of modern society such as the *information society*, the *risk society* or the *network society*.

In general we can say that the transformation of modern societies into knowledge societies continues to be based – as was the case for industrial society – on changes in the structure of the economies of advanced societies. Economic capital – or, more precisely, the source of economic growth and value-adding activities – increasingly relies on knowledge. The transformation of the structures of the modern economy by knowledge as a productive force constitutes the “material” basis and the core justification for designating advanced modern society as a knowledge society.

The significance of knowledge grows in all spheres of life and in all social institutions of modern society. (a) The historical emergence of knowledge societies does not represent a revolutionary development,

but rather a gradual process during which the defining characteristics of society change and new traits emerge. While, until recently, modern society was primarily conceived of in terms of property and labor, today “knowledge” has been added as a new principle. This development has been challenging our understanding of property and labor as the constitutive mechanisms of modern society for quite some time now. Even outside the economic system, the transformation of modern societies into knowledge societies has had, and continues to have, profound consequences, as we have tried to show. One of the more noteworthy consequences is the extent to which modern societies become fragile.

The Fragility of Modern Societies (Stehr, 2001) is a unique condition. Modern societies tend to be fragile from the viewpoint of those large and once-dominant social institutions (e.g. the state, the economy or science) which find it increasingly difficult to impose their will on all of society. ^(b) Societies are fragile because individuals and small groups are capable, within certain established rules, to assert their own interests by opposing or resisting the (not too long ago) almost unassailable monopoly of truth of major societal institutions. That is to say, legitimate cultural practices based on the enlargement and diffusion of knowledge enable a much larger segment of society to effectively oppose power configurations that turned out or are apprehended to be tenuous and brittle. Hence we are returned to our understanding of knowledge as a capacity to act. Adopting a phrase by Adam Ferguson, one might say that knowledge societies are the result of human action – but often not of deliberate human design. Knowledge societies emerge as they adapt to persistent but evolving needs and changing circumstances of human conduct.

We have also come to realize that despite our striving for safety and security, modern societies are increasingly *vulnerable* entities. Large-scale natural catastrophes, human-made natural degradation and the global impact of terrorism have characterized much of the first decades of the new millennium. Our modern economy, our communication and traffic systems are vulnerable to malfunctions of self-imposed practices typically designed to avoid breakdowns. Modern infrastructures and technological regimes are subject to accidents including large-scale disasters as the result of fortuitous, unanticipated human action, to non-marginal or extreme natural events that may dramatically undermine the taken-for-granted routines of everyday life in modern societies, or to deliberate sabotage. The attacks on the World Trade Center on September 11, 2001, the catastrophic meltdown of the Fukushima nuclear power facility, or the challenges posed by climate change are just prominent examples.

However, contemporary social systems may be seen to be fragile and vulnerable in yet another sense. We refer to the fragility that results from conduct as well as the deployment of artifacts originally designed to stabilize, routinize and delimit social action. ^(c) In the process of even more deeply embedding computers into the social fabric of society, that is, redesigning and reengineering large-scale social and socio-technical systems in order to manage the complexities of modern society, novel risks and vulnerabilities are created, as has become evident in the complex management of power grids or the irregular breakdown of high-frequency financial trading routines.

Among the major but widely invisible social innovations in modern society is the immense growth of the “civil society” sector. This sector provides an organized basis through which citizens can exercise individual initiative in the private pursuit of public purposes. The considerable enlargement of the informal economy – but also corruption and the growth of wealth in modern society as well as increasing but often unsuccessful efforts to police these spheres – can therefore be interpreted as evidence of the expanded capacity of individuals, households and small groups to take advantage of and benefit from contexts in which the degree of social control exercised by larger (legitimate) social institutions has diminished. Contemporary knowledge society also sports an unprecedented communication infrastructure that not only spans the globe but has advanced into virtually all spheres of everyday life. Digital media and global information networks have given rise to new practices of communication and sociation, as well as inaugurated new forms of information, public speech and political participation.

By discussing the many facets of the concept of knowledge and by firmly establishing it as a social concept, we hope to have shown the many ways knowledge plays a decisive role for the past and future development of modern society. To conceive of contemporary modern society as a knowledge society is, of course, only one way of approaching the complexity of social life in the new millennium. Still, we hold this approach to be particularly helpful as it highlights the way in which knowledge – as a capacity for action – is knowledge *for* the world, as much as it is knowledge *of* the world. In this sense, knowledge is becoming. The future of modern society no longer mimics the past to the extent to which this has been the case until recently. History will increasingly be full of unanticipated incertitude, peculiar reversals, proliferating surprises, and we will have to cope with the ever greater speed of significantly compressed events. The changing agendas of social, political and economic life as the result of our growing capacity to make history will also place inordinate demands on our mental capacities and social resources.

【解答欄】

問1

問2

問3

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問4

問5

受験記号番号

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