

102學年度台聯大(國立中央大學、國立交通大學) 亞際文化研究國際碩士學位學程甄試入學考試考題

考試時間：101年11月16日第1節

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

Every colonized people -- in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality -- finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes whiter as he renounces his blackness, his jungle. In the French colonial army, and particularly in the Senegalese regiments, the black officers serve first of all as interpreters. They are used to convey the master's orders to their fellows, and they too enjoy a certain position of honor. (From Frantz Fanon, *Black Skin, White Masks*, Grove Press, 1967, p. 9)

Please explain Fanon's ironic use of the concept "the mother country."

II. Specialization Question

a. Gender/Sexuality Studies

The new homophobia in a sense promises inclusion in return for our transformation from the "dangerous queer" into the figure of the "good homosexual" who is closeted, disease-free and monogamous, white, middle class and right-wing. The "good homosexuals" ask only for **limited inclusion**, distance themselves from the sexual liberation movement and feminism, abandon the critique of heterosexualism, remain content with the so-called democratic system as it now stands, avoid all forms of solidarity with progressive struggles, and promise to express homosexual difference only within state-approved private spaces. (From Anna Marie Smith, "The Good Homosexual and the Dangerous Queer: Resisting the 'New Homophobia'", in *New Sexual Agendas*, edited by Lynne Segal, Palgrave Macmillan, 1997, p. 221.)

Please explain "limited inclusion" in terms of what follows in the rest of that sentence.

b. Critical Theory and Asian Modernity

Hegemony is not exercised in the economic and administrative fields alone, but encompasses the critical domains of cultural, moral, ethnical and intellectual leadership. It is only under those conditions that some long-term historic project—e.g. to modernize society, to raise the whole level of performance of society or transform the basis of national politics—can be effectively put on the historical agenda... ...The modern state exercises moral and educative leadership – it plans, urges, incites, solicits, punishes. It is where the bloc of social forces which dominates over it not only justifies and maintains its domination but wins by leadership and authority the active consent of those over whom it rules. Thus it plays a pivotal role in the construction of hegemony. (From Stuart Hall, “Gramsci’s Relevance for the Study of Race and Ethnicity”, *Journal of Communicative Inquiry* 10(2), pp.17-19.)

Please use an example from Taiwan to explain Stuart Hall’s Gramscian notion of “hegemony”.