

109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：107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. 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

What is “Inter-Asia Cultural Studies”?

Is it necessary or meaningful to research with Inter-Asia perspectives?

II. Specialization Question

a. Contemporary Thought-trends and Social Movements

In February 2019, the Hong Kong Government announced plans for a bill that would allow extraditions to mainland China. This project caused the outbreak of the Anti-Extradition Law Amendment Bill Movement which is still lasting until now.

Please periodize the evolution of this movement, explain the motivation of its continuation, predict how it will end up, and analyze what is forming in this movement or what will be changed by this movement?

b. Critical Theory and Asian Modernity

A foundational question underlying state formation is how we (*Homo sapiens sapiens*) came to live amid the unprecedented concentrations of domesticated plants, animals, and people that characterize states. From this wide-angle view, the state form is anything but natural or given. *Homo sapiens* appeared as a subspecies about 200,000 years ago and was found outside Africa and the Levant no more than 60,000 years. The first evidence of cultivated plants and of sedentary communities appeared roughly 12,000 years ago. Until then—that is to say for ninety-five percent of the human experience on earth – we lived in small, mobile, dispersed, relatively egalitarian, hunting-and-gathering bands. Still more remarkable, for those interested in the state form, is the fact that the very first small, stratified, tax-collecting, walled states pop up in the Tigris and Euphrates valley only around 3100 BCE, more than four millennia *after* the first crop domestications and sedentism. The massive lag is a problem for those theorists who would naturalize the state form and assume that once crops and sedentism, the technological and demographic requirements, respectively, for state formation were established, states/empires would immediately arise as the logical and most efficient units of political order.

James Scott, *Against the Grain: A Deep History of the Earliest States*

請翻譯前面英文段落，並從字裡行間，推測 Scott 對國家形式的態度。使用這個段落的論證，引申闡釋你對國家形式在全球化時代的可能轉變的看法。

c. Gender/Sexuality Studies

Read the following excerpt on marriage published in 1847 (UK), and explain what and how it means. How does the passage explain the then emergent middle-class contractual marriage? How is it different from prior forms, yet what continues in the new contractual agreement? What is the larger historical context for these changes and how does it matter?

But a contract requires people who can dispose freely of their persons, actions, and possessions, and meet each other on the footing of equal rights. To create these “free” and “equal” people was one of the main tasks of capitalist production. Even though at the start it was carried out only half-consciously, and under a religious disguise at that, from the time of the Lutheran and Calvinist Reformation the principle was established that man is only fully responsible for his actions when he acts with complete freedom of will, and that it is a moral duty to resist all coercion to an immoral act. But how did this fit in with the hitherto existing practice in the arrangement of marriages? Marriage,

according to the bourgeois conception, was a contract, a legal transaction, and the most important one of all, because it disposed of two human beings, body and mind, for life. Formally, it is true, the contract at that time was entered into voluntarily: without the assent of the persons concerned, nothing could be done. But everyone knew only too well how this assent was obtained and who were the real contracting parties in the marriage. But if real freedom of decision was required for all other contracts, then why not for this? Had not the two young people to be coupled also the right to dispose freely of themselves, of their bodies and organs? Had not chivalry brought sex-love into fashion, and was not its proper bourgeois form, in contrast to chivalry's adulterous love, the love of husband and wife? And if it was the duty of married people to love each other, was it not equally the duty of lovers to marry each other and nobody else? Did not this right of the lovers stand higher than the right of parents, relations, and other traditional marriage-brokers and matchmakers? If the right of free, personal discrimination broke boldly into the Church and religion, how should it halt before the intolerable claim of the older generation to dispose of the body, soul, property, happiness, and unhappiness of the younger generation?

These questions inevitably arose at a time which was loosening all the old ties of society and undermining all traditional conceptions. The world had suddenly grown almost ten times bigger; instead of one quadrant of a hemisphere, the whole globe lay before the gaze of the West Europeans, who hastened to take the other seven quadrants into their possession. And with the old narrow barriers of their homeland fell also the thousand-year-old barriers of the prescribed medieval way of thought. To the outward and the inward eye of man opened an infinitely wider horizon. What did a young man care about the approval of respectability, or honorable guild privileges handed down for generations, when the wealth of India beckoned to him, the gold and the silver mines of Mexico and Potosi?

d. Visual Culture

Please explain what Tom Gunning means by “the cinema of attraction” and how it is different from the dominant narrative cinema as we know today. Please also think about how Gunning's theory may provide us a way to rethink cinema in the digital age. (You may write in English or Chinese.)

To summarize, the cinema of attractions directly solicits spectator attention, inciting visual curiosity, and supplying pleasure through an exciting spectacle—a unique event, whether fictional or documentary, that is of interest in itself. The attraction to be displayed may also be of a cinematic nature, such as the early close-ups just described, or trick films in which a cinematic manipulation (slow motion, reverse motion, substitution, multiple exposure) provides the film's novelty. Fictional situations tend to be restricted to gags, vaudeville numbers or recreations of shocking or curious

incidents (executions, current events). It is the direct address of the audience, in which an attraction is offered to the spectator by a cinema showman, that defines this approach to filmmaking. Theatrical display dominates over narrative absorption, emphasizing the direct stimulation of shock or surprise at the expense of unfolding a story or creating a diegetic universe. The cinema of attractions expends little energy creating characters with psychological motivations or individual personality. Making use of both fictional and non-fictional attractions, its energy moves outward an acknowledged spectator rather than inward towards the character-based situations essential to classical narrative.

--Tom Gunning, "The *Cinema of Attraction*: Early Film, Its Spectator and the Avant-Garde," *Wide Angle* 8.3-4(1986):63-70.