

令和7年度

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後期日程 小論文試験問題

以下の文章を読んで、続く問いに答えなさい。なお (1) ~ (4) の語には説明があります。

Near East or Middle East maps were first drawn at the height of intense interest in what Karl Marx⁽¹⁾ labeled “the Eternal Eastern Question.” It was the content of this question that defined the geography of this region that came to be known as the modern Middle East. Later attempts to give a consistent geographical or cultural definition to the term all followed major international developments or were made in anticipation of major geostrategic shifts, ultimately creating multiple “Middle Easts” that were based on different sets of criteria. Two such attempts in recent memory were the redrawing of the Middle East following the end of the Cold War and the Greater Middle East Partnership discussed in the G-8 summit in 2004.

Despite staying at the center of international politics for more than a century, the region still has no standard textbook definition. In the popular imagination as well as academic studies, the Middle East is often conceived of as the locus of an international question rather than a geographically or culturally definable region. Except for the questions it posed, there is hardly any common element that defines the various “Middle Easts” constructed in the media, academic scholarship, and political agencies. As the nature and scope of the Middle Eastern Question change, so do the region’s boundaries. There has been no secular organizing principle to make the Middle East a meaningful region other than a historical memory built by the very term itself.

At the beginning of the nineteenth century, the term “the Eastern Question” was generically applied to almost all conflicts taking place in Eastern Europe, including those in Poland, Macedonia, and the Caucasus. Toward the late nineteenth century, however, within the context of a broader confrontation between Europe and the Orient, the scope of the Eastern Question was extended to all of Eurasia, producing such formulations as “the Afghan branch of

the Eastern Question.” Even Americans conceived of their western entanglements as “our Eastern Question” in reference to American-Japanese conflict. Reflecting this holistic view in 1878, Victor Duruy⁽²⁾ presented the three core problems of the Eastern Question as Constantinople, *l’Asie Centrale*⁽³⁾, and *l’Océan Pacifique*⁽⁴⁾. In some Christian apocalyptic literature, however, “the Eastern Question” referred specifically to the holy land where the demise of the Ottoman Empire would signal the coming of the Armageddon. For them it was a matter of divine providence foretold in scripture and that was unfolding to fulfill prophecies.

Views on the scope and historical depth of the Eastern Question ranged from a mere Great Power rivalry to an existential conflict between two incompatible worldviews with no beginning point in time. John Marriott, who wrote the now classical account on the subject, stated in 1940 that “from time immemorial, Europe has been confronted with an ‘Eastern Question.’” For him, conflicts between the Roman Empire and Hellenistic monarchies and between Christianity and Islam reflected this confrontation. Although the semantic range of the term “the Eastern Question” was extended to include the whole scope of relations between the West and the Orient, unless specified it commonly referred to the Euro-Ottoman context. Albert Sorel, who wrote a widely read textbook on the Eastern Question in 1898, argued that “since the first entry of the Turk into Europe, there has been an Eastern Question.” It was this perception of the Eastern Question that gave rise to the notion of the Near Eastern Question by the late nineteenth century.

出典：Huseyin Yilmaz, “The Eastern Question and the Ottoman Empire,” in Michael E. Bonine, Abbas Amanat, and Michael Ezekiel Gasper, eds., *Is there a Middle East?: The Evolution of a Geopolitical Concept*, Stanford: Stanford University Press, 2011, pp.11-12 をもとに作成（一部改変）。

・語彙説明

- (1) Karl Marx (1818-1883) : カール・マルクス。現ドイツのライン地方のユダヤ人家庭の生まれ。共産主義思想家で革命家。のちにイギリスに亡命。『資本論』をはじめ著書多数。
- (2) Victor Duruy (1811-1894) : ヴィクトール・デュリュイ。フランスの歴史家、政治家。ナポレオン3世下で教育大臣を務め、初等教育の義務化に尽力した。
- (3) *l'Asie Centrale* : 中央アジア (フランス語)
- (4) *l'Océan Pacifique* : 太平洋 (フランス語)

[問い]

本文をとおして、筆者が問題提起していることについてまとめなさい。また、それに対するあなたの考えを、例をあげて論じなさい。(800字以内)