

國立中央大學九十一學年度碩士班研究生入學試題卷

所別： 英英語文學系 不分组 科目： 批判閱讀 共 頁 第 / 頁

前提：「批判閱讀」不是要你摸索追尋考題背後的正確意義和答案，而主要是想知道你是如何閱讀文本（也就是你如何定位自身和文本之間的關係和距離），你如何處理文本中的多樣資訊（也就是你如何操作本身的既有知識來面對文本），你的閱讀如何座落在周遭的知識論述氛圍中（也就是你的批判閱讀終究要 engage 當下的什麼議題）等等。請避免簡單的 paraphrase，也避免教條式的簡化批判，而仔細閱讀，展現你對素材和其他知識的掌握及整合，並請注意自身的寫作和修辭。

請閱讀下列文字，並進行解讀。

（1）完美的罪行

◎林宜芳（中國時報人間 2002.02.12）

主義，主義是什麼，是-ism，是一種經過學術研究的理論，是一個社會文化的論文寫作，但對於她而言是最高明的藉口與最佳的論戰角度。

當她面對辦公室的黃色笑話時，她選擇女性主義賞他們一巴掌；當她面對一件愛不釋手的設計師服飾時，她拿羅蘭巴特當擋箭牌；當她面對三個以上的四年級同學時，她說他們不了解後現代成長的自己；當她面對七字頭的小朋友時，她又祭出托洛斯基顯現他們的沒有理想。

她看連續劇時，她自許在做通俗文化研究；她讀新聞時，沒事就讓 Noam Chomsky 附身，懷疑起媒體操作的詭計；談戀愛時，她不願一切陷入浪漫主義，巴不得重現人間四月天；她失戀時，最認同恐怖主義，主張以牙還牙以眼還眼；她決定結婚時，只考慮現實主義，金權主義。

她總是在浪費紙張的時候，忘記了綠色主義的角色，而執意以完美主義完成 layout 編排的實驗；做白日夢、發懶的時候，忽略了實務主義的立場，而陷入理想主義的無邊無際；在流行極簡主義的時候，立刻背叛巴洛可；在本土化退燒的時候，立刻改用全球化的字眼。沒有確定的立場或信仰的忠誠度，她只是利用不同的語言與思考，讓自己永遠佔有最有利的地位，完成一項又一項完美的罪行。

（請用中文撰寫你的批判閱讀，佔總分 40%）

注意：背面有試題

參考用

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(2) from Norbert Elias, *The Civilizing Process*

Not that [Medieval] people were always going around with fierce looks, drawn brows, and martial countenances as the clearly visible symbols of their warlike prowess. On the contrary, a moment ago they were joking, now they mock each other, one word leads to another, and suddenly from the midst of laughter they find themselves in the fiercest feud. Much of what appears contradictory to us—the intensity of their piety, the violence of their fear of hell, their guilt feelings, their penitence, the immense outbursts of joy and gaiety, the sudden flaring and the changes of mood, are in reality symptoms of the same social and personality structure. The instincts, the emotions were vented more freely, more directly, more openly than later. It is only to us, in whom everything is more subdued, moderate, and calculated, and in whom social taboos are built much more deeply into the fabric of instinctual life as self-restraints, that this unveiled intensity of piety, belligerence, or cruelty appears as contradictory. Religion, the belief in the punishing or rewarding omnipotence of God, never has in itself a civilizing or affect-subduing effect. On the contrary, religion is always exactly as “civilized” as the society or class which upholds it. And because emotions are here expressed in a manner that in our own world is generally observed only in children, we call these expressions and forms of behavior “childish.”

Wherever one opens the documents of this time, one finds the same: a life where the structure of affects was different from our own, an existence without security, with only minimal thought for the future. Whoever did not love or hate to the utmost in this society, whoever could not stand his ground in the play of passions, could go into a monastery; in worldly life he was just as lost as was, conversely, in later society, and particularly at court, the man who could not curb his passions, could not conceal and “civilize” his affects.

(Please write your critical reading in English. 60%)