

問題 次の英文を日本語に全訳しなさい。（ただし、（ ）内は訳さなくてよい）

The trinity—Marx, Durkheim, and Weber—did not adequately address the subaltern's lived experiences because they did not analyze racial domination. Thus, they failed to formulate analyses addressing how white supremacy toxified internal relations among people of color. They fashioned no social psychological analyses to understand the long-term effects of psychic wounds inflicted on subalterns by dominant whites. As to colorism, Weber reinforced its significance by concocting gradations of Blackness; among those whom he referred to as “semi-apes” on the plantation stood proudly two young Black sharecroppers who became my grandparents, and who maintained their dignity despite dehumanizing insults.

The trinity did not anticipate Black freedom movements to overthrow slavery, colonialism, Jim Crow, and patriarchy because they did not interrogate the subaltern's agency. Regarding patriarchy, Durkheim and Weber did not construct analyses of how it affected women generally and Black women specifically. Engels (1909) came closer, but his analysis of the family under modern capitalism centered class dynamics rather than race and class realities. Nor did the trinity bother explaining why education was systematically unavailable to subalterns, because they did not analyze their restricted life chances on the periphery of white supremacy.

Most white American sociologists fared no better in the analysis of subalterns' lived experiences. These sociologists were of European ancestry and deeply influenced by German scholars. Like their European counterparts, they wrote under the influence of imperialism: during their era, the United States had become an empire imposing colonialism on Native Americans, enslaving Africans, and seizing territories occupied by colored people. Moreover, most white sociologists embraced the ideology of white superiority, viewing people of color as a distinct species. Robert Park (1967:43) articulated this cultural vision: “The differences between one culture and another is not very great as long as both are European . . . it is difficult to conceive two races farther removed from each other in temperament and tradition than the Anglo-Saxon and the Negro.”

Most American sociologists promoted white imperialism. For Franklin H. Giddings, the future of imperialism was certain: Americans and Britons were to rule the world, thus “creating a global democratic empire” (Go 2013:100–101). Praising white domination, Edward Ross prophesied “nothing can check its triumphant expansion over the planet” (Go 2013:99). Park (1950:16) embraced the civilizing myth: “Civilization is built up by the absorption of foreign ethnic groups, by undermining them, and by secularizing their cult and sacred order.” These mainstream views erased Black agency because they espoused Black inferiority, which they believed made agency impossible for this defective segment of humanity. Finally, white sociologists failed to analyze crucial aspects of the subaltern's inner subjectivities because they theorized only the existence of a universal subjectivity unmediated by society and its webs of power (Cooley 1902; Mead 1934). At best, for white sociologists, the only choice for people of color was to imperfectly imitate white consciousness (Myrdal 1944).

Most white sociologists did not develop a sociological explanation for racist lynching, such as the one that befell Emmitt Till. Such analyses did not materialize because white sociologists conceptualized racial violence as isolated instances of white prejudice rather than structured patterns of racial domination. Viewing racial domination as “race relations” and “minority relations,” they failed to develop a political sociology of racial domination that interrogated race-specific terrorist practices. Additionally, they offered no explanation of why some Black boys fought desperately to be the cowboy, because they did not problematize Native American genocide resulting from white settler-colonialism. This genocide manufactured a group image of “Indians” that so severely stigmatized Native Americans that even many descendants of slaves wished not to be associated with a people portrayed as “savages.”

※WEB掲載に際し、以下のとおり出典を追記しております。
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社会学

総 点

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