

科目：英文閱讀(5002)

校系所組：中央大學亞際文化研究國際碩士學位學程(台灣聯合大學系統)

交通大學亞際文化研究國際碩士學位學程(台灣聯合大學系統)

You have 100 minutes to finish the following required question as well as one of the elective questions. Each answer will be worth up to 50 points, making up a total score of 100 points.

Required Question: Must answer; answering in Chinese is acceptable 50%

The value-form, whose fully developed shape is the money-form, is very elementary and simple. Nevertheless, the human mind has for more than 2,000 years sought in vain to get to the bottom of it all, whilst on the other hand, to the successful analysis of much more composite and complex forms, there has been at least an approximation. Why? Because the body, as an organic whole, is more easy of study than are the cells of that body. In the analysis of economic forms, moreover, neither microscopes nor chemical reagents are of use. The force of abstraction must replace both. But in bourgeois society, the commodity-form of the product of labour – or value-form of the commodity – is the economic cell-form. To the superficial observer, the analysis of these forms seems to turn upon minutiae. It does in fact deal with minutiae, but they are of the same order as those dealt with in microscopic anatomy.

Preface to the First German Edition, *The Capital* (Marx, 1867)

Question: Please explain the function of the metaphor “anatomy” in relation to the topic discussed by Marx in this passage, especially regarding the contrast between the body and the cell.

Elective Questions: Choose one; answering in Chinese is acceptable 50%

A.

Whatever is true for space and time, this much is true for place: we are immersed in it and could not do without it. To be at all -- to exist in any way -- is to be somewhere, and to be somewhere is to be in some kind of place. Place is as requisite as the air we breathe, the ground on which we stand, the bodies we have. We are surrounded by places. We walk over and through them. We live in places, relate to others in them, die in them. Nothing we do is unplaced. How could it be otherwise? How could we fail to recognize this primal fact? (From Edward S. Casey, *The Fate of Place: A Philosophical History*, University of California Press, 1997, p. ix)

Question: Please write about a place that affected you in a memorable way.

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注意：背面有試題

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B.

Since the population over most of rural China rose sharply over the three decades following the revolution, peasants may have come to have easy contact with more individual others than before. But for the great majority of rural dwelling Chinese throughout the Mao period, all the meaningful social relationships of a lifetime would still be with other men and women inside these highly localized social units—the village and the commune. Marriage partners, in particular, would be sought from within the home commune and immediately contiguous ones. With opportunities for residential and occupational mobility close to zero for Chinese rural dwellers after the Great Leap Forward, the welfare of every individual must increasingly have come to be regarded as permanently tied to the welfare of the person's village or commune.

From *The Reach of the State: Sketches of the Chinese Body Politics* (Vivienne Shue, 1988)

Question: What were cultural changes one could observe in Chinese rural life during the Mao period?

