

105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

(國立中央大學、國立交通大學、國立清華大學、國立陽明大學)

招生入學考試考題

類組：文化研究類

考試時間：105年4月8日，13:00-14:00

考試科目：文化研究英文閱讀測驗

「文化研究英文閱讀測驗」，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**

請閱讀以下文字，翻譯成中文。

Tibawi's concise and razor sharp analysis lead to three basic conclusions:

1. Modern Orientalism, despite its academic advances, continues to rely substantially on the medieval images of Islam; “it has only discarded old-fashioned clothes in favor of more modern attire. Illustrations of the persistence of the old ideas abound, not only concerning the Qur'an and Muhammad but also quite logically concerning Islamic theology, law, and history.”

2. Orientalist scholarship lacks clear thinking, objective standards, and basic courtesy, tolerance, and moderation towards Muslim points of view. In most cases, the religious and political affiliation of the Orientalists gets the better of their scholarly judgments.

3. There is no concrete or conclusive proof in the voluminous output of Orientalist scholars on the origins of Islam that Islam borrowed from the Bible or the Jewish scriptures. In this regard, Orientalist assertions are unproved “vague generalizations”; and Orientalist scholarship is little more than a learned process of producing “speculative discourses on the obvious.”

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

Please write down your chosen area of specialization in the answer sheet.

請選擇您的主修領域擇一作答：

● 批判理論與亞洲現代性

以下段落出 Etienne Balibar 的文章 “Is there a ‘Neo-Racism’”。請閱讀此段落，並且（1）整理出核心概念，（2）根據你對於當前全球局勢以及東亞社會狀況，以批判分析的角度，發揮你對於 Racism 的看法。

I shall argue in a moment that the theoretical dimension of racism today, as in the past, is historically essential, but that it is neither autonomous nor primary. Racism – a true ‘total social phenomenon’ – inscribes itself in practices (forms of violence, contempt, intolerance, humiliation and exploitation), in discourses and representations which are so many intellectual elaborations of the phantasm of prophylaxis or segregation (the need to purify the social body, to preserve ‘one’s own’ or ‘our’ identity from all forms of mixing, interbreeding or invasion) and which are articulated around stigmata of otherness (name, skin colour, religious practices). It therefore organizes affects (the psychological study of these has concentrated upon describing their obsessive character and also their ‘irrational’ ambivalence) by conferring upon them a stereotyped form, as regards both their ‘objects’ and their ‘subjects’. It is this combination of practices, discourses and representations in a network of affective stereotypes which enables us to give an account of the formation of a racist community (or a community of racists, among whom there exist bonds of ‘imitation’ over a distance) and also of the way in which, as a mirror image, individuals and collectivities that are prey to racism (its ‘objects’) find themselves constrained to see themselves as a community.

● 當代思潮與社會運動

台灣自二十一世紀以來發生了許多影響深遠的社會運動，請舉出其中一項運動說明其中所包含的社會衝突之性質，進而闡述這樣的社會衝突反映出什麼樣的歷史性(historicity)？是否受到某種社會思潮的影響，或是形成了某種社會思潮？

● 性/別研究

對於性／別研究的理論幾乎都來自美國等西方國家，你有什麼看法？

● 視覺文化

所謂「全球化」，主要是來描述第二次世界大戰之後急遽攀升的跨國或是無疆界的現象。請試舉兩個案例，說明視覺文化如何以影像(例如：電影、電視、動漫、照片、新聞媒體、數位影像和網路媒體等)形式流通全球，還有它們本身如何成為一種全球文本。