


注意：考試開始鈴響前，不得翻閱試題，
並不得書寫、畫記、作答。

國立清華大學 108 學年度碩士班考試入學試題

系所班組別：台灣文學研究所

考試科目(代碼)：英文(3702)

— 作答注意事項 —

1. 請核對答案卷(卡)上之准考證號、科目名稱是否正確。
2. 作答中如有發現試題印刷不清，得舉手請監試人員處理，但不得要求解釋題意。
3. 考生限在答案卷上標記「由此開始作答」區內作答，且不可書寫姓名、准考證號或與作答無關之其他文字或符號。
4. 答案卷用盡不得要求加頁。
5. 答案卷可用任何書寫工具作答，惟為方便閱卷辨識，請儘量使用藍色或黑色書寫；答案卡限用 2B 鉛筆畫記；如畫記不清(含未依範例畫記)致光學閱讀機無法辨識答案者，其後果一律由考生自行負責。
6. 其他應考規則、違規處理及扣分方式，請自行詳閱准考證明上「國立清華大學試場規則及違規處理辦法」，無法因本試題封面作答注意事項中未列明而稱未知悉。

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共 4 頁，第 1 頁 *請在【答案卷】作答

Part I: Please translate the following sentences into Chinese (50%)

1. A fundamental question at the heart of world literature studies is how to delimit the realm of world literature.
2. Very few studies have dealt with the production of indigenous literature, although this has been gaining momentum over the past 20 years.
3. “Asia” in the post-Cold War environment has not been viewed as the Other, neither exotic nor underdeveloped, but as another interesting place on earth that we need to learn about.
4. The question that has almost never been asked is this: if comparison is a fundamental activity of human consciousness, then what is it that makes us compare?
5. My argument here will be that the present expansion to a global or planetary field of vision does not represent the death of our discipline so much as a rebirth of perspectives that were already present in the formative early years of comparative literature as a discipline.

Part II: Please translate the following paragraph into Chinese (20%)

In charting the forward trajectory of comparative literature, one way to get our bearings is to look to the past. We need to understand the ways our discipline's history has shaped and constrained our field of vision, while conversely we may also find alternative roads opened up by early comparatists and now ripe for further exploration. These alternative paths can be especially valuable as we seek to carry forward the tectonic shift now underway from a largely European-oriented discipline to a truly global perspective.

Part III: Please read the passages below and answer the questions (30%)

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Reiterated Commemoration: Hiroshima as National Trauma

Hiro Saito

Today, 60 years after the atomic bombing, “Hiroshima” occupies a *prominent* place in Japanese national memory and forms the core of the national identity that renounces war as a sovereign right. The Peace Memorial Ceremony in Hiroshima makes news headlines every August in the Japanese media, and more than 1 million people pay their visit to the Peace Memorial Park, the “Mecca of Peace,” every year. It is therefore surprising to learn that “Hiroshima” was once almost forgotten in the aftermath of World War II. Japanese were able to commemorate “Hiroshima” as national trauma only after one Japanese fishing boat was struck by the fallout of the hydrogen bomb near Bikini Atoll in March 1954. But what caused this delayed register of “Hiroshima” in Japanese collective memory? How did the event of the H-bomb fallout transform commemoration of “Hiroshima?”

To answer these questions, I first *assemble* a theoretical framework for the study of collective memory that combines a model of reiterated problem solving and a theory of cultural trauma. Collective memory is part and parcel of collective identity because memory is a precondition for narrative construction of autobiographies by which we identify who we are. As historical circumstances change, we reconstruct our collective memory and redefine our collective identity. This recurrent reworking of collective memory and identity makes it possible for us to conceptualize the history of collective remembering as the reiterated solving of an enduring problem—how to remember the past so as to define identity of members of a collectivity—where earlier solutions set parameters for current competition among possible solutions. Moreover, a traumatic event has an important role in construction of collective memory and identity, for it violently disrupts processes of memory construction and shakes existentially the sense of who we are. It is therefore helpful to introduce a theory of cultural trauma into the study of collective memory and shed light on a sociopsychological dimension of the remembering. In particular, as we shall see, commemoration of a traumatic event is a critical case to test an analytical strategy of “multidimensional rapprochement” between psychological-individualist and sociological-collectivist approaches to collective memory (Olick 1999b). Thus, a theory of collective memory that incorporates reiterated problem solving and cultural trauma can give us new analytical leverage to study how commemorative practices build on one another and how a traumatic event plays out in memory-identity formation of a collectivity.

Within this theoretical framework, I examine the historical transformations of

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Japanese collective memory of the atomic bombing of Hiroshima between August 1945, when the atom bomb was dropped, and April 1957, when the Japanese state officially “nationalized” memories of the atomic bombing by providing medical care for A-bomb survivors (*hibakusha*), living testimonials of the event. I break down the 12 years into three periods in which actors *articulated* different solutions to the problem of commemoration of “Hiroshima” vis-à-vis Japanese national identity. I focus on how the earliest solution to remember “Hiroshima” as transnational affected subsequent solutions, and how actors succeeded in transforming the lock-in transnational commemorative path in conjunction with the contingent event of the H-bomb fallout in March 1954. I then show how the atomic bombing of Hiroshima became national trauma constitutive of Japanese identity by pointing out a shift from pity to sympathy in structures of feeling about the event. I suggest that this shift signaled the emergence of national trauma, converting Japanese from spectators of distant suffering to a community of wounded actors.

1. () The word *prominent* in the passage is closest in meaning to
 - A. Decent
 - B. Unknown
 - C. Gorgeous
 - D. Noticeable
2. () What could be the main purpose of this essay?
 - A. To help people understand the history of Hiroshima
 - B. To commemorate the historical event of H-bomb
 - C. To understand the philosophy of collective memory of Hiroshima
 - D. To analyze the collective memory of the atomic bombing of Hiroshima
3. () Which of the following statements is *incorrect*, according to the article?
 - A. Collective memory never changes
 - B. The Peace Memorial Ceremony in Hiroshima is held in August

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- C. People almost forgot the trauma of Hiroshima after World War II
D. A traumatic event is crucial for understanding collective memory
4. () Which of the following is not about Saito's theoretical framework?
A. A historical research of the atomic bombing of Hiroshima
B. A model of reiterated problem solving
C. An analysis of actor-network theory
D. A theory of cultural trauma
5. () The word assemble in the passage is closest in meaning to
A. Question
B. Construct
C. Embrace
D. Contain
6. () The word articulated in the passage is closest in meaning to
A. Measured
B. Improvised
C. Expressed
D. Rejected