

103學年度台聯大(國立中央大學、國立交通大學、國立清華大學)
亞際文化研究國際碩士學位學程甄試入學考試考題

考試時間：102年11月8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

Even in states which remain primarily agricultural, modern technology is often applied in such a way as to alter substantially preexisting relations between human social organization and the environment. This is true, for example, of the use of fertilisers or other artificial farming methods, the introduction of modern farming machinery, and so forth. The diffusion of industrialism has created ‘one world’ in a more negative and threatening sense than that just mentioned—a world in which there are actual or potential ecological changes of a harmful sort that affect everyone on the planet. Yet industrialism has also decisively conditioned our very sense of living in ‘one world.’ For one of the most important effects of industrialism has been the transformation of technologies of communication...Mechanised technologies of communication have dramatically influenced all aspects of globalisation since the first introduction of mechanical printing into Europe. They form an essential element of the reflexivity of modernity and of the discontinuities which have torn the modern away from the traditional. (From Anthony Giddens, “Dimensions of Globalisation” in *The Consequences of Modernity*, Stanford University Press, 1990, pp. 63-78.)

Please give your views of Giddens’ reflexivity of modernity and its possible implications.

II. Specialization Question

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

Critical Theory and Asian Modernity

“In a society such as our own we all know the rules of *exclusion*. The most obvious and familiar of these concerns what is *prohibited*. We know perfectly well that we are not free to say just anything, that we cannot simply speak of anything, when we like or where we like; not just anyone, finally, may speak of just anything. We have three types of prohibition, covering objects, ritual with its surrounding circumstances, the

privileged or exclusive right to speak of a particular subject; these prohibitions interrelate, reinforce and complement each other, forming a complex web, continually subject to modification.”

----Michele Foucault, “The Discourse on Language”

Question: Please discuss the “complex web” of the various types of prohibition and provide examples, according to what has been discussed in this passage, in the context that is related to your culture and your society.

Contemporary Thought-trends and Social Movements

The relationship between thoughts and actions is a major theme in social sciences, please use democracy as an example to illustrate the relationship as it takes place in Taiwan, Hong kong, and China, and to compare the difference among these societies.

Gender/Sexuality Studies

Please explain the concept that is discussed in this passage:

Lesbian and gay people have not been present throughout history; that is, they have not always existed. Instead, they are a product of history and have come into existence in a specific historical era. In the United States for instance there was no lesbian or gay identity and subculture until sometime in the nineteenth century, when the development of capitalism made their emergence possible. Capitalism required a system of labor based on wages, rather than on either a largely self-sufficient household or slavery; and wages gave individuals a relative autonomy, which was the necessary material condition for the making of lesbianism and gayness. In other words, the emergence of gay men and lesbians 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.

Visual Culture

“In today’s world meanings circulate visually, in addition to orally and textually. Images convey information, afford pleasure and displeasure, influence style, determine consumption and mediate power relations. Who we see and who we do not see; who is privileged within the regime of specularly; which aspects of the historical past actually have circulating visual representations and which do not; whose fantasies of what are fed by which visual images? Those are some of the questions which we pose regarding images and their circulation. Much of the practice of intellectual work within the framework of cultural problematics has to do with being able to ask new and alternative questions, rather than reproducing old knowledge by asking the old questions.”

----Irit Rogoff, “Studying Visual Culture”

Question: Please explain the concept that is discussed in this passage and provide examples to elaborate the meaning of the “image and their circulation”.