

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：0219，節次：4

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此考科可攜帶紙本字典入試場

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

What is noteworthy is the combination of an empirical conceptualization of positioning takes place in a space defined by the moral order. Indeed many theorists of the self would concur that narratives of self are positioned in a matrix of social and moral relationships. "The self," Gregg wrote, "is performed as a kind of contrapuntal dialogue of voices that debate and dispute among themselves the moral basis of the social order in which they find themselves positioned". Positioning implies that conflict and opposition may be a normal part of our subjectivity.

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

There is an argument that the last years of the twentieth century and the passage from one millennium into another have witnessed not a sexual revolution so much as a recurrence of events and processes which first took place over one hundred years ago. Adherents to this view point out that the late nineteenth century, or *fin de siècle*, was, like today, a period of radical and far-reaching social change, fuelled by the politics of women's liberation. Then as now advanced capitalist societies were afflicted by widespread sexually transmitted disease approaching epidemic levels, in the form of frequently fatal infections like syphilis and gonorrhoea.

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

The concept of Taiwan Literature is itself grounded on something of a paradox. In an age in which literatures continue, by and large, to be defined, however awkwardly, by their national origin, the category Taiwan literature is located in an ambiguous epistemological hinterland. To begin with, it is grounded on a political fiction, but one that insistently and emphatically undercuts its own foundation. Furthermore, having spent half of the twentieth century as a Japanese colony and the other half in an umbilical, although highly self-conflicted, relation with the Chinese motherland, "Taiwan" effectively stands in the position of a (redoubled) colonial subject, mimicking the "imperial masters" in a way that defamiliarizes and challenges the ontological legitimacy of the category the nation-state itself. (Carlos Rojas, "Introduction," in *Writing Taiwan: a New Literary History*)

(背面仍有題目,請繼續作答)

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

Why is it that the term “postcoloniality” has found such urgent currency in the first world but is in fact hardly ever used within the formerly colonized worlds of South Asia and Africa? What is the secret behind the academic formation called “postcoloniality” and its complicity with certain forms of avant-garde Eurocentric cultural theory? Is the entire world “postcolonial,” and if so, can every world citizen lay claim to an “equal postcoloniality,” that is, without any historical reference to the asymmetries that govern the relationship between the worlds of the former colonizers and the colonized? Is “postcoloniality” (notice the ontological-nominalist form of the category) a general state of being, a powerful shorthand for an intense but traveling human condition, or is it a more discrete and circumstantial experience taking place within specific geopolitical boundaries? In general, how is postcoloniality as allegory a response to postcoloniality as a historical phenomenon? (R. Radhakrishnan, “Postcoloniality and the Boundaries of Identity,” in *Identities: Race, Class, Gender, and Nationality*)