

系所組別： 台灣文學系

考試科目： 外文文學文獻解讀（英文）

考試日期：0225，節次：4

1. Essentially, I have been arguing that the very possibility of imagining the nation only arose historically when, and where, three fundamental cultural conceptions, all of great antiquity, lost their axiomatic grip on men's minds. The first of these was the idea that a particular script-language offered privileged access to ontological truth, precisely because it was an inseparable part of that truth. It was this idea that called into being the great transcontinental solidarities of Christendom, the Ummah Islam, and the rest. (25%)

(Benedict Anderson, *Imagined Communities*)

2. As the late (and already profoundly missed) Roland Barthes remarked, narrative "is simply there like life itself...international, transhistorical, transcultural". Far from being a problem, then, narrative might well be considered a solution to a problem of general human concern, namely, the problem of how to translate knowing to telling, the problem of fashioning human experience into a form assimilable to structures of meaning that are generally human rather than culture-specific. (25%)

(Hayden White, "The value of narrativity in the representation of reality")

3. 這一段是從 John Berger 的 *Ways of Seeing* 節錄而來的。請翻譯，然後再對這段文章做出你的評論。(25%)

To be born a woman has been to be born, within an allotted and confined space, into the keeping of men. The social presence of women has developed as a result of their ingenuity in living under such tutelage within such a limited space. But this has been at the cost of a woman's self being split into two. A woman must continually watch herself....And so she comes to consider the surveyor and the surveyed within her as the two constituent yet always distinct elements of her identity as a woman.... Men survey women before treating them. Consequently how a woman appears to a man can determine how she will be treated. To acquire some control over this process, women must contain it and interiorize it. That part of a woman's self which is the surveyor treats the part which is the surveyed so as to demonstrate to others how her whole self would like to be treated. And this exemplary treatment of herself by herself constitutes her presence.... One might simplify this by saying: men act and women appear. Men look at women. Women watch themselves being looked at. This determines not only most relations between men and women but also the relation of women to themselves. The surveyor of woman in herself is male: the surveyed female. Thus she turns herself into an object—and most particularly an object of vision: a sight.

4. 此文是從後殖民理論學者 Bill Ashcroft 的 *Constitutive Graphonomy* 節錄，請先翻譯再加以評論。(25%)

(背面仍有題目,請繼續作答)

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Language in postcolonial societies, characterized as it is by complexity, hybridity and constant change, inevitably rejects the assumption of a linguistic structure or code which can be described by the colonial distinction between 'standard' and 'variant.' All language is 'marginal,' all language emerges out of conflict and struggle..... Words are never simply referential in the actual dynamic habits of a speaking community. Even the most simple words like 'hot,' 'big,' 'man,' 'got'... have a number of meanings, depending on how they are used. Indeed these uses are the ways (and therefore what) the word means in certain circumstances..... Language cannot, therefore, be said to perform its function by reflecting or referring to the world in a purely contingent way, and this meaning cannot remain exclusively accessible to those 'native' speakers who 'experience their referents,' so to speak. The central feature of the ways in which words mean things in spoken or written discourse is the situation of the word.... This is particularly important for its dismantling of the claim that a particular language has an essential and exclusive capacity to convey cultural truth.