

國立成功大學

112學年度碩士班招生考試試題

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備 註：不可使用計算機

※ 考生請注意：本試題不可使用計算機。請於答案卷(卡)作答，於本試題紙上作答者，不予計分。

1. 這是一位烏克蘭人以個人的語言經驗提出對俄羅斯殖民主義的批判。請論述這篇文章所提的殖民主義、語言、與解殖之間的關係並提出你的看法，同時也與台灣的經驗作比較。(25%)

how #russiancolonialism manifests in my daily life. the language edition.

i was born in a ukrainian-speaking family. both my mom and dad preferred speaking russian in public since they were conditioned by the colonial rule that it was the only way to appear "educated", advance professionally. they kept speaking ukrainian only to their parents.

they encouraged me to speak russian, sent me to a russian-language school since it was perceived to be more prestigious. that's how i ended up learning proper ukrainian only in my late teenage years. i learned all things ukraine through russian and russia-influenced curriculum

my first decolonial experience happened around early 2000s when i started speaking & reading in ukrainian daily. boy i discovered how distorted my knowledge was about our history, literature, culture — how different information about it was absorbed and processed in Ukrainian, how our ukrainian history would appear in russian curriculum too sanitized, disorienting, uninteresting, literature - infantile and boring, culture - primitive, ridiculous and alienating. complexity and context weren't present. this was happening during the independence years!

to be fair, ukrainian curriculum wouldn't be much better. ukraine was too poor to afford rapid educational reforms & our text books would often be just updated versions of soviet ones. educating yourself about your roots in ukrainian was an effort. not everyone could afford it

this decolonization episode had not coincidental timing, too. a cultural renaissance around the 2004 pro-democratic revolution, which deposed a russia-friendly kleptocracy, got us all youngsters excited about anything ukrainian

but ukrainian culture revival was short-lived: moscow quickly lured our new generation of singers, writers and entertainers with lucrative russian contracts in exchange of them creating art in russian language. part of the triumph of colonialism is not only invading and rewriting someone's identity, but also isolating you from the rest of the world. language domination is also crucial

#russiancolonialism tool here

at some point in my middle school my parents realized the mistake of bringing me up as a russian speaking kid. they did not want for me the same russian entrapment they lived their whole lives. they spent last money (we were extremely poor) on english language lessons for me

they could afford just several months of the courses, but i used it as a base and self-taught myself the rest. it was the best decision in my life. i would never start my decolonization journey without it

you see, most folks in my generation (as many ukrainian generations before) had their first contact with the outside world through russian as lingua franca — watching foreign movies, listening to foreign music and reading foreign books/news via russian translation

as with other colonial languages, russian would really imprint russianness into foreign translations, subtly distorting focuses, shifting nuances and appropriating cultural codes. it would also affect what from foreign content and how fast was available to russian speakers

russian language domination served as a colonial gate keeper for many ukrainian generations. but ability to absorb information in english opened the whole new world to me: from arts to research to first-source news. i felt connected to the rest of the planet for the first time

unlike many in my generation, i never relied on russian translations during my formative years. because of various reasons, including my severe colonization-inflicted inferiority complex, with time english replaced russian as my first language, too.

my ukrainian husband had similar journey — our first spark happened over love for snl shows that were never translated in russian (how can you even translate contextual satire?) and therefore it was rare in ukraine to know about it

that freedom of not depending on russian linguistic filter made a huge impact on my decolonization journey. learning more info about other examples of colonialism, which are widely available in english, helped me to start connecting the dots about the history of my own country

i know many from nations with #russiancolonialism experience would also agree that russian linguistic filter often makes you feel the way russians feel — alienated from the rest of the world that they do not understand or relate to

breaking free of that filter helped me to finally connect my ukrainian narratives to global context, to see how suddenly our ukrainian experiences start making sense compared to others. this is where colonization takes the biggest blow — you don't feel alienated, confused anymore

i don't want to romanticized english as an ultimate decolonization tool. with years i learned how this another colonial language also projects colonial gaze on indigenous experience — hello westplaining! — i had to embark on another decolonization journey with english too

my point is that breaking free of #russiancolonialism language filter allowed me to access alternative way of connecting with the world, turbo-charge my personal decolonization. after all, language is an important tool of colonial oppression

i learned several other languages since then to make sure i never depend on a single colonizer's language ever again.

i practice my ukrainian every day too to make sure that one day i am able to perfectly and powerfully share my decolonization experience in the language that is the testament to anti-colonial resilience on itself

2. 在臺灣，多元文化主義已成為常識或甚至是政治正確。但何謂多元文化(主義)? 臺灣以族群所形構的多元文化政策(或政策精神)為何? 問題出在哪裡? 多元文化是以身分政治 (identity politics) 為基礎所發展出來的，臺灣的多元文化主義是否跟西方(美國)一樣彰顯出身分政治的限制? 在美國學界，支持身分政治的人認為這是弱勢可以被看見並且結盟的最佳策略，然而卻也有學者認為應該放棄身分政治，因為身分政治不只讓國家更加分裂，也讓同身分的人持續分裂成更破碎的身分，不但沒有解決弱勢問題反而更惡化。在臺灣的多元文化更是與黨國時期中華殖民主義密不可分，納入殖民主義這個面向，請闡述你對臺灣以身分政治所構成的多元文化主義的看法。(25%)
3. 請分別闡述法國當代思想家傅科 (Michel Foucault) 權力論述之「全景敞式主義」 (panopticism) 以及德希達 (Jacques Derrida) 解構概念之「自我技術」 (technologies of the self) 的重點。(25%)
4. 請就 2021 年開始截至當前的「新冠肺炎台灣文本」(政治的、社會的、經濟的、文化的種種現象)，並援引上述兩位思想家的「全景敞式主義」 (panopticism) 以及「自我技術」 (technologies of the self) 概念來進行分析、論述。(25%)