

104學年度 台灣聯大(國立中央大學、國立交通大學、國立清華大學)
亞際文化研究國際學位學程碩士班 甄試入學複試

English Reading

考試時間：103年11月7日 第1節

考試科目：英文閱讀

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.

*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！！

I. Required Question

There is sometimes too simple a demand for positive images. Positive images sometimes require cheering fictions – the writer as Public Relation Officer... If there is to be a serious attempt to understand present-day Britain with its mix of races and colors, its hysteria and despair, then writing about it has to be complex. It can't apologize, or idealize. It can't sentimentalize. It can't attempt to represent any one group as having the total, exclusive, essential monopoly on virtue. A jejune protest or parochial literature, be it black, gay or feminist, is in the long run no more politically effective than works which are merely public relations. What we need now, in this position, at this time, is imaginative writing that gives us a sense of the shifts and the difficulties within our society as a whole. If contemporary writing which emerged from oppressed groups ignores the central concerns and major conflicts of the larger society, and if these are willing simply to accept themselves as marginal or enclave literatures, they will automatically designate themselves as permanently minor, as a sub-genre. They must not allow themselves now to be rendered invisible and marginalized in this way by stepping outside the maelstrom of contemporary history. (Hanif Kureishi, quoted in Stuart Hall, 'Old and New Identities, Old and New Ethnicities', 60-61)

In the above passage, what does it mean to suggest cultural production as a mode of 'public relations'? And why does representation and history matter in the production of cultural politics?

II. Specialization Question

a. Critical Theory and Asian Modernity

Already in the last few decades, economic powers have reached the point of imperiling the stability of the State through new forms of the circulation of capital that go by the

generic name of *multinational corporations*. These new forms of circulation imply that investment decisions have, at least in part, passed beyond the control of the nation-states. The question threatens to become even more thorny with the development of computer technology and telematics. Suppose, for example, that a firm such as IBM is authorized to occupy a belt in the earth's orbital field and launch communications satellites or satellites housing data banks. Who will have access to them? Who will determine which channels or data are forbidden? The State? Or will the State simply be one user among others? New legal issues will be raised, and with them the question: "who will know?"

Transformation in the nature of knowledge, then, could well have repercussions on existing public powers, forcing them to reconsider their relations (both *de jure* and *de facto*) with the large corporations and, more generally, with civil society. The reopening of the world market, a return to vigorous economic competition, the breakdown of the hegemony of American capitalism, the decline of the socialist alternative, a probable opening of the Chinese market – these and many other factors are already, at the end of the 1970s, preparing States for a serious reappraisal of the role they have been accustomed to playing since the 1930s: that of guiding, or even directing investments. In this light, the new technologies can only increase the urgency of such a reexamination, since they make the information used in decision making (and therefore the means of control) even more mobile and subject to piracy.

--- Jean-François Lyotard, *The postmodern Condition*

以上段落節錄自 Jean-François Lyotard 於1979年出版的 *The postmodern Condition*。

(1) 請扼要概述這兩段文字的主要論點，並列出7個關鍵字；(2) 討論一下這篇文章出版時的狀況與當今狀況的異同；(3) 根據你的專業背景進行延伸發揮。

b. Contemporary Thought-trends and Social Movements

This book takes sustainable food systems far beyond the community garden and the buying of local food and into strategies for supporting local food processing, wholesale and marketing, education and training programs, and celebration and culture around food, ensuring access to healthy food for all. **Agricultural Urbanism** has been declared as the next big movement for **New Urbanism** in the 21st century as we grapple with how to make our cities not only more sustainable but also great places to live. This book outlines key strategies to create magnetic and unique agriculture and food precincts and community places where food is celebrated all year round. (from *Agricultural Urbanism: handbook for Building Sustainable Food & Agriculture Systems in 21th*

Century Cities)

Please use your own words to summarize the paragraph above and make comments on it.

c. Gender/Sexuality Studies

Please expound and comment on the following quote.

"I want to argue that gay men and lesbians have not always existed. Instead, they are a product of history and have come into existence in a specific historical era. Their emergence is associated with the relations of capitalism; it has been the historical development of capitalism - more specifically, its free labor system - that has allowed large numbers of men and women in the late twentieth century to call themselves gay, to see themselves as part of a community of similar men and women, and to organize politically on the basis of that identity." (John D'Emilio, "Capitalism and Gay Identity." 1983)