


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：社會學研究所 甲組

考試科目(代碼)：英文(4202)

— 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。

國立清華大學 108 學年度碩士班考試入學試題

系所班組別：社會學研究所 甲組(一般社會學組)

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一、請將下列英文段落翻譯成流暢的中文 (50 分)

Although the contrast between town and country is an ideal that seldom neatly maps onto reality, environmental scholars argue that this compartmental imaginary has become embedded in the collective conscience of Western societies as an interpretive frame, organizing people's experience of the environment. Through this lens, the city is idealized as an orderly grid where nonhumans are kept under control and boxed into manicured settings such as parks and gardens. Thus, it is not only livestock that are interpreted as taboo in the modern city. What people classify as "pests" or "nuisance animals" are in fact those species of "wildlife" that trespass on sidewalks and colonize human dwellings in spite of efforts to designate these spaces as human-only places. Their unwitting "transgression" of our "spatial expectations" can be existentially unsettling because it is read as "matter out of place."

二、請將下列英文段落翻譯成流暢的中文 (50 分)

It is traditional to consider the state to be the ultimate or sovereign source of coercive power. This sharply distinguishes it from civil society, which includes professions and other institutions and which I consider separate from and subordinate to it. That is how I treated the relationship between state and profession in an earlier study that analyzed the institutions of professionalism in the United States. In discussing that relationship, I noted that while professions, unlike other kinds of occupations, control their own work and thus can be considered autonomous in a division of labor and in their labor markets, they are dependent on the coercive power of the state to support such autonomy. They are autonomous in their own economic sector but not in society at large because they depend on the state for their empowerment.