國立陽明交通大學 113 學年度碩士班甄試入學考試試題

科目名稱：社會與文化理論　　考試日期：112 年 11 月 8 日第 1 節

系所班別：社會與文化研究所　　

＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

一、 請配置 50 分鐘翻譯下文（人名可維持英文，不用翻譯），並給予簡短評論。本題占此科考試 50%

"The field of human–animal relations is fast becoming one of the hot areas of debate in the social sciences and is beginning to occupy the centre stage once held by 'the environment'. A mere glance at recent literature shows that this new area is advancing on several fronts. These include, for example: the philosophy and politics of animal rights (Benton 1993; Midgely 1979, 1994); the sociology of animal rights (Tester 1992); histories of human–animal relations (Ritvo 1987, 1994; R.H. Thomas 1983); the social anthropology of human–animal relations (Cartmill 1993; Ingold 1988); animal foods and animals in diets (Bourdieu 1984; Douglas 1975, 1984; Fiddes 1991; Franklin 1996a; Goodman and Redclift 1991; Mennell 1993; Twigg 1983; Vialles 1994); animals, nature and gender (Gaard 1993; Norwood 1993); hunting and fishing sports in modernity (Cartmill 1993; Franklin 1996a, 1996b; Hummel 1994; Ritvo 1987); pets or companion animals (Serpell 1986, 1995; Serpell and Paul 1994); animals, tourism and zoos (Bostock 1993; Mullan and Marvin 1987). Human–animal relations are also an important dimension in recent papers setting the agenda for a sociology of nature (Macnaghten and Urry 1995; Murphy 1995).

While this list establishes a growing diversity of interest in human–animal relations, in recent years much of the literature has been either historical in scope or focused around familiar pro-animal rights positions deriving from moral philosophy. There is, however, much exciting new material emerging in the UK, USA and elsewhere from research projects across a wide range of disciplines (including sociology, anthropology, veterinary science, sociobiology, zoology, nutritional science, medicine, environmental studies, political science) that is more detached and reflective of contemporary issues, but which has yet to be brought together in a coherent framework. There are some edited collections, for example, Manning and Serpell's Animals and Human Society (1994) and a collection in Social Research (1995) edited by Arien Mack from the high profile New York conference 'In the company of animals'. However, like many collections, they are lightly edited samplers that do not advance a self-conscious narrative structure or argument other than general pro-animal themes. Some of the more theoretically informed and less emotionally charged accounts (e.g. Cartmill 1993; Ritvo 1994; Tester 1992) tend to be historical and deal largely with nineteenth-century social change. Even though Tester's analysis is sociological and a powerful invective against the naive philosophical bases of animal rights, it is mainly a discussion of the social origins of demands for animal rights rather than a 'complete' sociology of human–animal relations. If anything, his analysis points to the need to expand

the analysis of human–animal relations beyond grand historical narratives (e.g. R.H. Thomas 1983) and to the essentialism of structuralist approaches towards a more precise understanding of global and local cultural milieux."

Source: Franklin, Adrian. 1999. "Introduction." In Animals and Modern Cultures: A Sociology of Human-Animal Relations in Modernity. New York and London: Sage.

二．請仔細閱讀以下一個在國中裡發生的片段，並請你由此分析國中生的性別/性關係。本題占本考試科目分數 50%。

（註：安妮是心肺復甦術(簡稱 CPR)教學過程中使用的假人體模特兒。）

「一個男學生進來，看見地上的安妮，上前跪在安妮前面，做出性交的動作:

「我要強暴安妮」幾個男學生大喊，一個男學生持續在喊…… 學生在搖桌椅，在拍桌子，男學生很騷動。女生靜靜地坐在位子上。

老師口頭講解:「……看胸部有沒有起伏，……」 男學生:「胸部」(大聲鼓譟、興奮的語氣) 老師:「如果這人沒有呼吸怎麼辦?」 男學生:「強暴她」(笑著大聲說) 老師把白布掀開，男學生:「唉唷」(大聲鼓譟、外加期待和興奮 的語氣)

男學生:「老師你不要強暴她~~」

男學生:「大宏上!」 老師對其中一個安妮示範，另二個男學生在一旁「玩」另一具安妮

老師在吹氣，安妮的胸部起伏 男學生:「哦，變大了!」(高聲鼓譟、興奮的、高興的語氣) 老師下一步把衣服拉開 男學生:「哦!~~」(高聲鼓譟、興奮無比的語氣)

老師示範壓胸動作，又有兩個男學生去「玩」另一具安妮

老師:「你發現安妮臉上溼溼的，……」 男學生:「哦，『溼溼的』」(高聲鼓譟、超級曖昧的語氣) 男學生:「我要『吹』安妮、帶安妮回去，晚上做愛……」

(大直 01，二皮班，CPR 教室)

由 CPR 教學現場的觀察，我發現男學生如何恣意、直接使用性 語言(包括口語和肢體的)於男性同儕間的嘻鬧互動，以及對女性 (女學生、女老師與女研究者)作為主體存在的忽視及實作異性戀的性(對安妮的話語和舉動)。女學生對男生以聲音和肢體佔據整個教室空間的回應是:安靜、專心跟著老師做 CPR 練習，或有秩序排隊等練習，或在教室後方做自己的事，或幾個人一起小聲說話。她們將自己與現場的喧鬧隔絕開來，不參與也無法參與或回應男生的言語， 無助或無法直視男生對安妮的種種性侵犯、性騷擾或性探索的言語和動作。」

以上內容出自：楊幸真，2007，〈校園生活中的身體經驗與性別實作: 一個民族誌的探究〉，《女學學誌:婦女與性別研究》第 24 期：頁 103-134。

國立陽明交通大學 114 學年度碩士班甄試入學考試試題(雙面印刷)

科目名稱：社會與文化理論　　考試日期：113 年 11 月 6 日第 1 節
系所班別：社會與文化研究所　　第1頁，共2頁
＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

一、 一. 請配置 50 分鐘翻譯並評論下列段落。本題占本考試科目分數 50%。

Memory, of course, also requires imagination, but it rethinks the future in alliance with recasting the past. In the last decade, the field of memory has been dramatically reconfigured. Under the impact of globalizing processes, both the spaces of memory and the composition of memory communities have been redefined. To be sure, memory has always been articulated on different levels, from the individual to larger social groups. The collective memory of the nation was at the centre of memory debates, however, and it was also the focal point of studies on memory. Until recently, the dynamics of memory production unfolded primarily within the bounds of the nation state; coming to terms with the past was largely a national project. Under the impact of global mobility and movements, this has changed fundamentally. Global conditions have powerfully impacted on memory debates and, at the same time, memory has entered the global stage and global discourse. Today, memory and the global have to be studied together, as it has become impossible to understand the trajectories of memory outside a global frame of reference.

This shift has affected all levels of memory production. The global has become the defining arena for all political actors, be they nation states, transnational institutions or grassroots movements. The developments and challenges in this recent global transformation have forced state and non-state actors alike to engage with a globalizing public sphere. We are no longer dealing with clear-cut forces of globalization and counter-globalization; instead, we are witnessing new forms of crossover and interaction between these two poles. Increasingly, the values of counter-globalization have invaded the hegemonic memory constructs of the nation state and they have reasserted claims to moral comport and accountability. On the other hand, some non-governmental organizations (NGOs) have taken up the political agenda of nation states, helping them to expand their range of power and influence on a supranational level.

出處: Assmann, Aleida and Conrad, Sebastian. “Introduction.” 2010. Memory in a Global Age: Discourses, Practices and Trajectories. UK: Palgrave Macmillan, 1-16.

二. 請閱讀下列新竹城市博物館的「本草城市新竹：以淺山海作為方法」策展論述後，以你熟悉的議題或者歷史素材，構思一個相關的研究主題，並說明其特色和價值。本題占本考試科目分數 50%。

＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

作為一個新興科技城市，新竹位處全球創新知識與技術產業鏈的重要節點上。對比於它淺山淺海的自然地理，新竹沒有深闊港灣、廣大平原或天然屏障作為發展的條件，但是它卻在臺灣近代歷史中佔據著政治經濟的關鍵地位。從十七、八世紀臺灣進入全球海權競爭時代以來，本島的發展重心逐漸由南向北轉移。而二次大戰結束後，科技現代性的劇烈加速度，透過快速道路鐵路、橋樑、通訊、飛行器、人造衛星、海底電纜、金融等基礎設施，建立起整個星球的都市化，讓新竹可以從它的自然地理條件中脫穎而出，變成科技未來潮的閃亮金星。

傳統上，「城市」被認為是人類文明的生發場域，建立在「文化與自然」的分界與交融之上，在這交纏中，城市新陳代謝所發展出來的基礎結構，道路、水渠、以及食物、垃圾等流通系統和治理程序，自然而然構成城市的生命體。但是，從工業革命以來，都市化逐漸變成複雜的、蔓延整個地球/行星的網絡，使基礎結構不再是人與自然交往的結果，而變成了這交往的前提，從而基礎結構也變成另一個自然，或用技術哲學家路易斯・孟福（Lewis Mumford）所言，宛若一種具有生命力的「巨型機器」(註)。

「本草城市新竹：以淺山海作為方法」從不同的歷史縱深，以田野調查結合藝術思維，以多元的藝術表現形式，探討這個城市的自然與人文關係的多維度面相，重新審視這塊揉雜閩南、客家、眷村、原住民、移工等多族群的淺山海地方。在快速發展的當代文化中，省思記憶的修補、社會關係的修補，以及人類與土地、與其他物種之關係的修補。

（註）Lewis Mumford, The Myth of the Machine - Vol. 1. Technics and Human Development, 1967, New York, Harcourt, Brace Jovanovich

出處:　徐文瑞〈展覽總論述〉《展覽導覽手冊　本草城市新竹：以淺山海作為方法》新竹市政府。頁 7。

國立陽明交通大學 115 學年度碩士班甄試入學考試試題

科目名稱：社會與文化理論　　考試日期：114 年 11 月 5 日第 1 節

系所班別：社會與文化研究所　　

＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

一、 請配置 50 分鐘翻譯並評論下列段落。本題占本考試科目分數 50%。

Fandom is a common feature of popular culture in industrial societies. It selects from the repertoire of mass-produced and mass-distributed entertainment certain performers, narratives or genres and takes them into the culture of a self-selected fraction of the people. They are then reworked into an intensely pleasurable, intensely signifying popular culture that is both similar to, yet significantly different from, the culture of more 'normal' popular audiences. Fandom is typically associated with cultural forms that the dominant value system denigrates – pop music, romance novels, comics, Hollywood mass-appeal stars (sport, probably because of its appeal to masculinity, is an exception). It is thus associated with the cultural tastes of subordinated formations of the people, particularly with those disempowered by any combination of gender, age, class and race.

All popular audiences engage in varying degrees of semiotic productivity, producing meanings and pleasures that pertain to their social situation out of the products of the culture industries. But fans often turn this semiotic productivity into some form of textual production that can circulate among – and thus help to define – the fan community. Fans create a fan culture with its own systems of production and distribution that forms what I shall call a 'shadow cultural economy' that lies outside that of the cultural industries yet shares features with them which more normal popular culture lacks.

出處：Fiske, John. "The Cultural Economy of Fandom." *The Adoring Audience: Fan Culture and Popular Media*, edited by Lisa A. Lewis, Routledge, 1992, pp. 30-49.

二. 除了碩士論文及博士研究計劃書(申請資料已閱讀)以外，請以一個最熟悉的社會文化理論或概念，討論一個你(妳)深思熟慮的問題(主題不限)。

1、請以自問自答的形式，清楚地陳述你的問題意識以及這個問題的重要意義(為什麼別人要對這個問題感興趣）；

再分點（層次、面向、角度、觀點）論述，最後再做結論。

2、此題旨在檢驗考生的論述能力，故請勿重覆**碩士論文及博士研究計劃書中的論點**(我們都詳細閱讀過)。

3、請注意時間分配，此題(佔分 50%)。