

國立清華大學 命題紙

95 學年度 外國語文學 系(所) 甲 組碩士班入學考試

科目 英文 科目代碼 4404 共 3 頁第 1 頁 \*請在【答案卷卡】內作答

**Part I (50%)**

**Instructions:** Read the following passage and answer the questions as directed.

The production and dissemination of knowledge through research, publication, and the teaching are not reflections upon the world from some neutral position outside the objects of study but are rather productions of and for that world. The academy produces, preserves, collects, organizes, passes on, and constantly re-forms old and new knowledge—for consumption by its own members, the students it educates, and the larger society. The academy does function in certain ways as a space apart: where the institution of tenure (when it exists) protects to some degree the intellectual freedom of those who have it, where the campus (when it exists) expands to some degree the horizons and opportunity of its students before they “return” to the “real world” of work. But the academy is no ivory tower. Its focus on knowledge in no way exempts it from the diverse populations and conflicting attitudes, ideologies, power relations, and stratifications that operate in any large societal institution. Moreover, as a primary institution for the reproduction of new generations, the academy’s power to influence society should never be underestimated. However, much the general public thinks of the academy as irrelevant to the “real world” (its knowledge arcane, even laughable, most often useless); its professors absentminded, altruistic, underworked, and overprivileged; its values either too elitist or too revolutionary; its students party animals), higher education is a major societal player. The borders between the academy and the “outside” world have always been permeable and are increasingly so at the dawning of cyberspatial transformations.

The Culture Wars of the 1980s and 1990s attest to the importance of the cultural work performed in and by the academy. The heat is on because the stakes are high. Very high. And ever more so as the accelerating Knowledge Revolution ushers in the Information Age, in which who and what control knowledge and its discontents are likely to be ever more critical to the structures and operations of power. However, clichéd it has become to invoke the new millennium and the passing of the Industrial Age, I maintain their significance. In both global and national context, human societies are moving rapidly through thresholds of change at least as profound as those instituted by the dissemination of movable type and advances in navigation, emergent globally some five hundred or more years ago as dominant forces in the sharply increased travel of ideas, goods, and people in economics of intercivilizational contact. — Susan Stanford Friedman

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1. Summarize the main ideas of the **entire passage** in your own words (around 200 words in length). (20%)
2. Write a critical response to the passage above in your own opinion on the relationship of society and the academy. Use specific reasons and examples to support your statement. (30%)

**Part II (50%)**

**Instructions:** Read the following passage and answer the questions as directed.

Once again, the Irish offer Swift a version of the dilemma of all humans, whose cruelty to one another, though awful, is as nothing compared with the cruelty of *being human*. Their sufferings seem deserved, because provoked by their own weakness, yet unfair, in so far as the uncontrolled punishment always exceeds the crime. Beyond these anthropological analyses, however, it may also be possible to read *Gulliver's Travels* as a study in avoidable suffering brought on by projectors and professors, with Ireland cast in the role of a spectacular victim of *theory*.

Most travel book of Swift's age used a distant society to expose the limitation of a home country. Many were also narratives of discovery. Although Gulliver sets out with a rather condescending English view of foreigners, he does not seek to discover anything or bring home major booty, preferring to learn the customs of faraway people who, for all their strangeness, seem rather like those at home. The comparison between "home" and "away" exposes the foreignness of both places. If the object of the English in Ireland was, as Friedrich Engels later wrote, to turn the natives into strangers in their own land, then Swift knew that experience sooner than most. So, *Gulliver's Travels* reads at times as if England had been placed, palimpsest-like, atop of Ireland and the ensuing landscape had been traversed by a slightly paranoid lunatic. After each trip Gulliver is expelled, like his author, for some imagined flaw, rather than being punished for one or other of his real failings.

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Gulliver is only at home when traveling or crossing from one zone to another. So also for Swift: Anglo-Irishmen existed fully only on the hyphen between two secure codes.... The ever-shifting double perspectives allowed by such a tale could be applied also to Anglo-Irish relations, undermining the composure of the English side. *Gulliver's Travels* was an early instance of the empire "writing back," engaging in reverse anthropology, sitting in judgement on an England that liked to sit in judgement on others. — Declan Kiberd

1. Translate the **second paragraph** of the passage above from English into Chinese. (20%)
2. Elaborate Friedrich Engel's statement in the text, and explain why *Gulliver's Travels* was an early instance of the empire "writing back." Support your argument with specific reasons and examples. (30%)