平成29年度
大学院文学研究科博士課程前期2年の課程入学試験
（春期・一般選抜）問題
専門科目Ⅰ 英文学

試験開始の合図があるまで、この問題冊子を開いてはいけない。
In Charlotte Bronté's novel *Jane Eyre*, the young orphan Jane is to be sent away from the house of her rich relatives who think of her as a badly behaved burden. Jane chooses to go to a boarding house rather than to her poorer relations because, she says, 'I was not heroic enough to purchase liberty at the price of caste' (19). (a) Castes were of course a concept that became familiar in England from colonial experiences in India, and it marked a social, economic and religious hierarchy overlaid with connotations of purity and pollution, similar to those that shape the idea of race. For the young Jane a movement down the class ladder is understood as a transgression of caste, a virtual crossing of racial divides. Robert Young points out that 'If, according to Marxism, race should be properly understood as class, it is clear that for the British upper classes class was increasingly thought of in terms of race'. He cites the first version of D. H. Lawrence's *Lady Chatterley's Lover* as an instance: when Connie thinks of her lover Parkin at home in his shirt sleeves, eating blooasters for tea and saying 'thaese' for 'these', she gives up the idea of moving in with him, for 'culturally he was another race' (Young 96). Precisely the opposite sort of movement is registered by Hanif Kureishi's film *My Beautiful Laundrette* (1985) in which a white working-class lad suggests to his Pakistani employer that as a non-white person he should not evict his Caribbean tenant. The landlord replies: 'I am a professional businessman, not a professional Pakistani'. As an upwardly mobile immigrant, the landlord refuses to overlook the class distinctions that fracture racially oppressed communities as much as racially dominant ones.

(b) There have been two broad tendencies in analyses of race and ethnicity: the first, which stems from Marxist analysis, can be referred to as the ‘economic’ because it regards social groupings, including racial ones, as largely determined and explained by economic structures and processes. Colonialism was the means through which capitalism achieved its global expansion. Racism simply facilitated this process, and was the conduit through which the labour of colonised people was appropriated. The second approach, which has been called ‘sociological’, and derives partly from the work of Max Weber, argues that economic explanations are insufficient for understanding the racial features of colonised societies. While the first approach can be functionalist in its understanding of race, the second tends to ignore economic questions. While they cannot be separated into watertight compartments, on the whole, the former approach privileges class, and the latter race in understanding colonial societies. The differences between them are not merely theoretical but have direct consequences for political struggles. If racial relations are largely the offshoot of economic structures, then clearly the effort should be to transform the latter; on the other hand, if this is not the case, racial oppression needs to be accorded a different political weightage and specificity.

A sophisticated dialogue between these two tendencies, exemplified by the work of sociologist John Rex, has helped develop a more dialectical approach to this question. Rex (1980) suggests that in South Africa, capitalism was installed through the enforced labour of the Bantu peoples. Thus race relations were crucial in making available a labour force. (c) In *Capital*, Marx had suggested that capitalism depends upon ‘the free labourer selling his labour power’ to the owner of the means of production (170). But in South Africa, as in a variety of other colonial situations, the labour of colonised peoples was commissioned through a variety of coercive measures. It was not free labour at all. Rex quotes an East African settler to make his point: ‘We have stolen his land. Now we must steal his limbs. … Compulsory labour is the corollary of our occupation of the country' (129).

‘Classical’ Marxism attributes capitalism’s efficiency to its having replaced slavery and crude forms of coercion with the ‘free’ labour market in which the force is exerted through economic pressure. But under colonialism, according to Rex, these other supposedly outdated features of control carry on, not as remnants of the past but as integral features of the capitalist present. Race and racism are the basis on which unfree labour is pressed into colonialist service.

Racist ideologies identified different sections of people as intrinsically or biologically suited for particular tasks. Aimé Césaire angrily quotes Ernest Renan on this point:

Nature has made a race of workers, the Chinese race, who have wonderful manual dexterity and almost no sense of honour; govern them with justice, levying from them, in return for the blessing of such a government, an ample allowance for the conquering race, and they will be satisfied; a race of tillers of the soil, the Negro...; a race of masters and soldiers,
the European race. Reduce this noble race to working in the ergastulum like Negroes and Chinese, and they rebel. ...But the life at which our workers rebel would make a Chinese or a fellah happy, as they are not military creatures in the least.

"Let each one do what he is made for, and all will be well." (1972: 16)

("The ideology of racial superiority translated easily into class terms. The superiority of the white races, one colonist argued, clearly implied that 'the black men must forever remain cheap labour and slaves'. Certain sections of people were thus racially identified as the natural working classes. The problem was now how to organise the social world according to this belief, or to force 'the population into its "natural" class position: in other words, reality had to be brought into line with that representation in order to ensure the material objective of production' (Miles 1989: 105).

---from Ania Loomba, Colonialism/Postcolonialism (2nd ed, 2005)
問 4 下線部（D）について、何故そのように言えるのか。直前に挙げられたエルネスト・ルナンの引用に触れながら、具体的に説明しなさい。

II 以下の用語の意味を簡潔に説明しなさい。

<table>
<thead>
<tr>
<th>(1) intertextuality</th>
<th>(2) heroic couplet</th>
<th>(3) implied reader</th>
<th>(4) problem play</th>
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(1)  

(2)  

(3)  

(4)  

(前期2年の課程・春期一般選抜) 専門科目1 (英文学) 3／5
以下の引用を読み、作者と作品名を同定しなさい。
分からないときは、推定される時代とその理由を簡潔に説明しなさい。

(1) Full fathom five thy father lies;
    Of his bones are coral made;
Those are pearls that were his eyes;
    Nothing of him that doth fade,
But doth suffer a sea-change
    Into something rich and strange.

(2) I wandered lonely as a cloud
    That floats on high o'er vales and hills,
When all at once I saw a crowd,
    A host, of golden daffodils;
Beside the lake, beneath the trees,
    Fluttering and dancing in the breeze.

(3) Now, Lycidas, the shepherds weep no more:
    Henceforth thou art the Genius of the shore,
In thy large recompense, and shalt be good
    To all that wander in that perilous flood.
    Thus sang the uncouth swain to th' oaks and rills,
While the still morn went out with sandals gray;

(4) Nobody heard him, the dead man,
    But still he lay moaning:
I was much further out than you thought
    And not waving but drowning.
Poor chap, he always loved larking
    And now he's dead
It must have been too cold for him his heart gave way,
    They said.
IV Write a research plan in your first year of the master’s programme in English, containing specific information such as the author, the work(s), and your critical point of view. Your essay should be more than 200 words.