

【I】 次の文章を読んで、(a)～(h) の空所に入る最も適切なものを以下の語群から選び、その番号を解答欄に記入せよ。

Today, we live in a world that is sometimes described as “post-racial”—one in which older ideas of racial difference are supposed to have all but vanished. But despite such “multiculturalism,” we are witnessing sharpening battles around the question of ( a ). In the US the prison system has arguably re-entrenched the color line. Islamophobia is on the rise, not just in the US and Europe, but also in countries like India and Israel. Christian-Muslim differences have resulted in violent clashes in many parts of Africa. In many countries, ( b ) discourses of difference, such as caste, are being understood as racial in effect. In such a situation, it is all the more important to examine the question of racial difference and to understand its relationship to European ( c ), as well as to consider how it intersects with religion, class, gender, sexuality and other social hierarchies.

First of all, racial stereotyping is not the product of modern colonialism alone, but goes back to the Greek and Roman periods which provide some abiding ( d ) for subsequent European images of “barbarians” and outsiders. These were reworked in medieval and early modern Europe, where Christianity became “the prism through which all knowledge of the world was refracted.” While it is true that Europe was not exactly colonial in these periods, and its ideas of “difference” were not identical to later colonial constructions, the latter did not arise out of a vacuum, but were an ( e ) of older beliefs, ideologies shaped by newer histories of contact, as well as internal developments within Europe. Since the Bible held that all human beings were brothers ( f ) from the same parents, the presence of “savages” and “monsters” was not easy to explain. One response was to locate them as creatures who had ( g ) God’s wrath—hence the Biblical association of blackness with the descendants of Ham, Noah’s bad son, and with the forces of evil. However, such an explanation created more conceptual problems than it solved. If there was a single origin for all humanity then presumably these fallen people could be brought back into the fold, and converted to Christian ways. But could such difference be so easily erased? In early modern times, ( h ) such as the impossibility of “washing the Ethiopians white” were commonplace.

(Adapted from Ania Loomba, *Colonialism/Postcolonialism*, 3<sup>rd</sup> ed., London: Routledge, 2015, 113-114.)

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(語群)

- 1) amalgamation
- 2) aphorisms
- 3) colonialism
- 4) descended
- 5) immigration
- 6) incurred
- 7) indigenous
- 8) templates

【II】 次の文章を読み、下の設問に答えよ。

Many secular liberals have deluded themselves into believing that human beings can manage without any metaphor at all. In *Illness as Metaphor*, for example, Susan Sontag described her own personal struggle, as a cancer patient, against certain prevalent ideas that associated her disease with moral meanings actually embedded *in* nature. Although illness has nothing to do with morality, she found that some people around her (friends and colleagues as well as strangers) stereotypically implied that the disease from which she suffered somehow manifested a repressed personality in which sexual desire or artistic creation had been bottled up until it started eating the self from within. In the face of these insults to her dignity, (1) Sontag called for the rejection of metaphor and for “the most truthful way of regarding illness—and the healthiest way of being ill,” a way that is entirely “purified of . . . metaphoric thinking.”

Moving as Sontag’s testamental book is, I find myself doubting that it is possible to live free of metaphor or to be cured, as Isaiah Berlin once put it, of our “deep metaphysical need.” If we fall back on scientific language for describing what happens to the cancer patient—that “normal” cells become “abnormal,” that the body undergoes a process we think of as illness—are we not still asserting a vision of life that involves norms and violations of norms? Are we not still dividing the world between “healthy” entities and “sick” ones? (2) Are we not still according greater value to the consciousness of the human sufferer than to the molecular processes within the body that lead to its death? What justifies this hierarchy of value except our own imagination?

(3) Modernity, in other words, has doomed us to see the world through metaphors that cannot be ratified by any appeal to transcendence. And Sontag is, of course, quite right that the images associated with her cancer (and, as she argues in a later book, with AIDS) are pernicious and ought to be discarded as a noxious residue from the world where disfigurements of the body were judged to be marks of sin. Yet I believe that our culture is now in crisis because evil remains an inescapable experience for all of us, while we no longer have a symbolic language for describing it. Sontag herself expressed the crisis in the form of a question: (4) How, she asks, can we find our moral bearings “when we have a sense of evil but no longer the religious or philosophical language to talk intelligently about evil?”

(Adapted from Andrew Delbanco, *The Death of Satan: How Americans Have Lost the Sense of Evil*, New York: Farrar, Straus and Giroux, 1995, 223-24.)

※ページ下部に出典を追記しております。

1. 下線部(1)を和訳せよ。
2. 下線部(2)を和訳せよ。
3. 下線部(3)を和訳せよ。
4. 下線部(4)を和訳せよ。
5. 以下の1文を本文中のふさわしい位置に挿入した時、その直後に来る2語を記せ。

No one should underestimate the destructive effects of the theological beliefs that have fallen away.

〔以下余白〕

受験番号	
氏名	

この欄以外に受験番号氏名を書かないこと。

# 2022年度 早稲田大学大学院文学研究科入学試験

解答用紙（横書）

【修士課程】 一般外国語 英語

総 点

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## 【Ⅰ】

- (a) \_\_\_\_\_
- (b) \_\_\_\_\_
- (c) \_\_\_\_\_
- (d) \_\_\_\_\_
- (e) \_\_\_\_\_
- (f) \_\_\_\_\_
- (g) \_\_\_\_\_
- (h) \_\_\_\_\_

## 【Ⅱ】

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- \_\_\_\_\_

（裏へ続く）

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〔以下余白〕