

106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：106年3月24日，14:00-15:00

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**

The following passage is from “Settler Colonialism: Then and Now” (2015) by Mahmood Mamdani. Carefully read the passage; summarize its main point(s). Answer the following: What is the story (autobiography) America likes to tell about itself? What is the hidden tale that this story hides? What is the historical relation between tribal homelands, or reserves for natives in South Africa, and North American Indian reservations? Finally, give an example that helps you explain the continued relevance of settler colonialism today. (You may choose one of two languages in which to write your answer: English or Chinese).

For the American who empathizes with the African American struggle for equal citizenship, discussing the race question is often a way to avoid the native question. Looked at from this vantage point, the American experience is both exceptional and pioneering. If the US is exceptional, it is not because of what it lacks but because of what it is. One autobiography of America sees the country as the first new nation, the child of the first modern anticolonial revolution. A single-minded celebration of this history has hidden from public consciousness a fact far more constitutive of America: the conquest and decimation of American Indians. America is not just the first new nation; it is also the first modern settler state. What is exceptional about America, the

USA, is that it has yet to pose the question of decolonization in the public sphere.

The significance of this became clear to me in 1993 when first I went to South Africa to study apartheid as a form of the state. I realized that basic institutions of apartheid had been created long before the name and the state came into being. The ethnic cleansing of the African population of South Africa began as early as 1913 when the Natives Land Act declared 87 percent of the land for whites and divided the remaining 13 percent into tribal homelands for the native population. These homelands were called reserves. I wondered why the name sounded so uncannily like the American reservation. The answer was illuminating and chilling. White South Africa became independent from Britain in 1910. That same year, the new settler government sent a delegation to North America, specifically to the US and Canada, to study how to set up tribal homelands; for, after all, they had first been created in North America half a century before. The American reservation became the South African reserve.

Apartheid: 種族隔離

Native Lands Act: The Natives Land Act, 1913 (subsequently renamed Bantu Land Act, 1913 and Black Land Act, 1913; Act No. 27 of 1913) was an Act of the Parliament of South Africa that was aimed at regulating the acquisition of land. The Act was an important part of apartheid.

## 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

Automaton, which is at once the most advanced sector of modern industry and the epitome of its practice, confronts the world of the commodity with a contradiction that it must somehow resolve: the same technical infrastructure that is capable of abolishing labor must at the same time preserve labor as a commodity – and indeed as the sole generator of commodities. If automation, or for that matter any mechanisms, even less radical ones, that can increase productivity, are to me prevented from reducing socially necessary labor-time to an unacceptable low level, new forms of employment have to be created. A happy solution presents itself in the growth of the territory or service sector in response to the immense strain on the supply lines of the army responsible for distributing and hyping the commodities of the moment. The coincident is neat: on the one hand, the system is faced with the necessity of reintegrating newly redundant labor; on the other, the very factitiousness of the needs associated with the commodities on offer calls out a whole battery of reserve forces.

Guy Debord, *The Society of the Spectacle*

Guy Debord 在 1967 年分析了有關自動化正在產生的社會矛盾，半個世紀後，自動化與勞動問題在 AI(人工智慧)的發展下，重新成為話題，並再度引起工作機會將被取代的憂慮，服務業或白領工作也面臨機器人大軍的威脅。請考慮目前自動化技術發展狀況與其社會效應，回應 Debord 上述的分析。

● 當代思潮與社會運動

什麼是全球化？其與「新自由主義」的關係為何？請簡單敘述全球化所引發的問題，以及社會運動如何嘗試針對這些問題提出各種不同的解決方案？

● 性/別研究

Please carefully read the following excerpt from Frederick Engels, *Origins of the Family, Private Property, and the State*, Chapter II “The Family,” Section 4 “The Monogamous Family” (1884) and answer the questions. 1) Summarize and explain his main point. 2) How is 19c bourgeois marriage, or contractual marriage between individuals different from arranged marriages of the past? What are some conditions (social, economic) that affect “free” choice of marriage partners, for women and men, then and perhaps now? 3) Use an example to explain how this passage from Engels is or is not relevant today. Write in detail and as thoroughly as possible; you may use either English or Chinese.

But a contract requires people who can dispose freely of their persons, actions, and possessions, and meet each other on the footing of equal rights. To create these “free” and “equal” people was one of the main tasks of capitalist production. Even though at the start it was carried out only half-consciously, and under a religious disguise at that, from the time of the Lutheran and Calvinist Reformation the principle was established that man is only fully responsible for his actions when he acts with complete freedom of will, and that it is a moral duty to resist all coercion to an immoral act. But how did this fit in with the hitherto existing practice in the arrangement of marriages? Marriage, according to the bourgeois conception, was a contract, a legal transaction, and the most important one of all, because it disposed of two human beings, body and mind, for life. Formally, it is true, the contract at that time was entered into voluntarily: without the assent of the persons concerned, nothing could be done. But everyone knew only too well how this assent was obtained and who were the real contracting parties in the marriage. But if real freedom of decision was required for all other contracts, then why not for this? Had not the two young people to be coupled also the right to dispose freely of themselves, of their bodies and organs? Had not chivalry brought sex-love into fashion, and was not its proper bourgeois form, in contrast to chivalry’s adulterous love, the love of husband and wife? And if it was the duty of married people to love each other, was it not equally the duty of lovers to marry each other and nobody else? Did

not this right of the lovers stand higher than the right of parents, relations, and other traditional marriage-brokers and matchmakers? If the right of free, personal discrimination broke boldly into the Church and religion, how should it halt before the intolerable claim of the older generation to dispose of the body, soul, property, happiness, and unhappiness of the younger generation?

Lutheran and Calvinist Reformation: 西方基督教在十六世紀與十七世紀的教派分裂以及改革運動；馬丁·路德與約翰·加爾文是其中兩位重要人物。

● 視覺文化

請仔細閱讀下文，舉出一項視覺文化相關的例子，來佐證下文中的說法，且必須說明你所舉出的例子中所傳達的意識型態為何，以及此特定意識型態是以何種方式被傳達、並產生影響力。

影像的意義[...]是在社會權力和意識型態(ideology)的消長中製造出來的。意識型態乃是存在於所有文化中的信仰體系，而影像則是它的重要工具。透過影像，意識型態被製造出來並且投射其上。[...]意識型態是一種工具，可以讓某些特定的價值觀，例如個人自由、進步和家庭的重要性等，看起來好像是日常生活中天經地義的必然價值。意識型態會在共有的社會性假設中被彰顯出來，而這些假設不僅和事情本來的樣子有關，也和我們認知中事情應該要有的樣子有關。不僅如此，我們還透過影像和媒體的再現，來說服別人分享某種看法或抱持某種價值觀。觀看的實踐和意識型態有著密不可分的關係。影像文化是一個場域，有著多樣且相互衝突的意識型態。影像是現代廣告與消費文化的元素，透過它來建構並回應諸如美麗、慾望、魅力和社會價值等假設。[...]它們看似天生自然，其實卻屬於文化產製的信仰體系，並且是以特定的方式運作著。