

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： 0306，節次： 4

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【此考科可攜帶紙本字典入試場】

1. 請闡述下列文章的意義並提出你的看法。(25%)

The Fact of Blackness by Franz Fanon

"Dirty Nigger!" Or Simply, "Look, a Negro!"

I came to the world imbued with the will to find a meaning in things, my spirit filled with the desire to attain to the source of the world, and then I found that I was an object in the midst of other objects.

Sealed into that crushing objecthood, I turned beseechingly to others. Their attention was a liberation, running over my body suddenly abraded into nonbeing, endowing me once more with an agility that I had thought lost, and by taking me out of the world, restoring me to it. But just as I reached the other side, I stumbled, and the movements, the attitudes, the glances of the other fixed me there, in the sense in which a chemical solution is fixed by a dye. I was indignant; I demanded an explanation. Nothing happened. I burst apart. Now the fragments have been put together again by another self.

.....

Ontology ... does not permit us to understand the being of the black man. For not only must the black man be black; he must be black in relation to the white man... The black man has no ontological existence in the eyes of the white man. His metaphysics, or less pretentiously, his customs and the sources on which they were based, were wiped out because they were in conflict with a civilization that he did not know and that imposed itself on him.

.....

And then the occasion arose when I had to meet the white man's eyes. An unfamiliar weight burdened me. The real world challenged my claims. In the white world, the man of color encountered difficulties in the development of his bodily schema. Consciousness of the body is solely a negating activity. It is a third-person consciousness. The body is surrounded by an atmosphere of certain uncertainty...

....

"Look, a negro!" It was an external stimulus that flocked over me as I passed by. I made a tight smile.

"Look, a Negro!" It was true, it amused me.

"Look, a negro!" The circle was drawing a bit tighter. I made no secret of my amusement.

"Mama, see the Negro! I am frightened!" Frightened! Frightened! Now they were beginning to be afraid of me. I made up my mind to laugh at myself to tears, but laughter had become impossible."

I could no longer laugh, because I already knew that there were legends, stories, history, and above all, historicity, which I had learned from Jaspers. Then, assailed at various points, the corporeal schema crumbled, its place taken by racial epidermal schema.....

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(背面仍有題目,請繼續作答)

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考試科目：外文文學文獻解讀（英文）

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I was responsible at the same time for my body, for my race, for my ancestors. I subjected myself to an objective examination, I discovered my blackness, my ethnic characteristics; and I was battered down by tom-toms, cannibalism, intellectual deficiency, fetishism, racial defects, slave-ships, and above all: "Sho' good eatin'!"

2. 請闡述下列文章的意義並提出你的看法。(25%)

Borderland/La Frontera By Gloria Anzaldua

Chicanas who grew up speaking Chicano Spanish have internalized the belief that we speak poor Spanish. It is illegitimate, a bastard language. And because we internalize how our language has been used against us by the dominant culture, we use our language differences against each other.

... Shame. Low self-esteem. In childhood, we are told that our language is wrong. Repeated attacks on our native tongue diminish our sense of self. The attacks continue throughout our lives.

.....

If a person, Chicana or Latina, has a low estimation of my native tongue, she also has a low estimation of me. Often with *mexicanas y latinas* we'll speak English as a neutral language. Even among Chicanas we tend to speak English at parties or conferences. Yet, at the same time, we're afraid the other will think we are *agringadas* because we don't speak Chicano Spanish. We oppress each other trying to out-Chicano each other, vying to be "real" Chicanas, to speak like Chicanos. There is no one Chicano language just as there is no one Chicano experience. A monolingual Chicana whose first language is English or Spanish is just as much a Chicana as one who speaks several variants of Spanish. A Chicana from Michigan or Chicago or Detroit is as much a Chicana as one from the Southwest. Chicano Spanish is as diverse linguistically as it is regionally.

.....

So if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity—I am my language. Until I can take pride in my language, I cannot take pride in myself. Until I can accept as legitimate Chicano Texas Spanish, Tex-Mex and all the other languages I speak, I cannot accept the legitimacy of myself. Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate.

I will no longer be made to feel ashamed of existing. I will have my voice: Indian, Spanish, white. I will have my serpent's tongue—my woman's voice, my poet's voice. I will overcome the tradition of silence.

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

It is true that the operations of walking on can be traced on city maps in such a way as to transcribe their paths (here well-trodden, there very faint) and their trajectories (going this way and not that). But these thick or thin curves only refer, like words, to the absence of what has passed by. Surveys of routes miss what was: the act itself of passing by. The operation of walking, wandering, or 'window shopping', that is, the activity of passers-by, is transformed into points that draw a totalizing and reversible line on the map. (Michel De Certeau, 'Walking in the City')

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

Reading and interpretation, then, are not just reproducing what the writer thought and expressed in the text. This inadequate notion of interpretation Derrida calls a 'doubling commentary', since it tries to reconstruct a pre-existing, non-textual reality (of what the writer did or thought) to lay alongside the text. Instead, critical reading must produce the text, since there is nothing behind it for us to reconstruct. Thus, the reading has to be deconstructive rather than reconstructive in this sense. This is the point where Derrida makes the remark which he later calls 'the axial proposition of this essay, that there is nothing outside the text'. (Peter Barry, 'Post-structuralism and deconstruction', in *Beginning Theory*)