

# 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)

## 甄試入學考試考題

考試時間：104年11月2日，10:30-11:30

考試科目：英文閱讀

\*作答前,請先核對試題、答案卷(試卷)與准考證上之所組別與考試科目是否相符!!

## English Reading

This is a test of your English reading comprehension. You must answer the required question as well as the question written for your chosen area of specialization. As you have only one hour to finish two questions, your answers should be short but to the point; each will be worth 50 points. Answers could be in either Chinese or English.

### I. Required Question

Cultural Studies can be of importance for the radical democratic project. A critical media pedagogy can cultivate citizenship by helping form individuals free from media manipulation, capable of criticizing media culture and of obtaining information from diverse sources, allowing an informed citizenry to make intelligent political judgements. Critical media pedagogy can thus serve as part of a process of social enlightenment, producing new roles for critical and public intellectuals. Media culture itself is producing new public spheres and the need for intervention in new arenas of public debate – community radio, public access television, computer bulletin boards, and so on. Media culture is producing new texts and the need to cultivate a media literacy able to read and decode images, scenes, narratives and spectacles of the sort central to media culture.

--Douglas Kellner, *Media Culture: Cultural Studies, Identity and Politics between the Modern and the Postmodern*

Kellner made this comment about critical media pedagogy when the Internet was still in its early form. How would and could this media literacy movement be different in the age of social media or facebook?

### II. Specialization Question

## a. Contemporary Thought-trends and Social Movements

Please expound and comment on the following paragraphs.

Envisioning real utopias is a central component of a broader intellectual enterprise that can be called *emancipatory social science*. Emancipatory social science seeks to generate scientific knowledge relevant to the collective project of challenging various forms of human oppression. To call this a form of social *science*, rather than simply social criticism or social philosophy, recognizes the importance for this task of systematic scientific knowledge about how the world works. The word *emancipatory* identifies a central moral purpose in the production of knowledge—the elimination of oppression and the creation of the conditions for human flourishing. And the word *social* implies the belief that human emancipation depends upon the transformation of the social world, not just the inner life of persons.

To fulfill this mission, any emancipatory social science faces three basic tasks: elaborating a systematic diagnosis and critique of the world as it exists; envisioning viable alternatives; and understanding the obstacles, possibilities, and dilemmas of transformation. In different times and places one or another of these may be more pressing than others, but all are necessary for a comprehensive emancipatory theory.

(Excerpted from Erik Olin Wright, *Envisioning Real Utopias*, 2010)

## b. Critical Theory and Asian Modernity

Eric Hobsbawm is perfectly correct in stating that ‘Marxist movements and states have tended to become national not only in form but in substance, ie., nationalist. There is nothing to suggest that this trend will not continue.’ Nor is the tendency confined to the socialist world. Almost every year the United Nations admits new members. And many ‘old nations,’ once thought fully consolidated, find themselves challenged by ‘sub’-nationalisms within their borders – nationalisms which, naturally, dream of shedding this sub-ness one happy day. The reality is quite plain: the ‘end of the era of nationalism,’ so long prophesied, is not remotely in sight. Indeed, nation-ness is the most universally legitimate value in the political life of our time.

--Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*

More than three decades after the publication of Anderson’s groundbreaking *Imagined Communities*, what do you think about this resilience of nationalism in the new millennium?

### c. Gender/Sexuality Studies

The following is an excerpt from Frederick Engels, *Origins of the Family, Private Property, and the State*, Chapter II "The Family," Section 4 "The Monogamous Family" (1884). Please read carefully and explain, in your words, how Engels understands the relations between "chivalry's adulterous love," free "sex-love," bourgeois marriage, and imperialism.

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?

These questions inevitably arose at a time which was loosening all the old ties of society and undermining all traditional conceptions. The world had suddenly grown almost ten times bigger; instead of one quadrant of a hemisphere, the whole globe lay before the gaze of the West Europeans, who hastened to take the other seven quadrants into their possession. And with the old narrow barriers of their homeland fell also the thousand-year-old barriers of the prescribed medieval way of thought. To the outward and the inward eye of man opened an infinitely wider horizon. What did a young man care about the approval of respectability, or honorable guild privileges handed down for generations, when the wealth of India beckoned to him, the gold and the silver mines of Mexico and Potosi? For the bourgeoisie, it was the time of knight-errantry; they, too, had their romance and their raptures of love, but on a bourgeois footing and, in the last analysis, with bourgeois aims.