

2020 年度

早稲田大学 文化構想学部 転部試験問題

【科目名： 一般外国語

多元文化 論系・~~英語~~
英語】

※解答は別紙（縦・横書）

【I】 Read the following passage and fill in the blanks by choosing (a) ~ (t) provided below.

Write your answers on the separate answer sheet.

Why is there such a disparity between the avowed principles of equality and many citizens' actual (1) experience? First, while ostensibly acknowledging that each person (2) unique, most of us also recognize that individuals are often grouped together by some shared trait. This grouping comes in many forms: by racial or ethnic heritage, by gender, by income level, by academic level, by sexual orientation, by geographic region, by age, and so forth. Almost (3), such categorization of various identity types becomes a type of "shorthand" for describing people—a working-class Latino, a black female senior citizen, a Southern middle-class gay man. Quite often, this shorthand is accompanied by assumed traits that people belonging to a certain category supposedly have in (4): that women are more emotional than rational, that gay men lisp, that African Americans are good dancers. When (5) oversimplified and overgeneralized assumptions become standardized—in speech, in movies, on TV—they become stereotypes. Stereotypes are often said to contain a "kernel of truth," in that some women are more emotional than rational, some gay men lisp, and some African Americans do (6) at dance. The problem begins when people make unsupported leaps in logic and assume that everyone of a certain group is "naturally inclined" to exhibit these traits, thus reducing complex human diversity to simple-minded and judgmental assumptions.

In their oversimplification, stereotypes inevitably create erroneous (7) about individuals. Stereotypes become even more problematic when they are used to favor certain groups over others, which unfortunately occurs quite commonly. While ostensibly living in a "free and equal" society, most Americans are aware that certain groups still have more opportunities and protection than others. In almost all of the categories listed above, there is one group that tends to have more (8) to "life, liberty, and the pursuit of happiness" than the others. Within race, those considered white or of Anglo-Saxon descent still seem to have more (9) and opportunity than do those of other races. Within gender, women are still working to achieve equity with men, while (10) sexual orientation, heterosexuality is more accepted and privileged than other orientations. And since notions of success and happiness are intricately tied to income level in contemporary US culture, one can see that working-class people hold less power than middle-class people (and that middle-class people in turn hold less power than do people of the upper classes). One need merely (11) at the demographic makeup of Congress or the boardrooms of most major American corporations to see that wealthy heterosexual white men dominate these positions of power. American films over the past century also (12) focus on stories of heterosexual white men finding happiness and success.

(Adapted from Harry M. Benshoff and Sean Griffin, *America on Film*, Blackwell, 2003, pp. 7-8.)

※ページ下部に出典追記しております。

- | | | | |
|------------|-----------------|----------------|------------------------|
| (a) access | (b) attentively | (c) common | (d) disproportionately |
| (e) excel | (f) few | (g) glance | (h) good |
| (i) idea | (j) inside | (k) invariably | (l) is |
| (m) lived | (n) perceptions | (o) privilege | (p) sharing |
| (q) such | (r) think | (s) was | (t) within |

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2020 年度

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【 多元文化 論系・~~英語~~ 英語 】

※解答は別紙（縦・横書）

【 科目名： 一般外国語 】

【II】以下の英文を読んで、(1)～(3)の問いに答えなさい。

Scholarship on Japanese minorities is coming of age. The last 20 years have seen a wealth of English language studies devoted to shattering the illusion of homogeneity. Academic discourse now celebrates (perhaps optimistically) Japan's "multicultural" diversity and hybridity. International recognition of Japan's multiethnic composition and, consequently, issues of human rights are also inescapable. In 2005, the UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia, and related intolerance, published a critical report (heavily influenced by input from non-governmental organizations [NGOs] and minority activists) detailing "racial discrimination and xenophobia in Japan".

Osaka, with large populations of *Burakumin*, *Zainichi* Koreans, and migrant workers, is Japan's most multiethnic city, but ethnic minorities are found throughout Japan. Although statistics and definitions can be disputed, 3-6 million people of a total population of 128 million can potentially be classified as belonging to ethnic or quasi-ethnic minority groups. (1) It is still important to recognize, though, that advocates of multicultural Japan are prone to inflate the presence of ethnic diversity by including *Burakumin* (regarded by many scholars as a non-ethnic minority) and temporary migrants in Japan. On the other hand, taking statistics just for "aliens" or national minorities disguises the diversity within the majority Japanese population as increasing numbers take Japanese citizenship. Overall, then, while clearly not the most ethnically diverse society in the world, Japan is far from mono-ethnic.

On the other hand, the self-concept of Japan as a homogeneous and unique nation still appears to have a firm grip on the official and popular imagination, as indicated by repeated pronouncements on this theme from prominent Japanese officials and intellectuals. In February 2007, for instance, the same Special Rapporteur took then-Education Minister Ibuki Bunmei to task for such comments. But Ibuki is not an isolated figure. Scholars critical of (2) such *Nihonjinron* discourse on the uniqueness of Japanese identity stress the degree to which such conceptions of mono-ethnic Japaneseness have been internalized as part of the collective picture ordinary Japanese have of themselves. It is this exclusionary concept of identity that underlies the experiences of prejudice and discrimination suffered by members of minority groups. (3) At the same time, the official lack of enthusiasm for seriously engaging with multiculturalism in public policy, along with the ethnic and "racial" similarities of most Japanese minorities to mainstream Japanese, serves to perpetuate their invisibility.

Such sentiments exist in most societies, of course; in its ethnic tensions and conflicts Japan is hardly unique. And as in most other former imperialist states, changing historical contexts of colonialism and migration have affected both the discourses of identity and the physical formation and treatment of ethnic minorities themselves.

(Adapted from Richard Siddle, 'Race, Ethnicity and Minorities in Modern Japan',

Routledge Handbook of Japanese Culture and Society, Routledge, 2011, pp. 150-51.)

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(1) を和訳せよ。

(2) をわかりやすく説明せよ。

(3) を和訳せよ。

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|------|--|--|--|--|--|
| 受験番号 | | | | | |
| 氏名 | | | | | |

2020年度 早稲田大学 文化構想学部
 転部試験 解答用紙
 【 多元文化 論系 】
 【科目名： 一般外国語 英語 】

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| 採点欄 |
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| (1) | (2) | (3) | (4) | (5) |
| (6) | (7) | (8) | (9) | (10) |

【Ⅱ】

(1)

(2)

(3)
