

令和2年度三重大学大学院人文社会科学部研究科（修士課程）入学試験問題

試験科目〔専門科目：科目名 社会学 〕

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問題1. 近代以降の社会変化に伴って生じた社会現象を一つ取り上げ、それについて論述しなさい。その際、社会学の先行研究（1件以上）に言及しながら、そこで使用されている理論や概念を用いること。（60点）

問題2. 次の英文を日本語に要約しなさい。（20点）

Over the last few years there has been a growth of interest in ethnography among researchers in many different fields, both theoretical and practical. This stems largely from a disillusionment with the quantitative methods that have for long held the dominant position in most of the social sciences. However, it is in the nature of opposition movements that their cohesion is more negative than positive: everyone agrees, more or less, on what must be opposed, but there is less agreement on the nature of the alternative. Thus, across the numerous fields in which ethnography, or something very like it, has come to be proposed, one finds considerable diversity in prescription and practice. There is disagreement as to whether ethnography's distinctive feature is the elicitation of cultural knowledge (Spradley 1980), the detailed investigation of patterns of social interaction (Gumperz 1981), or holistic analysis of societies (Lutz 1981). Sometimes ethnography is portrayed as essentially descriptive, or perhaps as a form of story-telling (Walker 1981); occasionally, by contrast, great emphasis is laid on the development and testing of theory (Glaser and Strauss 1967; Denzin 1978).

As will become clear later, for us ethnography (or participant observation, a cognate term) is simply one social research method, albeit a somewhat unusual one, drawing as it does on a wide range of sources of information. The ethnographer participates, overtly or covertly, in people's daily lives for an extended period of time, watching what happens, listening to what is said, asking questions; in fact collecting whatever data are available to throw light on the issues with which he or she is concerned.

In many respects ethnography is the most basic form of social research. Not only does it have a very long history (Wax 1971), but it also bears a close resemblance to the routine ways in which people make sense of the world in everyday life. Some commentators regard this as its basic strength, others see it as a fundamental weakness.

出典：

Hammersley, Martyn, and Paul Atkinson, *Ethnography: Principles in Practice*, Routledge, 1989.

問題3. 以下の語句から2つを選択し、説明してください。（各10点：計20点）

- A. 方法論的個人主義 B. 母性愛神話 C. 複雑性の縮減 D. 潜在的機能
E. 認知的不協和 F. ハイブリッド・モダン G. 再帰的近代 H. 秩序問題
I. 互酬性

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問題 1

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問題2

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問題3

*1つ目

*2つ目