

淡江大學八十九學年度博士班招生考試試題 38

系別：西洋語文研究所

科目：文學理論

本試題共 壹 頁

Choose FIVE out of the following. 20 points each.

1. Either discuss nature writing as a genre or explore the meanings of Thoreau's "In wildness is the preservation of the world."
2. Wolfgang Iser, Stanley E. Fish, Georges Poulet are often referred to as reader-response critics. Discuss the merits and demerits of reader-response criticism.
3. What is post-colonialism? How do you relate Homi Bhabha's notion of "the third space" to it?
4. Compare and contrast Jacques Derrida's deconstructive reading and John Searle's speech-act theory.
5. For most feminist theorists, the notion of "women" doesn't imply a category of essence, nor "men" an unproblematic term. In what ways the idea of "men in feminism" is suspicious and tendentious? How do socialist or materialist feminists critique the so-called "essentialism"?
6. Either discuss Paul de Man's "the resistance to theory" or theorize Harold Bloom's "anxiety of influence."
7. Comment on the following passage:

Existentialism

They were encountering that existential negativity whose reality is so warmly advocated by the contemporary philosophy of being and nothingness.

But unfortunately that philosophy grasps negativity only within the confines of a self-sufficiency of consciousness, which, as one of its premisses, links to the constitutive mis-recognitions of the *ego*, the illusion of autonomy to which it entrusts itself. This flight of fancy, for all that it draws, to an unusual extent, on borrowings from psycho-analytic experience, culminates in the pretension to provide an existential psychoanalysis.

At the climax of the historical attempt of a society to refuse to recognize that it has any function other than the utilitarian one, and in the anguish of the individual confronting the concentrational form of the social bond which seems to arise to crown this attempt, existentialism must be judged by the account it gives of the subjective dilemmas which it has indeed given rise to: the freedom which never claims more authenticity than when it is within the walls of a prison; the demand for commitment, expressing the impotence of a pure consciousness to master any situation; the voyeuristic-sadistic idealization of the sexual relationship; the personality which realizes itself only in suicide; the awareness of the other which can be satisfied only by Hegelian murder.

These propositions are denied by all our experience, inasmuch as it teaches us not to regard the *ego* as centred on the *perception-consciousness system*, or as organized by the 'reality principle' – a principle which is the expression of a scientific prejudice most hostile to the dialectic of knowledge. Our experience shows that we should start instead from the *function of misrecognition* which characterizes the *ego* in all its structures, so markedly articulated by Miss Anna Freud. For, if the *Verneinung* represents the patent form of that function, its effects will, for the most part, remain latent, so long as they are not illuminated by a light reflected in the plane of fatality, where the *id* is revealed.