

# 國立成功大學

## 113學年度碩士班招生考試試題

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備 註：1.不可使用計算機  
2.此考科可攜帶紙本字典入試場

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1. Please translate the following paragraph into Chinese and explain its meaning. (25%)

There is an emerging feminist scholarship on international law, but it is not focused on the question of sovereignty and its transformation. Central concerns in this feminist critique are the notion that an ethic of care should prevail among states and that the principle of nonintervention in the internal affairs of states leaves women vulnerable to abuse and injustice. Each of these represents a transfer to the relations among states of the critique of liberal democratic norms prescribing, respectively, the relation between the individual and the state and the distinction between private and public spheres. In the classical liberal tradition, the state does not intervene in home and family. Similarly, according to international law, States do not intervene in the internal affairs of other states. One feminist response is that the state should intervene in the home and in the internal affairs of other states if abuse is occurring. "Feminist approaches to international law may be understood as seeking to personalize and personify its normative constructs." Elshtain's sovereign state/sovereign self—which has the effect of personifying the State—shows us that international law is male.

Saskia Sassen, 1998, *Globalization and Its Discontents*

2. Please translate the following paragraph into Chinese and explain your understanding of the difference between "space" and "place." (25%)

The terms space and place have long histories and bear with them a multiplicity of meanings and connotations which reverberate with other debates and many aspects of life. 'Space' may call to mind the realm of the dead or the chaos of simultaneity and multiplicity. It may be used in reference to the synchronic systems of structuralists or employed to picture the n-dimensional space of identity. Likewise with place, though perhaps with more consistency, it can raise an image of one's place in the world, of the reputedly (but as we shall see, disputed) deep meanings of 'a place called home' or, with much greater intimations of mobility and agility, can be used in the context of discussions of positionality.

Doreen Massey, 1994, *Space, Place, and Gender*

3. Please summarize this essay and discuss your ideas about this issue. (25%)

China and the geopolitics of language in Africa by Rosemary Salomone

**Knowledge diplomacy**

As China strengthens its political foothold by reshaping the African economy, it is collaterally investing in education and language programmes as a form of knowledge diplomacy.

Though seemingly benign, these programmes are spreading China's political views among Africa's rapidly increasing number of young people and potentially pivoting them away from the United States and Europe.

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For the Chinese government, language programmes win over the young through education, training and employability. For Chinese investors, language skills reduce the transactional costs of doing business throughout Africa.

The Dakar meeting, with representatives from 53 African countries, concluded with a 2022-24 Action Plan including a long list of joint education and other commitments essential to Africa's economy. Some were directly related to language and employment.

China agreed to build or upgrade 10 schools, to provide training in African languages for Chinese professionals to work in Africa, to continue supporting Chinese language programmes on the continent and to encourage Chinese companies in Africa to offer at least 800,000 local jobs. It also welcomed the inclusion of Chinese into the national curriculum of African countries.

The list itself seems unremarkable. Yet in reporting on the forum, *China Daily*, owned by the Chinese Communist Party, sent an eye-opening message: "Sino-African cooperation brings tangible benefits to African people... in stark contrast to the 'empty promises' some Western countries have made to Africa."

**Fertile ground**

With related interests in mind, China has internationalised its university programmes to attract fee-paying students from around the globe and also to keep its own students from studying abroad. Some now offer courses and entire programmes in English.

Africa is fertile ground for student recruitment. Higher education on the continent is grossly underfunded and facilities are overcrowded. China's universities are relatively affordable as compared to those in the West and its leading institutions place favourably in international rankings. Two are within the top 25. Only three African universities fall in the top 300.

The student outflow to China is consequently higher than the inflow to Africa, immersing African youth deep into China's political mindset. Between 2003 and 2018, the number of African students studying in China grew from under 1,800 to over 81,000. They accounted for 17% of China's international students, surpassed only by Asia at 60% and outstripping Europe at 15% and the 'Americas' at 7%.

### Confucius Institutes

China has spread its language and culture across Africa itself through Confucius Institutes on university campuses. Of the more than 500 institutes worldwide, 61 are in Africa. A multi-billion-dollar enterprise, the programme typically provides a Chinese director, Chinese teachers, materials and start-up funds.

Confucius Institutes have proven politically controversial, especially in the United States. Restrictions on what teachers can discuss in class, critics claim, violate academic freedom, while the agreements lack transparency. Many universities, nevertheless, dismiss the accusations and praise the institutes for the language and cultural opportunities they offer.

In any case, they are thriving in Africa where they are powerful engines of knowledge diplomacy. Yet, as compared to their counterparts in the United States and Europe, African universities are more dependent on the Chinese resources provided and may have less bargaining power on governance and academic content.

For young Africans, Chinese language skills translate into jobs. The Confucius Institute at the University of Rwanda, partnering with Chongqing Normal University in China, opened in 2009 with 60 students to teach local business people basic Chinese for trade with China.

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In a 2018 interview with the *South China Morning Post*, the institute's Senegalese director suggested that the languages of former colonial powers were under threat. He predicted that "in 50 years, the lingua franca of Africa may well be Chinese".

### A wake-up call

The director's statement, while speculative, should be a wake-up call to Western democracies, particularly France, the United Kingdom and the United States – all old hands at promoting political narratives through language and investment – as they shape their post-pandemic commitments in Africa.

Combined with the 2022-24 Action Plan, it's an implicit warning that they ramp up their knowledge diplomacy or risk ceding not only their language, but also their shared values and political legitimacy, on the continent.

Infrastructure building and trade agreements, no doubt, gain favour with today's state leaders, including autocratic ones who pay lip service to democracy. But it's knowledge and ideals, conveyed through education, that shape the leaders of tomorrow.

France has moved ahead, most recently in the Africa-France Summit in October devoted solely to the younger generation, though not without neo-colonial reproach from Africa's intellectual elite. That sobering experience should inform the United States and the United Kingdom on how they might refocus and strengthen their relationship with Africa, especially with its youth, while taking care not to reopen wounds from the past.

A Chinese proverb says that: "To learn a foreign language is to have one more window from which to look at the world." But what you see depends on the particular lens that language offers. As China reaches into the hearts and minds of young Africans through its language and education programmes, it exposes them to a worldview that undermines democracy, now under siege on the continent and in the world. And that's a worrisome picture. To what extent China's repressive policies might put that view into sharper focus remains to be seen.

4. Please summarize this essay and discuss your ideas about this essay. (25%)

#### From The Care Manifesto

Our world is one in which carelessness reigns. The coronavirus pandemic merely highlights this ongoing carelessness in many countries, including the USA, the UK and Brazil. These countries dismissed early warnings about the very real and imminent threat of pandemics to come, choosing instead to waste billions on military hardware against distant or non-existent threats and to funnel money to the already rich. This has meant those most at risk from Covid-19 – health workers, social carers, the elderly, those with underlying health conditions, the poor, the incarcerated, and the precariously employed – have received negligible help or support, while lessons that could have been shared on the best ways for protecting them have been largely ignored....

The crisis of care has become particularly acute over the last forty years, as governments accepted neoliberal capitalism's near-ubiquitous positioning of profit-making as the organising principle of life. It has meant systematically prioritising the interests and flows of financial capital, while ruthlessly dismantling

welfare states and democratic processes and institutions. As we have seen, this kind of market logic has led to the austerity policies that have significantly reduced our ability to contain the current pandemic – leaving many hospitals without even the most basic personal protective equipment health workers need. The undermining of care and care work, however, has a much longer history. Care has long been devalued due, in large part, to its association with women, the feminine and what have been seen as the ‘unproductive’ caring professions. Care work therefore remains consistently subject to less pay and social prestige, at least outside its expensively trained elite echelons. The dominant neoliberal model has merely drawn on these longer histories of devaluation, while twisting, reshaping and deepening inequality. After all, the archetypal neoliberal subject is the entrepreneurial individual whose only relationship to other people is competitive self-enhancement. And the dominant model of social organisation that has emerged is one of competition rather than co-operation. Neoliberalism, in other words, has neither an effective practice of, nor a vocabulary for, care. This has wrought devastating consequences. The pandemic thus dramatically exposed the violence perpetrated by neoliberal markets, which has left most of us less able to *provide* care as well as less likely to *receive* it...

In this manifesto, we argue that we are in urgent need of a politics that puts care front and centre. By care, however, we not only mean ‘hands-on’ care, or the work people do when directly looking after the physical and emotional needs of others – critical and urgent as this dimension of caring remains. ‘Care’ is also a social capacity and activity involving the nurturing of all that is necessary for the welfare and flourishing of life. Above all, to put care centre stage means recognising and embracing our *interdependencies*.... Care is our individual and common ability to provide the political, social, material, and emotional conditions that allow the vast majority of people and living creatures on this planet to thrive – along with the planet itself.