114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、國立政治大學、國立清華大學、國立陽明交通大學交大校區)

甄試入學考試考題

考試時間：113年11月4日，10:00-11:00

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

Please summary and comment on the following passages.

Archiving Asian cities amidst time in motion is a special issue project that explores modalities of remembering and recording the highly developed urban locales of the so-called Asian Tigers: Seoul, Singapore, Hong Kong, Taipei, Hsinchu, and Yuanlin. These places still hover around the remnants of colonization, Cold War structures, and varied aftermaths of rapid industrialization. Between the 1960s and 1990s, the economies of South Korea, Singapore, Hong Kong, and Taiwan have experienced rapid industrial development and by the early 2000s, these countries have developed into high-income economies.

(……)

As most of the residents in these locales dwell simultaneously in various temporal states and unresolved moments in history, one of the aims of this project is to allow one to see how these urban spaces reactivate the past and produce the new "real" in our present. By and large, contributors to this special issue agree that "our perception of the past is determined by the present [; that is,] the

manner in which the past is perceived is not solely dependent upon the available information about the past, but is also influenced by the interpretation of that information by the contemporary individual or society" (Stone 2020, 33). Articles covering six Asian cities consider births, metamorphoses, ramifications, and fluctuating social meanings of the given urban sites that not only recall the past but also recognize its continuous re-employment.

This project reveals how the "city as archive" embodies memories of the given city itself, as well as history conveyed via architecture, city squares, island/landscapes, literature, heritage sites, and alleys. Our works share "a conception of the urban fabric as necessarily fragmented, a 'palimpsest' of past forms superimposed upon each other, and a 'collage' of current uses, many of which may be ephemeral" (Harvey 1989, 66). Within this frame, the contributors ask: How do we track the urbanscapes of the great Asian Tiger cities, which have undergone so many stages of both evolution and distortion? How do the State or other mainstream institutions attempt to mythologize or fabricate the city history in the name of upholding national heritage? How can memories be institutionalized and performed through urban edifice? How does a city in motion leave traces, and why do we feel an imperative to retrace them?

As a way of negotiating the disjuncture between the past and present of these cities, the contributors consider the politics of remembering along with the ways a particular memory is pursued and articulated upon city space(s). One of the project's crucial concepts, "city as archive," highlights and features the correlations—sometimes elaborate, sometimes subtle—between these two entities. While assuming the concept of "archive" as the mechanism that writes and preserves the city's social, cultural, and historical changes, both literally and symbolically, the articles herein also examine how urban archival work may contradict its general function as an official means of storage and transmission.

By examining these Asian cities as entities that perform lived experiences, practices, voices, gestures, and movements (all of which are routinely perceived as evanescent, fleeting, and non-reproducible), we expand the traditional concept of archive as a source of knowledge both unchanging and unmediated. Framing the given cities as extensions of archive will generate inter-Asian dialogues that, in turn, enable an intensive comparison among the cases of the Asian Tigers. For this reason, all of the articles herein explore to some degree how items or stories are selected from history and how the past can be manipulated for the sake of controlling what is to be remembered or forgotten.

Excerpted from: Lee, Hyunjung. (2023). Editorial: archiving Asian cities amidst time in motion. *Inter-Asia Cultural Studies*, 24(2), 183–186.

II. Specialization Question

a. Critical Theory and Asian Modernity

Technology is not merely a means to an end. It is a way of revealing. Through technology, we come to understand the world in a different manner. It is not just a tool that we use; it is a framework through which reality is constructed, a way in which nature and truth are brought forth. In this sense, technology's true essence unveils itself as a complex relationship between humanity and the world
--Martin Heidegger, “The question Concerning Technology”

Please translate this quote regarding technology from Heidegger and briefly discuss AI in relation to it.

b. Contemporary Thought-trends and Social Movements

Please elucidate the politics of memory indicated in the passage below.

How are challenging pasts remembered, and how are they forgotten? Fifty years after the end of the American war, 70 years after the end of the war with France, the remnants of trauma remain real and tediously present. Psychological and historical-representational violence continues: simultaneously an impossible burden to carry and difficult to move beyond. A popular slogan insists that Vietnam is a country, not just a war. However, worldwide images and understandings of war are shaped by what happened in Vietnam, and a critique of violence must take up the structural role of memory even as time passes. Commemoration challenges form a grid to contain and suppress unwanted and resistive elements.

Excerpted from: Hutnyk, John. (2024). Elemental structures of memory: Marston Mats in Vietnam and beyond. *Inter-Asia Cultural Studies*, 25(1), 76–91.

c. Gender/Sexuality Studies

Carefully read the two sets of quotations (A & B). 1) Explain the underlined passages and 2) briefly discuss how and where their concerns overlap and speak to one another. 3) Can you think of an example from your locale that resonates with these quotations?

A.

It should not be possible to read nineteenth-century British literature without remembering that imperialism, understood as England's social mission, was a crucial part of the cultural representation of England to the English. The role of literature in the production of cultural representation should not be ignored. These two obvious "facts" continue to be disregarded in the reading of nineteenth-century British literature. This itself attests to the continuing success of the imperialist project, displaced and dispersed into more modern forms.

If these "facts" were remembered, not only in the study of British literature but in the study of the literatures of the European colonizing cultures of the great age of imperialism, we would produce a narrative, in literary history, of the "worlding" of what is now called "the Third World." To consider the Third World as distant cultures, exploited but with rich intact literary heritages waiting to be recovered, interpreted, and curricularized [added to the curriculum, without changing the latter] in English translation fosters the emergence of "the Third World" as a signifier that allows us to forget that "worlding," even as it expands the empire of the literary discipline.

It seems particularly unfortunate when the emergent perspective of feminist criticism reproduces the axioms of imperialism. A basically isolationist admiration for the literature of the female subject in Europe and Anglo-America establishes the high feminist norm. It is supported and operated by an information-retrieval approach to "Third World" literature which often employs a deliberately "nontheoretical" methodology with self-conscious rectitude. (Gayatri Spivak, “Three Women’s Texts and a Critique of Imperialism,” 1985: 243)

B.

Critical theory, by opening up a field of inquiry into the production and reproduction of subjectivities, transformed the object of literary/cultural studies. It became possible to think cultural studies not as a means of selecting and preserving the quintessence of a society's cultural production by lavishing a fetishistic [‘excessive and irrational’(OED)] labor of veneration upon it, but instead as an investigation of the cultural domain for the purpose of making visible the ideological processes by which meaning in culture is naturalized. […] theory's project is to bring to the surface the naturalized, concealed frames of intelligibility that enable cultural enunciation and also to produce new conceptual frames which, by providing new perspectives on the problem, enable (re)thinking in the service of social transformation. (Madhava Prasad, “On the Question of a Theory of (Third World) Literature, 1992: 57)

d. Visual Culture

Please comment on the paragraph below and use at least one example to illustrate your points. (You may write in English or Chinese.)

The symbolic role of consumer goods can be thought of, […], in terms of the commodity-sign and its commercial manipulation by advertising and marketing industries. From very different sociological and anthropological standpoints which maintain a concrete material-symbolic relation, the overproduction of goods has led others to argue that the acquisition of 'positional goods' (Hirsch 1976) that act as symbolic markers of social status also becomes more complex. For example, the related emergence of so-called life- style consumption has involved the dissolving of previously clear taste markers between relatively stable social groups (see Chaney 1996; Featherstone 2007). Knowledge of how to acquire, manipulate and display consumption preferences then becomes ever more crucial in establishing social, economic and cultural capital (Bourdieu 1984). The visual components of consuming, the proliferation of life-style magazines and other cultural intermediaries such as brands, becomes an important arena for considering the impact of increasing numbers of symbolic goods and the ongoing organization and classification of everyday life. Perhaps most significantly here, the overproduction and diversification of goods questions the abilities of consumers to 'read' visual markers with enough competence, not to develop a consciousness of their own exploitation, but to establish any structure or stability in symbolic capital for the conduct of everyday life.

> Martin Hand, "Images and Information in Cultures of consumption," in (eds.,) Ian Heywood and Barry Sandywell, *The Handbook of Visual Culture* (London & New York: Berg, 2012), pp. 520-521.

e. Media and Cultural Governance

1. 請閱讀下列文章，並做筆記。
2. 口試時，請回答下列問題（可能會要求以英文回答）：
   A. 請摘要說明文章內容。
   B. 請說明作者的主要論點。
   C. 請回應你是否同意作者，以及說明你自己的觀點。
   D. 請陳述本文可能引發的相關議題。

Why Maiden Names Matter in the Age of AI and Identity

By Shelley Zalis

Zalis is a pioneer for online research, movement leader, and champion of gender equality. She is an internationally renowned entrepreneur, speaker, mentor, and CEO of The Female Quotient.

(TIME, October 26, 2024)

Women today are rewriting the rules when it comes to taking their partner's last name, a decision that has significant implications in our tech-driven world. That is why my company, The Female Quotient, partnered with The Knot and Smith Geiger on a revealing research report showing 77% of married women still take their partner's last name, but among unmarried women, only 64% plan to follow this tradition when they marry. This shift signals a growing awareness of the impact that names have on personal identity and professional recognition. But it also gives us a glimpse into the aftereffects of how artificial intelligence (AI) systems handles our data if women do decide to give up their maiden names.

In the digital age, a name is more than just a label. It's tied to our professional history and social media presence. It's also how we are recognized by AI algorithms. When a woman changes her surname, she often loses data continuity across systems that rely heavily on name recognition. Platforms like job applications, academic records, and social media accounts often fail to connect the dots between the old and new names. For instance, a woman who has built a successful career under her maiden name might find that AI systems struggle to link her past achievements with her new surname. Years of hard work and success may suddenly become invisible in the eyes of a machine.

Back in 2014, author and teacher Dorie Clark from Columbia Business School wrote in Harvard

Business Review, “If you decide to change your name a new problem results. Instead of being haunted by the past, you’re now a ghost, lacking the typical identifiers of professional credibility (blog posts, mentions in the media, articles you’ve published, and so on).” In 2022, Bala Chaudhary, an assistant professor of environmental studies at Dartmouth, told Psyche Org "A name change can be especially problematic when a researcher applies for grants or tenure, as a reviewer may conclude that the researcher has not done enough work in the field, when they may not have been evaluating the entire record."

This challenge is something I’ve personally encountered. As one of four girls in my family, if I had chosen to change my last name after marriage, I would have lost not only my professional identity but also my given name—one that I have carried my entire life. My decision wasn’t just about preserving my career; it was about maintaining the legacy I had already built and the connection to my name, which defines both my personal and professional journey. Like many women today, I knew that keeping my maiden name allowed me to stay connected to the professional accomplishments that shaped my career.

While 77% of married women still follow this tradition, there is a clear shift happening, particularly among younger generations. The FQ report found that 32% of unmarried Gen-Z women are more concerned with preserving their personal brands than adhering to traditional practices, compared to just 3% of Millennials. Interestingly, 29% of unmarried women who plan to take their partner’s last name will not use it professionally, highlighting a growing trend of women separating their personal and professional identities.

The implications of these choices extend far beyond personal identity. Public figures like Simone Biles Owens, Vice President Kamala Harris, and Beyoncé Knowles-Carter have all kept maiden names (or a combination of it with their partner’s surname), signaling independence and career longevity. This trend is mirrored by Selena Gomez, who recently stated, “I’m not changing my name no matter what. I am Selena Gomez. That’s it.” These decisions underscore the importance of name retention in maintaining independence and continuity in a world where technology plays an ever-increasing role in how we are represented.

We must challenge the societal norms that underpin these traditions. Titles like “Mr. and Mrs.” connected to one partner’s surname perpetuate the idea of female subordination. Public campaigns and education can help shift these outdated attitudes. Lucy Stone, a 19th-century suffragist who famously retained her maiden name, demonstrated that challenging the status quo can lead to meaningful change. LGBTQIA+ couples are also at the forefront of this shift, with 18% opting for non-traditional naming conventions, according to the FQ report, further challenging the notion that identity is tied to one partner’s surname.

At the same time, AI developers must step up to create smarter systems that recognize and connect identity changes—whether they involve name changes or personal rebranding. Platforms like LinkedIn have already introduced tools allowing users to account for name changes, a critical step in improving data accuracy and job recommendations. Yet, much more needs to be done to ensure that AI systems don't punish women for the personal choices they make around their names and identities.

Names are not just labels—they are integral to our identity and professional legacy. The decision to keep or change a maiden name after marriage carries profound implications—for AI systems, professional visibility, and societal norms alike. Addressing these issues through advocacy, smarter AI, and cultural shifts will ensure that all individuals, regardless of their names, receive fair representation and recognition.

After all, names hold power, and that power should open doors, not close them. It's time to ensure that every person, regardless of their chosen name, can reach their full potential.