

國立清華大學 100 學年度碩士班入學考試試題

系所班組別：社會學研究所 (0540) 甲組(一般社會學組)

考試科目 (代碼)：英文 (4002)

共 5 頁，第 1 頁 \*請在【答案卷、卡】作答

一、單字：下列有(1)到(10)的單字，請從(a)到(o)的意義中找出一個正確的配合(請注意，有五個意義是多餘的選項)。(共20分，每題2分)

- (1) indigenous ( )
  - (2) rupture ( )
  - (3) adhere ( )
  - (4) equilibrium ( )
  - (5) complement ( )
  - (6) compliment ( )
  - (7) implement ( )
  - (8) intervention ( )
  - (9) obscene ( )
  - (10) transgression ( )
- 
- (a) a remark that expresses approval, admiration or respect
  - (b) to stick firmly
  - (c) not conscious of something, especially what is happening around you
  - (d) to make something else seem better or more attractive when combining with it
  - (e) to intentionally become involved in a difficult situation in order to improve it or prevent it from getting worse
  - (f) to put a plan or system into operation
  - (g) to break a law or moral rule
  - (h) starting from this time
  - (i) something which has never been made before, or the process of creating something which has never been made before
  - (j) offensive, rude or shocking, usually because too obviously related to sex or showing sex
  - (k) a state of balance
  - (l) angry because of something which is wrong or not fair
  - (m) naturally existing in a place or country rather than arriving from another place
  - (n) when something explodes, breaks or tears
  - (o) the same in amount, number or size, or the same in importance and deserving the same treatment

## 國立清華大學 100 學年度碩士班入學考試試題

系所班組別：社會學研究所 (0540) 甲組(一般社會學組)

考試科目 (代碼)：英文 (4002)

共 5 頁，第 2 頁 \*請在【答案卷、卡】作答

二、閱讀測驗：這段文字節錄自 Ronald Grigor Suny 的論文 “Why We Hate You: The Passions of National Identity and Ethnic Violence”，請仔細閱讀完全文後回答以下的問題。(單選，共30分，每題 6分)

In his book *Modern Hatreds* Stuart Kaufman reverses the primordialist account of ancient hatreds and argues that whatever the sources of the ethnic myths essential for ethnic conflict they must be renewed in each generation. These “modern hatreds” both give rise to mass activity and may be used by elites to mobilize populations. Kaufman holds that the necessary conditions for ethnic war include myths justifying ethnic hostility; ethnic fears for survival; and opportunities to mobilize and fight. “Ethnic wars occur when the politics of ethnic symbolism goes to extremes, provoking hostile actions and leading to a security dilemma”. “The symbolic politics theory holds that if the three preconditions—hostile myths, ethnic fears, and opportunity—are present, ethnic war results if they lead to rising mass hostility, chauvinist mobilization by leaders making extreme symbolic appeals, and a security dilemma between groups... If any of the three processes are absent, however—if hostility rises but politics avoid extremist appeals, or if the population resists such appeals, or if the sides’ demands do not cause a security dilemma—war can be avoided.”

While his account is basically a moderately constructivist one, Kaufman refers back to some essential human characteristics and the structures of human interaction:

“Cultural tendencies toward collective group self-defense, while not in the genes, are evolutionarily favored. Groups that can count on their fellow members’ loyalty are more likely to survive than strict egoists.” Ethnic identification is based on the “myth-symbolic complex”—“the combination of myths, memories, values, and symbols that defines not only who is a member of the group but what it means to be a member.” It is to these existing myths and symbols that ethnic leaders must refer in order to persuade and mobilize their constituents around identities that mimic family, kinship, and home, i.e., homeland, motherland, fatherland, nation, shared history and territory. The power of ethnic identity is overdetermined, for ethnicity may combine self-respect (identity) and

## 國立清華大學 100 學年度碩士班入學考試試題

系所班組別：社會學研究所（0540）甲組（一般社會學組）

考試科目（代碼）：英文（4002）

共 5 頁，第 3 頁 \*請在【答案卷、卡】作答

self-interest (material goods) with group survival, defense of territory and country, the propagation of the faith, and the achievement of immortality.

At bottom Kaufman's theory leads to emotions, though they are not his central focus. Whatever the truth or reality of historical injustices, the mythic reconstruction of past experiences and their symbolization are what motivate people to action. The symbol is given its meaning and its power by myths. Choosing among symbols is determined by emotions, and people will choose the emotionally most potent symbol. "From this point of view, then, political choice is mostly emotional expression, politics is mostly about manipulating people's emotions, and symbols provide the tool for such manipulation." And ethnicity is particularly emotionally laden.

- (1) What is Stuart Kaufman's attitude toward the assumption that ethnic myths are always there and therefore there is no need to renovate it? (a) overturn (b) support (c) validate (d) consent
- (2) According to the author, which of the following statements is not true? (a) There are lots of emotions involved in ethnicity. (b) Politics is about the manipulation of people's hatreds (c) Symbols are the essential instruments in politics. (d) Political choice is mainly a result of rational decision.
- (3) When Kaufman says 'The power of ethnic identity is overdetermined', what does he mean? (a) The importance of ethnic identity has been over-emphasized. (b) Ethnic identity is very powerful. (c) There is no single factor deciding people's ethnic identity. (d) Once settled, ethnic identity is difficult to be changed.
- (4) Which of the following statements is true? (a) There is no way to stop the war when people hate each other. (b) Ethnic war occurs whenever hostility rises. (c) People cannot resist the chauvinist mobilization by leaders. (d) When there is no security dilemma, there is no ethnic war.
- (5) Why do ethnic leaders like to use words such as family, kinship and home? (a) Those words are easy to understand. (b) The leaders want to convince people that we all belong to the same group. (c) Those words can dis-illusionize the "myth-symbolic complex". (d) Those words can efficiently promote loyalty to the leaders.

## 國立清華大學 100 學年度碩士班入學考試試題

系所班組別：社會學研究所 (0540) 甲組(一般社會學組)

考試科目 (代碼)：英文 (4002)

共 5 頁，第 4 頁 \*請在【答案卷、卡】作答

三、英翻中測驗: 請仔細閱讀全文後，翻譯成中文。(兩題，共50分，每題25分)

1. 以下文字節錄自 POVERTYMATTERSBLOG 有關 International Labour Organization (ILO)所提出Global Unemployment Trends 2011的報告。

... Despite a relatively robust pick-up in growth during 2010, economic recovery made virtually no dent in the unemployment caused by the worst recession in the global economy since world war two. The official jobless figure stood at 205 million in 2010, but that is almost certainly an underestimate since many of those who would like a job have given up hope of finding one, while millions more are working part-time when they would prefer full-time employment.

At 6.2%, the global unemployment rate doesn't sound that alarming, but the overall figure conceals some worrying trends. Although the developed economies of the west account for only 15% of the earth's working population, they accounted for 55% of the increase in unemployment between 2007 and 2010...

Equally unsettling is the outlook for youth unemployment, which the ILO categorises as the number of people aged between 15 and 24 who are actively seeking working but unable to find it... In some countries, the outlook is even worse. Spain has youth unemployment of 40%, while young people in south-east Asia and the Pacific are 4.7 times more likely to be unemployed as adults. One of the root causes of the revolution in Tunisia was the unrest caused by having a growing number of young people without jobs...

## 國立清華大學 100 學年度碩士班入學考試試題

系所班組別：社會學研究所（0540）甲組（一般社會學組）

考試科目（代碼）：英文（4002）

共 5 頁，第 5 頁 \*請在【答案卷、卡】作答

2. 以下文字節錄自 Banned in Beijing! By NICHOLAS D. KRISTOF from New York Times, published on January 22, 2011.

...

China now has about 450 million Internet users, far more than any other country, and perhaps 100 million bloggers. The imprisoned writer Liu Xiaobo, winner of the Nobel Peace Prize, has said, “The Internet is God’s gift to the Chinese people.”...

The challenge for the authorities is that there is just too much to police by moderators, and automatic filters don’t work terribly well. Chinese routinely use well-known code phrases for terms that will be censored... Likewise, Chinese can usually get around the “great firewall of China” by using widely available software..., or by tunneling through a virtual private network.

Most Chinese aren’t overtly political — seeking out banned pornography is typically regarded as more rewarding than chasing down tracts about multiparty democracy. Still, Internet controls are widely resented. My bet is that more young Chinese are vexed by their government’s censorship than by its rejection of multiparty democracy.