

2023年度大学院博士前期課程一般入学試験（第Ⅲ期）問題

| 研究科名 | 科目名 |
|----------------|-----------|
| 文学研究科 社会学専攻 | 英語 (No.1) |

以下Ⅰ・Ⅱの問題に解答しなさい。

Ⅰ. 次の文章を和訳しなさい。

The study of religion is a challenging enterprise which places quite special demands on the sociological imagination. In analyzing religious practices, we have to make sense of the many different beliefs and rituals found in the various human cultures. We must be sensitive to ideals that inspire profound conviction in believers, yet at the same time take a balanced view of them. We have to confront ideas that seek the eternal, while recognizing that religious groups also promote quite mundane goals – such as acquiring finance or soliciting for followers. We need to recognize the diversity of religious beliefs and modes of conduct, but also probe into the nature of religion as a general phenomenon.

Sociologists define religion as a cultural system of commonly shared beliefs and rituals that provides a sense of ultimate meaning and purpose by creating an idea of reality that is sacred, all-encompassing and supernatural. There are three key elements in this definition:

1 Religion is a form of culture. Culture consists of the shared beliefs, values, norms and ideas that create a common identity among a group of people. Religion shares all these characteristics.

2 *Religion involves beliefs that take the form of ritualized practices.* All religion thus have a behavioural aspect-special activities in which believers take part and that identify them as members of the religious community.

3 *Perhaps most important, religion provides a sense of purpose*-a feeling that life is ultimately meaningful. It does so by explaining coherently and compellingly what transcends or overshadows everyday life, in ways that other aspects of culture (such as an educational system or a belief in democracy) typically cannot.

What is absent from the sociological definition of religion is as important as what is included: nowhere is there mention of God. We often think of *theism*, a belief in one or more supernatural deities (the term originates from the Greek word for God), as basic to religion, but this is not necessarily the case. As we shall see later, some religions, such as Buddhism, believe in the existence of spiritual forces rather than a particular God.

Source: Giddens, Anthony and Philip W. Sutton, 2009, *Sociology*, 6th. edition, Polity, p.677.

2023年度大学院博士前期課程一般入学試験（第Ⅲ期）問題

| 研究科名 | 科目名 |
|----------------|-----------|
| 文学研究科 社会学専攻 | 英語 (No.2) |

Ⅱ. 次の文章を和訳しなさい。

Because of its convoluted history, ‘culture’, like its presumed opposite, ‘nature’, is one of the most complex words in the English language, and one of the most difficult to pin down. From the fifteenth century one important meaning has been culture as in tending crops and animals.

Once this meaning expanded to take in people, culture came to mean the 'culturing' of people's minds. In eighteenth century Germany, culture came to be opposed to ‘civilization’, with the former seen as superior to the latter. By the nineteenth century a recognition of ‘cultures’ or cultural wholes developed, which is the start of modern social scientific usage.

Culture in this sense refers to all of the elements of a society's way of life that are learned, among them language, values, social norms, beliefs, customs and laws. However, culture has not conventionally included material artefacts such as buildings or furniture, though this has changed as sociologists have become increasingly interested in ‘material culture’. The comparative study of cultures in this sense is a very broad enterprise.

For most of its history, sociology has studied culture as intimately bound up with social relations and the structure of society. Marxist studies, for example, tended to view the entire edifice of culture and cultural production as a superstructure standing on the foundations of the capitalist mode of production. Hence, religious beliefs, dominant ideas, central values and social norms were all seen as providing support for and legitimizing an exploitative economic system of social relations.

Even before the age of television, the Frankfurt School of critical theory argued that the emerging mass culture was a form of social control that kept the masses inactive and uncritical, constructing them as passive consumers of undemanding entertainment. The irony of this Marxist critique is that it differentiated high culture from mass culture and saw more value in the former, even though this was the province of the educated upper classes.

Source: Giddens, Anthony, and Philip W. Sutton, 2017, *Essential Concepts in Sociology*, 2nd edition, Polity, pp.135-136.