

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：0223·節次：4

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1. Please translate the following passage into Chinese. (25%)

Few debates about literary concepts, properties, and traditions in the contemporary Chinese-speaking world have generated as much passion and anxiety, and given rise to as much intellectual provocation and reflection, as the concept of Taiwan literature, which emerged in Taiwan in the early 1980s and remained a galvanizing force well into the 1990s. The number and variety of writings devoted to the debate are simply extraordinary, while the range as well as the depth of the topics examined go well beyond academic literary studies or campaigns for stylistic innovation. At issue is, apparently, the definition and positioning of Taiwan literature, but, in this sprawling debate, literary discourse largely serves as a contentious field through which a symbolic reconfiguration is carried out. Incidentally, the conventional English rendition of *Taiwan wenxue* as Taiwan literature brings to the fore the crux of the contention. Should it instead be rendered as Taiwanese literature? What, then, would Taiwanese literature connote? And what would be the relation between this body of literature and Chinese literature? ... In offering their different, often emotionally charged answers to these questions, participants in the debate cannot help but address, either directly or implicitly, questions of origins, political legitimacy, hegemonic practices and institutions, and geopolitical implications on a local as well as global scale. Sorting out Taiwan literature amounts to articulating one's own position vis-à-vis various overlapping structures of identity. (Xiaobing Tang, "On the Concept of Taiwan Literature")

2. Please translate the following passage into Chinese. (25%)

Colonialism did not inscribe itself on a clean slate, and it cannot therefore account for everything that exists in "postcolonial" societies. The food, or music, or languages, or arts of any culture that we think of as postcolonial evoke earlier histories or shades of culture that elude the term "colonial." Critics such as Gayatri Spivak have repeatedly cautioned against the idea that pre-colonial cultures are something that we can easily recover, warning that "a nostalgia for lost origins can be detrimental to the exploration of social realities within the critique of imperialism." Spivak is suggesting here that the pre-colonial is always reworked by the history of colonialism, and is not available to us in any pristine form that can be neatly separated from the history of colonialism. (Ania Loomba, "Situating Colonial and Postcolonial Studies")

3. Please translate and interpret the following passage (25%)

On their view, a society can be organized around a definition of the good life, without this being seen as a depreciation of those who do not personally share this definition. Where the nature of the good requires

(背面仍有題目，請繼續作答)

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that it be sought in common, this is the reason for its being a matter of public policy. Accordingly to this conception, a liberal society singles itself out as such by the way in which it treats minorities, including those who do not share public definitions of the good, and above all by the rights it accords to all of its members (Charles Taylor, 'The politics of recognition').

4. Please translate and interpret the following passage (25%)

In the United States, the state is splitting into two, with on the one hand a state which provides social guarantees, but only for the privileged, who are sufficiently well-off to provide themselves with insurance, with guarantees, and a repressive policing state, for the populace (Bourdieu, 'The "globalization" myth and the welfare state').