一、請自擬一個你曾經深思過的問題，盡可能地運用你熟悉的社會與文化理論觀點或概念，細緻地鋪陳你的思考脈絡。我們期待這個問題具有當代的相干性，卻也期待你能展現這個問題在社會文化比較上的廣度與思想史上的深度。鋪陳問題的方式不拘，我們有興趣的不是特定的答案而是你提問的結構。請配置五十分鐘答題（占五十分）

二、請將以下的段落翻譯成中文，並各寫一份短評。請配置五十分鐘答題（占五十分）

As such the analysis of the archive comprises a privileged region which is at the same time close to us, but different from our present; it is the border of the time which surrounds our present, jutting over it and describing it by means of its otherness; it is that which is outside us and delimits us. To describe the archive is to set out its possibilities (and the mastery of its possibilities) on the basis of forms of discourse which have just recently ceased to be our own; the threshold of its existence is established by the break which separates us from what we can no longer say, and from that which falls outside our discursive practices; it begins with that is outside our own language [langue], its locus being its distance from our own discursive practices. In this sense it becomes valid as a diagnostic for us. This is not because it makes it possible for us to paint a picture of our distinctive traits and to sketch in advance what we will look like in the future. But it deprives us of our continuities; it dissolves this temporal identity in which we like to look at ourselves in order to conjure with breaks in history; it breaks the thread of transcendental teleologies; and at the point where anthropological thought questions the being of man or his subjectivity, it vividly draws attention to the other, to the outside. Understood in this way, the diagnostic does not establish the facts of our identity by means of the interplay of distinctions. It establishes that we are difference, that our reason is the difference of forms of discourse, our history is the difference of times, that our selves are the difference of masks.

節錄自  Michel Foucault, The Archaeology of Knowledge