

110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、國立交通大學、國立清華大學)

甄試入學考試考題

考試時間：109年11月6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. 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

The following passages are quoted from Albert Camus' *The Plague* (1947). Please read them carefully and explain in your reading how the idea of plague is represented in connection with criminality, violence and the law; and then expound on how this discussion might advance our critical reflections upon the global implications of the Covid-19 pandemic.

“To make things simpler, Rieux, let me begin by saying I had plague already, long before I came to this town and encountered it here. Which is tantamount to saying I'm like everybody else. Only there are some people who don't know it, or feel at ease in that condition; others know and want to get out of it.

Personally, I've always wanted to get out of it.

“When I was young I lived with the idea of my innocence; that is to say, with no idea at all. I'm not the self-tormenting kind of person, and I made a suitable start in life. I brought off everything I set my hand to, I moved at ease in the field of the intellect, I got on excellently with women, and if I had occasional qualms, they passed as lightly as they

came. Then one day I started thinking.

And now?

“I should tell you I wasn't poor in my young days, as you were. My father had an important post, he was prosecuting attorney; but to look at him, you'd never have guessed it; he appeared, and was, a kindly, good-natured man. My mother was a simple, rather shy woman, and I've always loved her greatly; but I'd rather not talk about her. My father was always very kind to me, and I even think he tried to understand me. He wasn't a model husband. I know that now, but I can't say it shocks me particularly. Even in his infidelities he behaved as one could count on his behaving and never gave rise to scandal. In short, he wasn't at all original and, now he's dead, I realize that, while no plaster saint, he was a very decent man as men go. He kept the middle way, that's all; he was the type of man for whom one has an affection of the mild but steady order, which is the kind that wears best.

...

“As for me, it came on me suddenly, in a flash of understanding; until then I'd thought of him only under his commonplace official designation, as 'the defendant.' And though I can't say I quite forgot my father, something seemed to grip my vitals at that moment and riveted all my attention on the little man in the dock. I hardly heard what was being said; I only knew that they were set on killing that living man, and an uprush of some elemental instinct, like a wave, had swept me to his side. And I did not really wake up until my father rose to address the court.

...

“I'm still of the same mind. For many years I've been ashamed, mortally ashamed, of having been, even with the best intentions, even at many removes, a murderer in my turn. As time went on I merely learned that even those who were better than the rest could not keep themselves nowadays from killing or letting others kill, because such is the logic by which they live; and that we can't stir a finger in this world without the risk of bringing death to somebody. Yes, I've been ashamed ever since; I have realized that we all have plague, and I have lost my peace. And today I am still trying to find it; still trying to understand all those others and not to be the mortal enemy of anyone. I only know that one must do what one can to cease being plague-stricken, and that's the only way in which we can hope for some peace or, failing that, a decent death. This, and only this, can bring relief to men and, if not save them, at least do them the least harm possible and even, sometimes, a little good. So that is why I resolved to have no truck with anything which, directly or indirectly, for good reasons or for bad, brings death to anyone or justifies others' putting him to death.”

II. Specialization Question

a. Contemporary Thought-trends and Social Movements

Please summarize the following paragraphs and comment on it.

(Please write your answer **in Chinese**.)

Social scientists have shown that the CoVID-19 pandemic is not only a sanitary crisis. It is also a social and political crisis, and should be treated as a moment of rupture that will bring major changes into our lives, our societies and our world. While often sidelined by policy makers, social sciences' contributions in dealing with the coronavirus pandemic have been as important as, and in many ways complementary to, those of the hard sciences.

Echoing the strong comeback of Nation States as the key players in controlling the response to the outbreak, most contributions from social sciences have focused on the national scale and addressed their country's fellow citizens and policy makers. Scholars and experts have conducted national statistical studies, analysed the differentiated impact of the virus across class and race in their country, region or city, scrutinised the national policies to deal with the crisis and contributed to the national public debate.

This rise in methodological nationalism is a paradox as the CoVID-19 pandemic is a profoundly global phenomenon and an intrinsic result of our Global Age. The pandemic has generated a cycle of de-globalization. States have closed their borders, travelling and mobility around the world have sharply reduced. Major international events have been cancelled or postponed. Families have isolated themselves at their homes and national governments' priority is to secure access to healthcare equipment to protect against the virus and basic supplies to "their own people". This is however happening globally. The virus does not stop at closed borders and reveals how deeply connected and interdependent we have become. It has spread faster and more broadly than any previous pandemic thanks to the unprecedented circulation of human beings across the globe. The lockdown and the virus threat have deeply shaken societies and lives around the world. It is a global event that intersects with the daily life of each human being on the planet. International collaboration at the global scale is crucial to dealing with the pandemic. It is certainly true in the fields of medicine and natural sciences to reach a better understanding of the virus itself. (...) In social sciences also, we need to learn from other countries and other world regions' experience of the pandemic. A more global sociology is required to better understand and tackle the challenges we face, to gather good praxis and successful examples, to warn about threats and to think about the world that will emerge out of this global crisis. Such a global perspective should not yield to "methodological globalism" and be limited to macro-analyses. Fostering a global outlook does not mean dismissing

the national scale. On the contrary, it requires empirical, epistemic and analytical insights from different regions of the world, fully embedded in a reality that is at the same time local, national, regional and global.

Reference:

Pleyers, Geoffrey. 2020. "Global Sociology and the Coronavirus: A Plea for global sociology in times of the coronavirus." ISA Digital Platform.

b. Critical Theory and Asian Modernity

We simply have to deepen our awareness of being in the middle of a new path – or rather a new and irreducible problem, posed in order to *territorialize* the concept of *multitude*. Only through the territorialization of the multitude can the time of singularities effectively open to historical virtuality, to events, and be studied as such. I would add that it is only when one territorializes the concept of multitude that all possible references to a consciousness “external” to the movement fail and all claims to the universalization of the project dissolve; and when a reappropriation of the material conditions and of the productions of subjectivities involved in the cooperation of singularities – a reappropriation adequate for this purpose – presents itself with force. It is a power that is finally territorialized.

Antonio Negri, From the Factory to the Metropolis

請翻譯上面段落，並說明全球都會化對傳統勞動階級社會動員的影響。

c. Gender/Sexuality Studies

Read the following passage closely and carefully. Summarize its main point - what did literary/cultural studies use to mean? How does theory help change this meaning? What are some possible effects of this change of meaning that theory might bring about? Finally, can you think of an example? (Please answer in either English or Chinese)

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 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, 1992: 57)

d. Visual Culture

Please explain what Walter Benjamin means in the following paragraph and provide an example to illustrate how the aestheticizing of political life--often in visual terms--works in contemporary politics. (You may write either in English or Chinese.)

The increasing proletarianization of modern man and the increasing formation of masses are two sides of the same process. Fascism attempts to organize the newly proletarianized masses while leaving intact the property relations which they strive to abolish. It sees its salvation in granting expression to the masses-but on no account granting them rights. The masses have a *right* to changed property relations; fascism seeks to give them *expression* in keeping these relations unchanged. *The logical outcome of fascism is an aestheticizing of political life.* With D' Annunzio, decadence made its entry into political life; with Marinetti, Futurism; and with Hitler, the Bohemian tradition of Schwabing.

--Walter Benjamin, "The Work of Art in the Age of Its Technological Reproducibility, Second Version."