

2024年度  
【修士課程】

早稲田大学大学院文学研究科  
一般外国語 英語

入学試験問題  
※解答は別紙（横書）

【I】 次の文章を読み、(a)～(h) の空所に入る最も適切なものを (1)～(4) から選び、その番号を解答欄に記入せよ。

Sexuality, like many other behaviors, is a fluid—not ( a )—phenomenon. Homosexuality ( b ) along a continuum. The modern expression of this can be found among the millions of men and women who identify as LGBT—often identifying themselves differently at different times in their lives. There are not two kinds of people in the world, gay and straight. As far as biologists can tell, there is only one human race with a ( c ) of sexual possibilities that can be either frustrated or liberated, depending on the way human society is organized.

Reams of historical evidence confirm that what we define today as homosexual behavior has existed for at least thousands of years, and it is logical to ( d ) that homosexual acts have been occurring for as long as human beings have walked the Earth. But it took the Industrial Revolution of the late nineteenth century to create the potential for vast numbers of ordinary people to live outside the nuclear family, allowing for modern gay, lesbian, and bisexual identities to be born. Not until the late twentieth century ( e ) some gender variant people begin to identify themselves as transgender, though people who have defied modern Western concepts of gender-appropriate behavior have existed throughout history in many different cultures. The systematic oppression of LGBT people as it is experienced in most contemporary Western societies, therefore, is also a ( f ) recent phenomenon in human history. This is not to argue, however, that prior ( g ) capitalism humans existed in a sexual paradise free of repression or restrictions of any kind. Rather, legal prohibitions and social taboos from antiquity through the precapitalist era existed in many cultures on the basis of sex acts, often ( h ) non-procreative sex, without the condemnation or even the conception of sexual identity as an intrinsic or salient aspect of a person's being.

(Adapted from Sherry Wolf, *Sexuality and Socialism: History, Politics, and Theory of LGBT Liberation*, Haymarket Books, 2009, pp. 20-21.)

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|-------------------|-----------------|------------------|-----------------|
| a. (1) capricious | (2) changeable  | (3) fixed        | (4) flexible    |
| b. (1) disappears | (2) exists      | (3) revolves     | (4) suppresses  |
| c. (1) denial     | (2) domesticity | (3) multiplicity | (4) prohibition |
| d. (1) assume     | (2) doubt       | (3) mistrust     | (4) question    |
| e. (1) did        | (2) do          | (3) does         | (4) done        |
| f. (1) fairly     | (2) gradually   | (3) partially    | (4) regularly   |
| g. (1) in         | (2) to          | (3) with         | (4) without     |
| h. (1) acclaiming | (2) denouncing  | (3) enhancing    | (4) praising    |

【II】 次の文章を読み、下の設問に答えよ。

True teachers do not provide knowledge as a benefit to their pupils; they treat their pupils as a benefit to knowledge. Of course, they love their pupils; but they love knowledge more. (1)And their over-riding concern is to pass on that knowledge by lodging it in brains that will last longer than their own. Why does the educational value of culture benefit ordinary children, such that they should know the works of Shakespeare, acquire a taste for Bach or develop an interest in medieval Latin? (2)All such attainments merely isolate a child from his peers, place a veil between his thinking and the only world where he can apply it, and are at best an eccentricity, at worst a handicap. My reply is simple: it may not benefit the child—not yet, at least. But it will benefit culture. And because culture is a form of knowledge, it is the business of the teacher to look for the pupil who will pass it on.

The topic of knowledge is hotly disputed among philosophers, but that much at least is agreed. And it explains why knowledge is important, and why human beings have developed procedures and institutions for acquiring it and passing it on. (3)Knowledge gained is a gain for all of us; knowledge lost, a loss that all must bear. That is what education does for us: it keeps knowledge alive, by endowing people with the ability to summon it, either because they have internalized it, or because they have learned to unlock the books and records in which it is sequestered. A textbook of physics may contain all the knowledge that we need about its subject matter, but without people who could tell you about physics this knowledge will be lost—and maybe lost forever. You and I have a key to that knowledge, which is: ‘Ask the teacher’. (4)But unless someone really ‘knows this stuff’, books and records are no better than the book of nature, which stares at us mutely until we rediscover the spell that makes it speak.

(Adapted from Mark Dooley, ed., *The Roger Scruton Reader*, Continuum Intl Pub Group, 2009, pp. 153-154.)

※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. 次の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。

It does not matter who possesses the knowledge: the important thing is that it should be there, publicly available, and that human beings should know how to recuperate it from the common fund.

〔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。

2024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】

1. \_\_\_\_\_

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(裏へ続く)

【Ⅱ】

2. \_\_\_\_\_  
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3. \_\_\_\_\_  
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4. \_\_\_\_\_  
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\_\_\_\_\_
5. \_\_\_\_\_

[以 下 余 白]