考試時間：105年11月4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. <u>You must answer the required question as well as the question written for your chosen area of specialization.</u> 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

Taking the late eighteenth century as a very roughly defined starting point Orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient—dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient. I have found it useful here to employ Michel Foucault's notion of a discourse….. My contention is that without examining Orientalism as a discourse one cannot possibly understand the enormously systematic discipline by which European culture was able to manage—and even produce—the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period.

--Edward Said, *Orientalism*, Introduction

After reading Said's paragraph on Orientalism, how much does it mean to you to choose Inter-Asian Cultural Studies as a field of inquiry?

II.   Specialization Question

a. Contemporary Thought-trends and Social Movements

Japanese imperialism of the 1940s strategically appropriated the notion of 'Asia' to compete with western powers as well as to legitimize its imperialistic expansion, colonization and leadership in the Asian regions. However, with such appropriation, 'Asia' was no longer defined as an abstraction or a given entity of the world dominated by forms of European thought, but a construct of otherness refusing to be reduced to the same within the hegemonic sway of the western perception. In the heyday of European imperialism, some Asian thinkers had strived to conceive a possible world after Europe. Fukuzawa Yukichi's idea of '(Japan's) dissociation from Asia', Okakura Tenshin's concept of 'Asia is one', Rabindranath Tagore's promotion of Asian spiritualism, or Sun Yat-sen's 'kingly way of Greater Asia' can all be understood as forms of resistance against the powers of Europe from an East versus West perspective. 'Asianism' as a general term referring to a wide range of ideas and movements has created consequences in much of Asia since then. It may explain why even if the idea of Asianism or terms such as Toyo (Eastern Seas, the Orient) Toa or Higashi Ajia (East Asia) were notoriously defamed by Japan's military aggressions, postwar Japanese intellectuals, the left-wing in particular, still insistently (or perhaps even unwittingly) tried to reconfigure the notion of 'Asia' as a persistent form of defiance against western hegemony.

                            --Kwai-Cheung Lo, "Rethinking Asianism and Method" (2014)

Please summarize this paragraph and give your thoughts and comments.

b. Critical Theory and Asian Modernity

（1）請陳述以下引文重點，（2）請評論並提供亞洲社會的例子說明，（3）中英作答皆可。

While controls have often been located at traditionally-defined border regions, there has been an increasing proliferation of sites whereby such controls are enacted over recent years. There are two ways in which the proliferation of controls can be conceptualized: first, in relation to the development of physical checks and controls beyond and within territorial borders or boundaries and, second, in relation to the development of digitalized checks and controls prior to travel. The extension of physical controls beyond territorial borders has been a particularly prominent feature in the EU context. Here, processes of externalization have been implement through neighborhood policies, sea and land patrols and foreign policy initiatives. The foreign policy dimension is evident in the European Commission's Global Approach to Migration, for example, which aims to "… manage migration in a coherent way

through political dialogue and close practical co-operation with third countries." Such developments can be seen as reflecting a wider drive to deter or intercept irregular migrants before they reach their "destination", as is evident in the Tampa incident of October 2001 when the Australian government ordered the redirection of a ship that was carrying 187 mainly Iraqi migrants to Indonesia. Yet the proliferation of physical control does not simply occur through processes of externalization and practices of interception. As this collection clearly demonstrates, it is more adequate to describe the contemporary context as marked both by an "explosion" and "implosion" of controls. Indeed, controls are "diffuse" both across and beyond state territories. This reflects another way in which controls have proliferated through the intensification of practices of surveillance, which are evident in the on-going development of digitalized visa regimes and pre-travel authorization system as well as in border checks and a range of measures that operate across the social fabric of a given state. When it comes to understanding how control have proliferated in relation to the issue of irregular migration, it is thus important to examine "border-zones" from a multi-dimensional perspective.

--Excerpt from Vicki Squire, "The Contested Politics of Mobility: Politicizing Mobility, mobilizing politics." (2011)

c. Gender/Sexuality Studies

"[Recent] scholarship document[s] the neoliberal turn with a focus on criminalization and punishment. Comaroff and Comarroff (2006) highlight this question in reference to South Africa, noting what they view as an obsession with law and order in the country and in the postcolony more generally. These authors highlight the obsession with criminality in public discourses hostile to laboring women— prostitutes, hawkers, 'illicit' alcohol brewers—for whom legal formality is not an option in many African countries. Feminist materialist analyses contend that women's labour and sexuality are central to women's oppression within capitalist societies and unpack patriarchal and capitalist interests in exploiting women's (affective) labour (Luxton 2001: 70). Under neoliberalism, the superficial distinction made between the sphere of cultural oppression and oppressions based on the political economy has proceeded unabated. The result is a lack of sufficient attention to the sex/gender systems which structure the organization of labour, both in the formal and informal economy. In many societies across Africa, patriarchal norms further reinforce this distinction, mystifying the informalisation of women's labour."

---Lyn Ossome, "In Search of the State? Neoliberalism and the Labour Question for Pan-African Feminism"

In Ossome's discussion of neoliberal development in South Africa, she offers a critical intervention into the intersections of feminist and political economic critiques. She points out that women labour's oppression is both conditions and consequences out of political and economic restructuring in postcolonial developmental states **including but not limited to** African contexts. In a way, neoliberal governance renders capitalism as "scientific" development that is free of political ideologies, thereby concealing "multiple dimensions of dispossession under capitalism—the economic, technological and cultural hegemony that industrialised nations sustain at a global level—whose impacts negatively affect African women in particular." According to her understanding, the depoliticizing process of merely ascribing rights to women in neoliberal terms dismisses the political and economic structure of power distribution. By calling into question the depoliticization in neoliberal regime, Ossome redirects critical attention to the contradictions generated out of the postcolonial developmental state in which women's subjugation and empowerment are simultaneously constituted through state-governed political rights and economic policies instituted as a rule of law.

We would like to invite you to think through the relationship between criminalization of racialized and sexualized labour (subjects such as black lesbians, Asian migrant labor, prostitutes, and illicit alcohol makers etc.), neoliberal development of economic and political liberalization, and postcolonial state regulation in juridical and legal terms *in postcolonial contexts* of development including Africa, Latin America and Asia. In what senses are "women's labour and sexuality" central to "women's oppression within capitalist societies" and to what extent are sexual justice and economic justice mutually constitutive in postcolonial contexts? Why "obsession with law and order" in postcolonial developments is not a viable option for such justice? You may elaborate with examples from the contexts that you are familiar with to address these questions.

d. Visual Culture

（1） 請陳述以下引文重點，（2）請評論並提供亞洲社會例子說明，（3）中英作答皆可。

Two strands of artistic production stand out as important precedents in informing much of the art and political work of the recent past: social aesthetics and tactical media. While social aesthetics focused on people (and thus, by way of people, politics), tactical media considered art merely a tool to disrupt power. More often than not, social aesthetics possessed a less obvious relationship to activism, while tactical media embraced its flagrantly activist underpinnings. These art movements are different, yet they share an interest in bringing art into the world at large and speaking a language that everyday people can understand. This shared approach makes these two trajectories critical in understanding the art and politics at work today.

Social aesthetics emerged in the mid-1990s. Here was art that was at once more social and interpersonal, and unafraid to be immaterial and immediate. It was an art of actions. It was an art that involved people, and which wasn't always located in a museum. Its creators drew inspiration from a heightened sense of skepticism regarding mass culture and instead put their emphasis on the immediate, the personal, and, at times, the political.

…

Tactical media's practitioners understood that the world of meaning and its potential manipulation need not be confined to the gallery or museum. They saw that power and its cultural signifiers were at work in every aspect of life—from the workplace to the prison, from the theater to the laboratory—and in response, they offered a hybrid technique of artistic and activist work that sought to create a disruption using the very signs that had provoked their actions.

--Excerpt from Nato Thompson's *Seeing Power: Art and Activism in the 21ˢᵗ Century* (2015)