

國 立 清 華 大 學 命 題 紙

96 學年度__社會學__系(所)__甲__組碩士班入學考試科目__英文__

科目代碼_4403_共__7__頁第_1__頁 *請在【答案卷卡】內作答

【共三大題】

I. Mix and Match: (20%)

Please match the terms on the top with their appropriate explanations on the bottom by filling in the alphabets in ().

- () 1. alienation
 - () 2. alliance
 - () 3. creed
 - () 4. crusade
 - () 5. ethnocentrism
 - () 6. genocide
 - () 7. pluralism
 - () 8. populism
 - () 9. racism
 - () 10. sacred
-
- a. Political activities of ideas that claim to promote the interests and opinions of ordinary people.
 - b. The beliefs that the biological and/or cultural superiority of members of one's own group over members of other (colonized) groups.
 - c. A long and determined attempt to achieve a specific cause or causes.
 - d. A feeling of powerlessness or estrangement.
 - e. The maintenance of diverse minority groups of political parties within a dominant culture or party.
 - f. The beliefs that people of some races are inferior to others.

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- g. A group of countries or political parties that are formally united and working together because they have similar aims.
- h. A specific set of beliefs or principles.
- i. Holy, supernatural.
- j. The deliberate murder of a whole race.

II Read and Respond: Please read the following two texts carefully and then answer the questions accordingly. (50%)

Text A (30%)

“It is remarkable how little we still know about gift giving in modern industrial societies. Until recently, sociologists, obsessed by the **corrosive** effects of modernization, disregarded gifts as sentimental residuals of a lost world of intimacy and community—made further invisible by the **feminization** of gift economy. Or gifts were relegated to exotic, precapitalist, primitive societies. Not surprisingly, when it comes to gift giving, anthropologists have done the lion’s share of the work, producing a rich, extensive, and often controversial literature.

...

What, then, is the meaning in our modern, commercial world, of personal gifts, with whom we exchange them, and how? Consider, for instance, how we define a “good” birthday gift. Surely it must express the intimacy of a particular social tie, convey affection, denote thoughtfulness. The meaning of gifts varies. Wedding gifts, for example, represent an additional communal symbolism of collective solidarity, while gifts to a doorman frequently reinforce the inequality and distance between donor and recipient. The form and manner of a gift – monetary or otherwise – symbolize the character of the relationships between the parties.

Certainly some gift transfers waver at the borderline of market exchange. But if they cross that boundary they cease being gifts. Therefore, equating gifts with market transfers misses the point: there are multiple types of modern transfers

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rather than a single market exchange of commodities. Gifts constitute a range of transfers distinct from payments or entitlement and corresponding to a different range of social relations. Gifts are bestowals marked by intimacy as well as by the relative equality of donors and recipients. In keeping with such relationships, gifts do not call for immediate reciprocation except in the form of appreciation. A gift to inferiors, on the other hand, quickly slips into charity, while a gift to superiors becomes a tribute. That is why the personalization of gifts matters greatly: gifts must be appropriate in character and value to the relation between the parties, revealing the degree of intimacy and equality between giver and recipient. The **good** gift bears the mark of its donor and is clearly intended for a specific recipient. Giving an overly personal gift to a mere acquaintance confuses, annoys, or offends by implying or forcing a mistaken definition of the social relation.” (V. Zelizer, *The Social Meaning of Money*, 1994)

- () 1. In the text, the author argued that modernization has the (a) intensifying; (b) damaging; (c) constructive; (d) normative effect on the sociologist's interest in the studying gift giving.
- () 2. The term “feminization of the gift economy” refers to which of the following phenomena: (a) women like gift-shopping; (b) women like to give gifts; (c) women like to receive gifts; (d) gendered division of labor wherein women are bearers of emotional labor.
- () () 3. Given the differences between gift giving and market exchange, what are the two main markers of gift? (a) pricy; (b) intimacy; (c) equality; (d) reciprocity.
4. According to the author, gift-giving may be differentiated into three types: (a) gift, (b) charity, and (c) tribute. Please identify the type of gift-giving for the following social relations.
- () i. Student's gift to teacher.
- () ii. Boss' gift to secretary.
5. Since “personalization of gifts matters greatly,” correct gift-giving, therefore, becomes socially and politically important. Your task is to select, from the list of items below, one “**good**” gift for each of the social relations.
- () i. Businessman to his business associates.
- () ii. Children to parents.

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() iii. Colleague's birthday.

() iv. Boyfriend to girlfriend.

List of Items: (a) leather gloves and scarf; (b) books /flower; (c) expensive stationary; (d) fancy lingerie.

TEXT B (20%)

The critique of established sociological frameworks from the perspective of women's location leaves us with the problem of the structure of the sociological relation. It does not, as such, serve to design for us a method of proceeding that offers an alternative to the concepts, relevances, and methods of a discourse that, in its very use, organizes and shapes our work into its own forms and intentions regardless of what we mean to do. We must see this problem, I believe, in how our work return to, is aimed at, and is repossessed by knowers who are participants in the discourse or in other domains of the ruling apparatus, rather than knowers who are members of the society anywhere in it. Suppose then we began to devise a sociological enterprise not directed primarily toward the discourse and its knower, but capable of providing a sociology for women. We might attempt to develop for women analyses, descriptions, and understandings of their situation, of their everyday world, and of its determinations in the larger socio-economic organization to which it is articulated. Then indeed we would be thinking about how to do a sociology relocating the sociological subject. Such a sociological enterprise presents an alternative conception of a science to that which depends upon a knower theoretically located in an Archimedian, that is, a purely formal space. It is a sociology whose knowers are members of the society and have positions in it outside that abstracted ruling apparatus—as an understanding of the bifurcating consciousness shows us everyone does—and who know the society from within their experience of it as an everyday world. Their experience locates for us the beginning of an inquiry. This is to constitute the everyday world as problematic, where the everyday world is taken to be various and differentiated matrices of experience—the place from within which the consciousness of the knower begins, the location of her null point.

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Such a sociology would aim to make available to anyone a knowledge of the social organization and a determination of his or her directly experienced, every world. Its analyses would become part of our ordinary interpretations of experience and hence part of experience, just as our experience of the sun's sinking below the horizon has been transformed by our knowledge that the world turns and that our location in the world turns away from the sun—even though from where we are it seems to sink. The sociological knower, then, is not the sociologist as such. The work of the sociologist is to develop a sociology capable of explicating for members of the society the social organization of their experienced world, including in that experience the ways in which it passes beyond what is immediately and directly known, including also, therefore, the structure of a bifurcated consciousness.

Rather than explaining behavior, we begin from where people are in the world, explaining the social relations of the society of which we are part, explaining an organization that is not fully present in any one individual's everyday experience. Since the procedures, methods, and aims of present sociology give primacy to the concepts, relevances, and topics of the discourse, we cannot begin from within that frame. This would be to sustain the hegemony of the discourse over the actualities of the everyday experience of the world. It is precisely that relation that constitutes the break or fault disclosed by the women's movement.

An alternative is to turn this method on its head and to make the everyday world the locus of a sociological problematic. The everyday world is that world we experience directly. It is the world in which we are located physically and socially. Our experience arises in it as conditions, occasions, objects, possibilities, relevances, presences, and so on, organized in and by the practices and methods through which we supply and discover organization. It is necessarily local—because that is how we must be—and necessarily historical. Locating the sociological problematic in the everyday world does not mean confining the inquiry to the everyday world. Indeed, as we shall see, it is essential that the everyday world be seen as organized by social relations not observable within it. Thus, an inquiry confining itself to the everyday world of direct experience is not adequate to explicate its social organization.

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() 1. According to the text, what kind of sociology does the author propose?

- (1) Sociology for women;
- (2) Sociology by women;
- (3) Sociology among women;
- (4) Sociology by women.

() 2. Which of the following statement about sociology corresponds to the author's idea: 'we would be thinking about how to do a sociology relocating the sociological subject. Such a sociological enterprise presents an alternative conception of a science to that which depends upon a knower theoretically located in an Archimedian, that is, a purely formal space' ?

- (1) Sociology tries to be an objective and value free science;
- (2) Sociology is devoted to understanding the living subjects in the world;
- (3) Sociology depends upon a knower theoretically located in an Archimedian, that is, a purely formal space;
- (4) Sociology wants to relocate the sociological subjects from the everyday world into a purely formal space.

() 3. Which of the following statement contrary to the author's idea about 'making the everyday world the locus of a sociological problematic' ?

- (1) Locating the sociological problematic in the everyday world means confining the inquiry to the everyday world;
- (2) The everyday world is that world we experience directly. It is the world in which we are located physically and socially. Our experience arises in it as conditions, occasions, objects, possibilities, relevances, presences, and so on, organized in and by the practices and methods through which we supply and discover organization;
- (3) The everyday world is necessarily local—because that is how we must be—and necessarily historical;
- (4) The everyday world must be seen as organized by social relations not observable within it. Thus, an inquiry confining itself to the everyday world of direct experience is not adequate to explicate its social organization.

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- () 4. Which of the following statement matches the author's idea of an alternative sociology that makes the everyday world problematic?
- (1) A sociology aims to make available to anyone a knowledge of the social organization and a determination of his or her directly experienced, every world;
 - (2) The work of the sociologist is to develop a sociology capable of explicating for members of the society the social organization of their experienced world, including in that experience the ways in which it passes beyond what is immediately and directly known, including also, therefore, the structure of a bifurcated consciousness;
 - (3) The analysis of such a sociology is part of our ordinary interpretations of experience and hence part of experience, just as our experience of the sun's sinking below the horizon has been transformed by our knowledge that the world turns and that our location in the world turns away from the sun—even though from where we are it seems to sink;
 - (4) The sociological knower of such an alternative sociology must be a sociologist as such.

III Translation (30%):

Please translate the following text into Chinese.

A long-standing controversy in sociology is to what extent or in what ways sociology is a science. Sciences are commonly understood as having certain objects and using particular methods to reach those objectives. Most fundamentally, they aim at CAUSAL EXPLANATION (by means of theories) of regularities in the natural world. They attempt to provide theories which in turn generate testable hypotheses. Theories, generalizations or even laws may survive this process of testing and become more and more firmly accepted, only being rejected if they are shown to be logically incoherent or if evidence piles up against them.