

John McLeod

BEGINNING POSTCOLONIALISM

英語で読む現代世界の文化・社会・言語

－ 植民地主義からグローバリゼーションへ －



Edited with Notes by
Shigeo Kimura
Yuzo Yamada
Kiyofumi Sugiura



EIHŌSHA

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はじめに

本テキストは、John McLeod, *Beginning Postcolonialism* (Manchester University Press, second edition, 2010) を大学の教科書向けに編集したものです。著者のジョン・マッククラウドはポストコロニアル研究の専門家で、現職はイギリスのリーズ大学の教授です。原著の初版は2000年に出版されましたが、「ポストコロニアリズム」を分かりやすく解説した入門書として広く読まれ、2010年には、それを大きく改訂した第2版が刊行されました。本テキストはこの第2版に基づいています。

「ポストコロニアル」や「ポストコロニアリズム」という言葉は、文学研究や文化研究などの分野ではすっかり定着しているものの、一般にはまだそれほど馴染みのある言葉とは言えないでしょう。そこでまずは、この「ポストコロニアル」という言葉の意味について少し説明したいと思います。

ポストコロニアルの「ポスト」は「後の」を意味する接頭辞で、「コロニアル」は「植民地の」を意味する形容詞ですから、それは文字どおりには「植民地の後の」という意味になります。つまり、「ポスト」が含意する歴史区分としては、植民地支配が終わってからの時代を指します。たとえば「ポストコロニアル文学」は、多くの場合、旧植民地の独立後に、その土地の作家たちが書き表した文学を意味します。本テキストが主に扱う旧大英帝国の場合なら、その植民地であったアフリカ諸国、インド、カリブ地域などの作家たちが英語で書き表してきた文学です。ちなみに、これらの文学は、本テキストで紹介されるように、世界の現代文学のなかでも最も創造的で刺激的なものの一つと評価されてきました。

以上の歴史的な区分は、「ポストコロニアル」の基本的な意味として重要ですが、しかし歴史の動きは、そう簡単には線引きできるものではありません。たとえば、独立以前のアフリカやインドやカリブでも、「脱植民地化」に向けた文学活動が行われていました。さらに重要なのは、旧植民地の独立以後、植民地主義は本当に過去のものとなったのか、という問題意識です。これは本テキストの中心テーマの一つにもなりますが、旧植民地の独立以後も、その旧宗主国は、経済、政治、文化などのコントロールにより、旧植民地に対して間接的な支配力を行使してきました。このような間接的な支配は「新植民地主義」(neo-colonialism)とも呼ばれます。本テキストはさらに、現代のグローバリゼーションの状況も「新しい帝国」という観点から論じていきます。

この面での「ポストコロニアル」の「ポスト」は、私たちの考え方や視点を新しくするという意味を含んでいます。つまり、現代世界のさまざまな社会、そこで生み出される文化、そこで生きている人々の暮らしを、現在も形を変えて存続している世界的な植民地主義という視点から捉え直す視点です。さらに、そのような支配力からの解放を求める姿勢を表しています。このような意味での「ポスト」は、植民地主義の「後の」というより、植民地主義の「乗り越え」を意味していると言えるでしょう。

本テキストも、以上のような視点に立ち、コロンブスなどの大航海の時代からグローバル化の時代までを視野に入れ、その歴史を多角的に論じていきます。そのなかでも、言語や文化の働きにはとくに力点が置かれ、「植民地言説」やエドワード・サイードの「オリエンタリズム」などの観点が分かりやすく解説されます。また、植民地主義と密接に関わる「国」や「国民」や「ナショナリズム」の概念、旧植民地における「英語」や「英文学」の位置づけ、植民地主義と女性との関係などが、興味深い具体例を通して丁寧に論じられます。

以上のような「ポストコロニアリズム」の観点を、本テキストは平明で明晰な英文により解説していますので、文系・理系を問わず、あらゆる学生の一般教養のために有意義な教材となるでしょう。また、近年しばしば口にされる「国際化」や「グローバル化」について、深く考える手掛かりになるはずです。各章の最初には、「ポストコロニアリズム」の考え方に馴染みのない読者・学習者のために、その章のポイントを手短に説明した「水先案内」のコーナーを設けました。

各章の最後には、3問の Exercises が付けられています。設問 I は、その章で用いられている語句の意味や用法を、TOEIC® の出題形式により問う問題です。設問 II はリスニング問題ですが、ディクテーション、内容に関する4択問題、True/False Questions の3種類の問題を用意し、章ごとにバラエティをもたせました。ここにも、TOEIC® や TOEFL® のリスニング問題に関する出題者のノウハウが活かされています。設問 III は、各章の内容についての理解を問う問題です。

最後になりますが、本テキストの出版にあたっては、英宝社編集部の宇治正夫氏に大変お世話になりました。記して御礼申し上げます。

2014年9月

編 注 者



水先案内

私たちがいま生きている世界に大きな影響を与えている植民地主義の歴史は、本章で紹介されているように、クリストファー・コロンブスが活躍した 15 世紀の「大航海時代」にさかのぼるという見方があります。さらに、17 世紀後半からは、西洋諸国による近代的な植民地支配が本格化しました。その結果、第 2 次世界大戦前の 1930 年には、地球の地表の 84.6% までが、大英帝国を中心とするヨーロッパ諸国の支配下にありました。本章は、このような大規模な植民地支配の歴史とその影響、植民地主義と「資本主義」や「帝国主義」との関係および相違点、さらに植民地主義と現代のグローバリゼーションとの関連などについて論じます。

At the turn of the twentieth century, the British Empire covered a vast area of the earth that included parts of Africa, Asia, Australasia, Canada, the Caribbean and Ireland. At the beginning of the twenty-first century, although there remains a small handful of British Overseas Territories, the vast bulk of the Empire has not survived. All over the world, the twentieth century witnessed the decolonisation of millions of people who were once subject to the authority of the British crown. For many, the phrase 'the British Empire' is most commonly used these days in the past tense, signifying a historical period and set of relationships which appear no longer current.

But if the political realities of Empire have been transformed with the coming of independent government to many once-colonised locations, the material and imaginative legacies of both colonialism and decolonisation remain fundamentally important constitutive elements in the contemporary world. These legacies continue to inflect contemporary geo-political realities and conflicts around the world and impact upon how different people (are forced to) live today. And they also remain in the arts, cultures, languages and intellectual disciplines to which we often turn to make sense of the world, in the past and the present: such as anthropology, economics, painting, politics, music, philosophy, the media and literature.

3 **Australasia** オーストラリア、ニュージーランドと近海の島々。

5- **British Overseas Territories** 「英国海外領」バミューダ島、ジブラルタル、フォークランド島など 14 の領地が現在も残されている。

8 **decolonisation** 「脱植民地化」旧植民地が植民地支配から脱していくプロセス。

15 **once-colonised** 「旧植民地の」

19 **inflect** 「屈折させる」ここでは「変化させる、影響を与える」の意味。
geo-political 「地政学上の」

Colonialism has taken many different forms and has engendered diverse effects around the world, but we must be as precise as we can when defining its meaning. This can be gauged by thinking first about its relationship with two other terms: 'capitalism' and 'imperialism'. As Denis Judd argues, 'No one can doubt that the desire for profitable trade, plunder and enrichment was the primary force that led to the establishment of the imperial structure' (*Empire: The British Imperial Experience from 1765 to the Present*, 1996).

Judd argues that colonialism was first and foremost a fundamental part of the commercial venture of Western nations such as Britain, France, Spain, the Netherlands and Portugal that developed from the late seventeenth and early eighteenth centuries. Some date its origins to the European 'voyages of discovery' in the fifteenth and sixteenth centuries, epitomised by those of Christopher Columbus who 'discovered' the Americas in trying to find a western sea route to the Indies. The seizing of 'foreign' lands for government and settlement was in part motivated by the desire to create and control opportunities to generate wealth and control international markets, frequently by securing the natural resources and labour power of different lands and peoples at the lowest possible cost to Europeans.

As many colonial governments and entrepreneurs would come to realise, colonialism was big business and the profits to be made were hitherto unimaginable. The construction of the sugar industry in the Caribbean is one such example: the harvesting of sugar in the favourable environmental conditions by African slaves and, later, Indian indentured labourers meant that British businesses could produce a range of products at minimal cost which, when shipped to Europe, could be sold for extremely high profits. Colonialism was first and foremost a lucrative commercial operation, bringing wealth and riches to Western nations through the economic exploitation of others. It was pursued for economic profit, reward and riches.

4 **gauge** 「正確に判断する」

5- **Denis Judd** (1938-) イギリスの歴史家。大英帝国期が専門。

11 **first and foremost** 「何よりもまず」

17 **epitomise** 「典型的に表す」

19 **the Indies** 「インド諸国」 東洋への新航路を求めていたコロンブスは、彼が到着したカリブ地域を東洋の地と誤解して「インディアス」と呼んだため、「西インド諸島」(the West Indies) というこの地域の別称も生まれた。

31 **indentured labourers** 奴隷制の廃止以降、主にインドからカリブ地域に導入された年季労働者。

36 **exploitation** 「搾取」

Hence, colonialism and capitalism share a mutually supportive relationship with each other. Indeed, the birth of European modernity was in many ways parented by this partnership of capitalism and colonialism, a fact which should remind us that colonialism is absolutely at the heart of Europe's modern history.

'Colonialism' is sometimes used interchangeably with 'imperialism', but in truth the terms mean different things. As Peter Childs and Patrick Williams argue, imperialism is an ideological project which upholds the legitimacy of the economic and military control of one nation by another. They define imperialism as 'the extension and expansion of trade and commerce under the protection of political, legal, and military controls' (*An Introduction to Post-Colonial Theory*, 1997). Colonialism, however, is only *one form of practice, one modality of control* which results from the ideology of imperialism, and it specifically concerns the *settlement* of people in a new location. Imperialism is not strictly concerned with the issue of settlement, and it does not demand the settlement of different places in order to function. In these terms, colonialism is one historically specific mechanism of imperialism which prioritises the act of settlement.

It follows, then, that colonialism is not the only way of pursuing imperialist ideals. This is why some critics argue that while *colonialism* is virtually over today as a practice, *imperialism* continues apace as Western nations are still engaged in imperial acts, securing wealth and power through the continuing economic exploitation of other nations (we consider this in terms of globalisation in Chapter 12 and Chapter 13). Benita Parry spells things out helpfully for us when she describes colonialism as 'a specific, and the most spectacular, mode of the imperial project's many and mutable states, one which preceded the rule of international finance capitalism and in mutated forms has survived its formal ending' (*Postcolonial Studies: A Materialist Critique*, 2004).

9 **Peter Childs and Patrick Williams** ともにイギリスの文化史研究家。ポストコロニアル理論が専門。

27 **apace** 「同じペースで、相も変わらず」

31 **Benita Parry** イギリスを代表するポストコロニアル文学の専門家。

31- **spell things out** 「状況を明快に述べる」

Exercises

I. Select the best choice to complete the sentence.

1. The ecologically friendly cars that are _____ have been generally accepted and spread throughout the United States.
(A) current (B) dated (C) old-fashioned (D) swift
2. Dozens of ex-army officers in this country have found _____ jobs in private security companies.
(A) exhausting (B) honorable (C) lucrative (D) poorly paid
3. I'm subconsciously _____ by jealousy of my brother's success in business, so I'm very keen to succeed in the upcoming campaign.
(A) disappointed (B) motivated (C) satisfied (D) shocked
4. Certainly, there are justifiable reasons for your dismissal. Do I have to _____ for you?
(A) call them off (B) pull them up
(C) spell them out (D) turn them out



II. Listen to the CD. Fill in the blanks.

In order to think about the (1 _____) and variety of the term 'postcolonialism', we need to place it in two (2 _____) contexts. The first regards the historical experiences of (3 _____) that have occurred chiefly in the twentieth century. The second concerns relevant (4 _____) developments in the latter part of the twentieth century, especially the (5 _____) from the study of 'Commonwealth literature' to 'postcolonialism'.

III. 本文の内容に即して、以下の問いに日本語で答えなさい。

1. 著者によれば、今日の世界の現実や人々の暮らしにも植民地主義の遺産が見られますが、その影響は、他にどのような領域・分野に残されていますか？
2. デニス・ジャッドは、植民地主義とは、何よりもまず、どのような歴史的な動きの一部だったと論じていますか？
3. カリブでの砂糖産業は、どのような人々の労働により行われましたか？
4. 人々の移住という点からは、植民地主義と帝国主義にどのような違いがありますか？



水先案内

植民地支配は、軍事力、技術力、経済力などによって成立したことは事実ですが、そのような力だけでは、その支配を長いあいだ維持することはできなかったことでしょう。近年、その支配には「言葉」あるいは「言説」による支配が重要な役割を果たしたと指摘されています。なぜなら、私たちが世界や人間を「表象」したり「認識」したりする際には、言葉が決定的な働きをもっているからです。そのような言葉や言説による支配は、ある意味で、軍事力などよりも永続的なものと言えます。本章は、旧植民地の英語作家のサム・セルヴオンやグギ・ワ・ジオンゴなどの発言を参照しながら、「植民地言説」と植民地支配との関係を解説し、そのような支配力からの解放について論じます。

Theories of colonial discourses have been fundamental to the development of postcolonialism as an academic practice. In general, they explore the ways that *representations* and *modes of perception* are used as fundamental weapons of colonial power to keep colonised peoples subservient to colonial rule.

A good introduction to the issues involved in the identification and study of colonial discourses can be made by considering the following statement by the Trinidadian writer Sam Selvon. At the beginning of his 1979 lecture, Selvon recalls an Indian fisherman who used to visit his street in San Fernando, Trinidad, when he was a child. The fisherman, Sammy, was partly paralysed and was often treated as a figure of ridicule by the children. One day Sammy brought a white assistant on his round with him, apparently an escaped convict. Selvon remembers his feelings of fury that were provoked by Sammy's employing of a white man as an assistant. This, it seemed to the young Selvon, was not the way life was organised: the white man should be the master, not Sammy. Selvon admits he felt sympathy and dismay for the white assistant, feelings he never had for the lame Sammy.

He uses this anecdote to exemplify how as a child he had learned always to regard African- or Indian-descended

1 **discourse** 「言説」ある特定の思想や分野などにおいて用いられる言葉の総体。その対象（「植民地言説」なら「植民地」）に対する支配的な姿勢や思考という意味合いも含んでいる。

3- **representation** 「表象」動詞は represent 「表象する」現実の存在を、しばしば権力的な立場から、言葉や映像などの媒体によって表現・提示すること。

6 **subservient** 「従属した」

10 **Sam Selvon** (1923-1994) トリニダード生まれの小説家。

12 **San Fernando** トリニダード島南西部の港町。

people as inferior to white folks: the idea of a white assistant to the Indian Sammy was an affront to Selvon's childhood sense of order. This example of the *internalising* of certain expectations about human relationships speaks
 5 volumes about how colonialism operates discursively, as Selvon notes:

When one talks of colonial indoctrination, it is usually about oppression or subjugation, or waving little Union Jacks on Empire Day and singing 'God Save the King'.
 10 But this gut feeling I had as a child, that the Indian was just a piece of cane trash while the white man was to be honoured and respected – where had it come from? I don't consciously remember being brainwashed to hold this view either at home or at school. (*Foreday Morning*:
 15 *Selected Prose*, 1989)

Where indeed? Much work has been done in recent years that could provide an answer to Selvon's question. Many writers and critics have striven to demonstrate how colonialism suggests certain ways of seeing, specific modes
 20 of understanding the world and one's place in it that assist in justifying the subservience of colonised peoples to the (oft-assumed) 'superior', civilised order of the colonisers. These ways of seeing, attitudes and values are at the root of the study of colonial discourses.

Colonialism is perpetuated in part by justifying to those in the colonising nation the idea that it is right and proper to rule over other peoples, and by getting colonised people to accept their lower ranking in the colonial order of things – a process we can call 'colonising the mind'. To
 30 put this frankly: colonialism establishes ways of thinking. It operates by persuading people to internalise its logic and speak its language; to perpetuate the values and assumptions of the colonisers as regards the ways they perceive and represent the world. Theories of colonial discourses
 35 call attention to the role which representation plays in

2 **affront** 「傷つけるものの」

3 **internalise** 「内面化する」自分とは別の集団の価値観・思想・習慣などを自分の中に採り入れること。

5 **discursively** 「言説のレベルで」discursive は discourse (言説) の形容詞。

9 **Empire Day** 「全英祝日」現在は「英連邦記念日」(Commonwealth Day) と呼ばれ、英連邦 (Commonwealth) 各国で祝日となっている。

'God Save the King'
 「国王陛下万歳」イギリスの国歌で、女王の時代には 'God Save the Queen' となる。

10 **gut feeling** 「本能的な感情」

11 **cane trash** 「サトウキビの搾りかす」ここでは「取るに足らない人間」の意味。

22 **oft-assumed** 「しばしば前提とされる」

25 **perpetuate** 「永続させる」

getting people to succumb to particular ways of thinking that results in the kind of situation Selvon describes.

Colonial discourses form the intersections where language and power meet. Language is more than simply a means of communication; it constitutes our world-view by cutting up and ordering reality into meaningful units. The meanings we attach to things tell us which values we consider are important, and how we learn or choose to differentiate between superior or inferior qualities. Listen to Kenyan novelist Ngugi wa Thiong'o on this point:

Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world. How people perceive themselves affects how they look at their culture, at their politics and at the social production of wealth, at their entire relationship to nature and to other human beings. Language is thus inseparable from ourselves as a community of human beings with a specific form and character, a specific history, a specific relationship to the world. (*Decolonising the Mind: The Politics of Language in African Literature*, 1986)

As Ngugi stresses, language does not just passively reflect reality; it also goes a long way towards creating a person's understanding of their world, and it houses the values through which we live our lives. Under colonialism, a colonised people are made subservient to ways of regarding the world which reflect and support colonialist values. A particular value system is taught as the best, truest world-view. The cultural values of the colonised peoples are deemed as lacking in value, or even as being 'uncivilised', from which they must be rescued. To be blunt, Empire did not rule by military and physical force alone. It endured by getting *both colonising and colonised people* to see their world and themselves in a particular way, internalising the language of Empire as representing

10 Ngugi wa Thiong'o (1938-) ケニヤ生まれの小説家。Ngugi (グギ)が姓。1980年代に英語での執筆をやめ、ギクユ語で書くことを宣言した。

12 orature 「口承文学」oral (口承の) と literature (文学) を合成したグギの造語。アフリカでは文字文化が発達しなかったが、その代わりに豊かな「口承文学」の伝統を誇っている。

the natural, true order of life. Selvon's anecdote reveals just how far-reaching can be the invidious effects of internalising colonial assumptions about the 'inferiority' of certain peoples.

2 **invidious** 「不公平な、差別的な」

5 So, freedom from colonialism comes not just from the signing of declarations of independence and the lowering and raising of flags. There must also be a change of minds, a disputing with the dominant ways of thinking. This is a challenge to those from both the *colonised* and
10 the *colonising* nations. People on all sides need to refuse the dominant languages of power that have divided them into master and slave, the ruler and the ruled, if progressive and lasting change is to be achieved.

Eercises

I. Select the best choice to complete the sentence.

1. The anatomical method Dr. Golgi pioneered remains _____ to research into the function of nerve cells.
(A) accidental (B) fundamental (C) superfluous (D) supplementary
2. That poor boy _____ hide his embarrassment when he mistook her for her mother.
(A) fell to (B) gave to (C) strove to (D) stuck to
3. Self-interest is _____ of all his benevolent actions to entertain the poor people in his house.
(A) at the apex (B) at the cost (C) at the mercy (D) at the root
4. Ms. Spivak told the mayor in _____ terms that such racial discrimination is totally unacceptable.
(A) blunt (B) reserved (C) roundabout (D) sophisticated



II. Listen to the CD. Choose the correct answer.

1. (a) (b) (c) (d)
2. (a) (b) (c) (d)
3. (a) (b) (c) (d)
4. (a) (b) (c) (d)

III. 本文の内容に即して、以下の問いに日本語で答えなさい。

1. サム・セルヴォンは子供の時、あるインド人の漁師に怒りを感じましたが、具体的にはどのような状況に対して怒りを感じたのですか？
2. サム・セルヴォンが思わず怒りを感じたのは、どのようなことに根本の原因があると考えられますか？
3. 著者は、グギ・ワ・ジオンゴの言葉を引用しつつ、言語は単に現実を映し出すだけでなく、どのような働きをもっていると述べていますか？
4. 植民地主義から解放されるためには、形式的な独立だけでなく、他に何が必要であると著者は述べていますか？



水先案内

前章では、植民地言説と植民地支配との関係が論じられていますが、本章と次章は、その植民地言説の研究に非常に大きな影響を与えた、エドワード・サイードの著書『オリエンタリズム』（1978年）を取り上げます。サイードは1935年、イギリスの委任統治下にあったパレスチナのイエルサレムに生まれた、アラブ系のパレスチナ人です。しかし1947年、イスラエル建国（1948年）の動乱を避けるため、両親とエジプトのカイロに移住し、1951年からは、アメリカに渡って教育を受けました。2003年に白血病で亡くなるまで、コロンビア大学の教授を長く務めた高名な学者ですが、現在でも未解決のパレスチナ問題の解決のために尽力したことで知られています。

In this chapter and the next, we will look at Edward W. Said's most influential book *Orientalism* (1978). Although Said was not the first intellectual interested in what came to be called colonial discourses, his definition of Orientalism was important in theorising them and shaping postcolonial studies as we know it, and his book remains highly influential today.

Although our doorway into colonial discourses is through Said's concept of Orientalism, let us be clear from the outset that Orientalism and colonial discourses do *not* amount to the same thing. They are not interchangeable terms. Colonial discourses can be more complex and varied than Said's specific model of Orientalism. Orientalism is one particular theorisation and manifestation of how colonial discourses might operate, specific to particular historical and colonial contexts. That said, many critics have found Said's notion of Orientalism fruitful in helping them understand the operations of colonial discourses across cultures and contexts.

As Bill Ashcroft and Pal Ahluwalia underline, *Orientalism* 'pivots on a demonstration of the link between knowledge and power, for the discourse of Orientalism constructs and dominates Orientals in the process of "knowing" them' (Edward Said, 2001). Said's book is

1- Edward W. Said 本章の「水先案内」参照。

14 **manifestation** 「顕在化、はっきりと表したもの」

16 **That said** 「そう断った上で、それはそれとして」

20 **Bill Ashcroft and Pal Ahluwalia** ともに現在活躍中のポストコロニアル文学者。

an eclectic study of how the Western colonial powers of Britain and France represented and ruled North African and Middle Eastern lands from the eighteenth century. ‘The Orient’ is the collective noun which has been used to homogenise and refer to these places (although it is sometimes used by others when discussing the Far East, especially in the United States). ‘Orientalism’ refers to the sum of the *West*’s representations of the Orient, and it is with the powerful effects of these which concern Said for the most part.

1 **eclectic** 「折衷的な」
さまざまな要素を幅広く取り入れているという意味。

5 **homogenise** 「同質化する」

In the book’s later chapters, Said looks at how Orientalism persisted into the late twentieth century in Western media reports of Eastern, especially Arab, lands, despite formal decolonisation for many countries. The persistence of Orientalist representations reinforces the point that the imaginative machinery of colonialism does not quickly disappear as soon as once-colonised lands achieve independence and can indeed endure in refreshed forms. Indeed, since the terrorist attacks on New York and Washington on 11 September 2001, it might be argued that Orientalism’s homogenising representations have been once again recycled and supplemented as part of the US-led ‘war on terror’.

15 **reinforce** 「補強する」

Let us now look at a brief outline of Said’s definition of Orientalism that should help us begin.

1. Orientalism constructs binary oppositions

26 **binary oppositions**
「二項対立 (の図式)」

Fundamental to the view of the world fashioned by Orientalism is the binary division it makes between the Orient and the Occident (the West). The Orient is conceived as being everything that the West is *not*, its ‘alter ego’. Each is assumed to exist in opposition to the other, with the Orient always coming off the worse from any comparison. The Orient is frequently described in negative terms that serve to buttress a sense of the West’s superiority and strength. If the West is assumed as the global seat of knowledge and learning, then it will follow that the Orient

30- **alter ego** 「分身」 (ラテン語から)

34 **buttress** 「強化する」

is a place of ignorance and stupidity. Thus in Orientalism, East and West are positioned through the construction of an *unequal* dichotomy. The West occupies a superior rank while the Orient is its ‘other’, fixed eternally in a subservient position. This makes the relations between them asymmetrical.

It is important to grasp that Orientalism in part provides the West with the means of fashioning an image of itself, by setting up a supposedly degenerate and brutish part of the world against which it can be beneficially compared. As David Richards points out, ‘The representation of other cultures invariably entails the presentation of self-portraits, in that those people who are observed are overshadowed or eclipsed by the observer (*Masks of Difference: Cultural Representations in Literature, Anthropology and Art*, 1994). Said stresses in the introduction to *Orientalism* that the Orient has been fundamental in defining the West ‘as its contrasting image, idea, personality, experience’. The West makes knowledge about itself by proclaiming via *Orientalism* everything it believes it is not. Consequently, Said claims that ‘European culture gained in strength and identity by setting itself off against the Orient as a sort of surrogate and even underground self’.

In the next chapter, we will go on to discuss other principle aspects or characteristics of Orientalism as analysed by Said.

3 **dichotomy** 「二分法, 分裂」

9 **degenerate** 「墮落した, 遅れた」

11 **David Richards** 現在活躍中のポストコロニアル文学者.

18 **personality** 「固有の性質・雰囲気」

23 **surrogate** 「代理の」