

109學年度台灣聯合大學系統
亞際文化研究國際碩士學位學程
(國立陽明交通大學、國立清華大學、國立中央大學)
招生入學筆試

類組：文化研究類

考試時間：110年2月5日，11:00-12:00

考試說明：共兩題，作答時間一小時。

第一題所有考生必考，第二題是四大領域之「專業科目」選考。

I. Required Question 必考題

The following excerpt is from Madhava Prasad's essay "On the Question of a Theory of (Third World) Literature" (1992). Please summarize and explain the point made here, and briefly discuss its continued relevance with one example of your choice.

Third World nationalisms, on the other hand, are primarily counter-nationalisms, which produced national identities on the model of, but also against the domination of, the primary capitalist nation states. Their efforts to attain subjecthood (the effect of a self-generated historical momentum) were not due to any internal necessity but to external pressure – it is a requirement for "voluntary" and "self-interested" participation in the global economy. *For this reason, the nation as a frame of reference is a constant presence in cultural production. [...]* What appears as libidinal/private to the hypothetical (and in the case of the counter-nationalities, never wholly realizable) fully assimilated citizen-subject would necessarily seem, to the "western" reader equipped with Orientalist and developmentalist frameworks, to be expressive of the nation's essence. The institutionalization of developmentalism* ensures this effect. While defining counter-nationalities in collective terms, the centre defines itself as a "free" space occupied by free individuals. The post-colonial intellectual, moreover, shares this perspective because of his/her location in a ground of comparison which is inescapable without a radical transformation of the global order. It is a partial adoption of this developmental apparatus of representation that leads to [a] division of world literature into national allegory [for third world nations] on the one hand and "libidinal-private" [for the Anglophone West] on the other. The only way out of this model is to begin by redefining the libidinal/private in its allegorical status (its relation to particular nations but especially to particular classes - a class allegory) and collapsing the distinction which originates in capitalist ideology.

"Developmentalism refers to a particular ideology marked by a sense of inevitability about the nature of historical change and to political interventions to implement particular strategies of development [aligned to the aforementioned historical change]." (Ayşe Buğra, "Two Lives of Developmentalism" 2017)

II. Specialization Question 主修領域之「專業科目」測驗

請選擇您的主修領域擇一作答：

【A.批判理論與亞洲現代性】

請簡述法國思想家傅柯（Michel Foucault）的「權力／知識」（power/knowledge）、「生命政治」（biopower）及「治理性」（governmentality）。並請選擇亞洲任一地區，扼要說明其政府處理「嚴重特殊傳染性肺炎」（簡稱新冠肺炎，COVID-19）的防疫策略，運用這三個概念分析可能造成的影響或形成的效應。

[B.性/別研究]

Read the following passages from “Gender Governance through the Law” by Josephine Ho (2017). Please summarize her critique of progressive values as a new form of moralism and then use a concrete example to illustrate and discuss how LGBT-related issues can be rethought in connection with “concrete families, societies and nations with complicated ethnic, religious, caste and generational structures” so as to move beyond the ‘fragile conceit’ on the part of liberal progressives.

In the post–Cold War world, progressive values such as gender equality or LGBT rights and a host of other causes seem to have a better chance than Christian charity and conservatism in convincing the rest of the world of the continued superiority of Western modernity and Western culture, hence Western power. Likewise, properly embodying these progressive values gives Taiwan a definite upper hand when compared with China and its economic exuberance. Defining freedom as the free market, democracy as electoral politics, and, most important of all, equality as both absolute and definite, ignoring all historically sedimented realities—the underlying Cold War mentality consolidates global hegemony in the cultural domain through what Yin- Bin Ning has termed ‘new moralism’.

As a universal progressivism born out of neoliberalism, new moralism says: progress is not conditional upon a specific historical society or to be assessed in relation to concrete realities, but always embodies universal progressive values exemplified in Western civilized modernity, to be achieved by all other countries and cultures in due time through emulation. Such progressive values so far have included liberal democracy, human rights, gender equality, homosexual marriage rights, care for the handicapped, environmental protection, child protection, animal protection, social welfare and so on. The growing eagerness to possess and hence embody such progressive values gives the feminist creed of ‘the personal is political’ a new vigour with which norms of civility are to be practised in individual moral praxis on a daily basis, monitored in no small way in Taiwan by the all-pervasive presence of surveillance cameras, cell phone cameras and social media gossip. Social progressivism and political progressivism now merge into a new moral progressivism, a new top-down civilizing mission advocated by progressives and conservatives alike, as testified by the close collaboration between Taiwanese feminist groups and Christian women’s groups on the implementation of international protocols on the rights of women or the protection of children.

The commanding attraction of Western civilized modernity has become ubiquitous in the gay world too, as the development of homosexual identity and the homosexual movement in Taiwan (and Hong Kong) follows a pattern of thorough Westernization. Western concepts and identity terms are downloaded and absorbed by the Taiwanese gay scene; Western gay lifestyles and fashions and fads are localized; and international progressive narratives urge the gay movement to work on getting gay marriage rights followed by adoption rights. To comply with the accountability requirements of their international funding agencies, local lesbian and gay groups dutifully reproduce modes of activism popular among US gay and lesbian

communities, such as Gay and Lesbian Awakening Days or pride marches or equal rights bills. Great satisfaction and a sense of achievement flare up as more and more businesses follow their Western counterparts in presenting themselves as LGBT-friendly and sending their banners or trucks to the annual pride marches. Finally, it becomes a common belief that, like in the West, LGBT problems can be reduced to a question of individual rights, and that the law is the key turf on which individual rights are to be affirmed. Little attention is paid to concrete families, societies and nations with complicated ethnic, religious, caste and generational structures which still need to be navigated and negotiated by the LGBT subjects embedded in them. Speaking only the individual rights language of the West, thinking that progressivism is all-powerful in persuasion, LGBT subjects are afflicted by a fragile conceit that easily flares up into anxious, righteous rage in the face of opposition or criticism, but have little patience to tease out the challenges or complexities.

[C. 當代思潮與社會運動]

Read the following excerpt from Sari Hanafi's article: "Post-COVID-19 Sociology." (2020, ISA Digital Platform)

The surreal atmosphere of the COVID-19 pandemic has exposed fault lines in trust among human beings, among countries, between citizens and governments, and it is pushing us to raise big questions about ourselves, our social relationships, and life generally. And this crisis is not just limited to public and environmental health or the economy – what we are witnessing is a moment of truth regarding the crisis of late modernity and its capitalist system on a broad, overarching scale. We will not be able to simply revert to 'business as usual' after we get through this crisis, and the social sciences should work to both analyze and actively engage in addressing these new realities. Tasks are of two sorts: ones that are urgent for now, and others that are important for tomorrow.

1. Please translate the above text into Chinese.
 2. Please propose one research topic which is “urgent for now”, and another which is “important for tomorrow”. (You may write your answer either in Chinese or in English)
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[D. 視覺文化]

Please read the paragraph below and use an example to illustrate how T. W. Adorno's notion of the essay can be used to analyze and conceptualize a film as an "essay film." (You may write in English or Chinese).

Especially as it describes the conceptual and formal activities of the essayistic, T. W. Adorno's "The Essay as Form" offers one of the most resonant models of the essay as it looks forward to the essay film. Here, Adorno argues that the distinguishing strength of the essay is its ability to subvert systemic thought, totalities of truth, and "the jargon of authenticity" through "methodically unmethodical" strategies through which essay's "innermost formal law is heresy."

Fragmentary and "noncreative," the essay represents "reciprocal interaction of concepts in the process of intellectual experience," and the essayistic subject becomes a "thinker" who "makes himself into an arena for intellectual experience." Configured as "force fields," essays celebrate "the consciousness of nonidentity" and the emancipation from the compulsion of identity, simultaneously exploring a subjective activity that realizes "nothing can be interpreted out of something that is not interpreted into it at the same time." "The essay is concerned with what is blind in its objects," according to Adorno. It wants "to use concepts to pry open the aspects that cannot be accommodated by concepts, the aspect that reveals, through the contradictions in which concepts become entangled, that the net of their objectivity is merely subjective arrangement. It wants to polarize the opaque element and release the latent forces in it."

--Timothy Corrigan, *The Essay Film: From Montaigne, After Marker*
