

國立清華大學 學 命 題 紙

98 學年度_____社會學_____系(所)甲(一般社會學)_____組碩士班入學考試

科目_____英文_____科目代碼_4102_共_4_頁第_1_頁 *請在【答案卷卡】內作答

【考生注意：本試卷共三大題。答案請寫在答案卷上，並應清楚標明題號。】

I. 名詞一對一配合題 (共 20 分，每題 2 分)

- (1) Protestant ()
- (2) path dependence ()
- (3) stranger ()
- (4) ethnography ()
- (5) materialism ()
- (6) correlation ()
- (7) causality ()
- (8) patriotism ()
- (9) identity ()
- (10) class ()

- (a) the condition of being a specific person or thing.
- (b) the branch of anthropology that deals descriptively with specific cultures, esp.
- (c) the interrelation of effect and cause.
- (d) a group of people considered as a unit according to economic status.
- (e) any member of various Christian churches established as a result of Reformation.
- (f) "History matters."
- (g) love of one's country.
- (h) newcomer or outsider.
- (i) the degree of relative correspondence.
- (j) the doctrine that everything in the world can be explained only in terms of matter.

II. 閱讀測驗 (單選題，共 30 分，每題 6 分)

[The following are excerpts from a transcript of Barack Obama's speech. Read carefully and answer the questions.]

We the people, in order to form a more perfect union.

Two hundred and twenty one years ago, in a hall that still stands across the street, a group of men gathered and, with these simple words, launched America's improbable experiment in democracy.

Farmers and scholars; statesmen and patriots who had traveled across an ocean to escape tyranny and persecution finally made real their declaration of independence at a Philadelphia convention that lasted through the spring of 1787.

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98 學年度 社會學研究所 甲組（一般社會組）、乙組（中國研究學程）碩士班入學考試

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The document they produced was eventually signed but ultimately unfinished. It was stained by this nation's original sin of slavery, a question that divided the colonies and brought the convention to a stalemate until the founders chose to allow the slave trade to continue for at least 20 more years, and to leave any final resolution to future generations.

Of course, the answer to the slavery question was already embedded within our Constitution -- a Constitution that had at its very core the ideal of equal citizenship under the law; a Constitution that promised its people liberty, and justice, and a union that could be and should be perfected over time.

And yet words on a parchment would not be enough to deliver slaves from bondage, or provide men and women of every color and creed their full rights and obligations as citizens of the United States.

What would be needed were Americans in successive generations who were willing to do their part -- through protests and struggle, on the streets and in the courts, through a civil war and civil disobedience and always at great risk -- to narrow that gap between the promise of our ideals and the reality of their time.

This was one of the tasks we set forth at the beginning of this campaign -- to continue the long march of those who came before us, a march for a more just, more equal, more free, more caring and more prosperous America.

I chose to run for the presidency at this moment in history because I believe deeply that we cannot solve the challenges of our time unless we solve them together -- unless we perfect our union by understanding that we may have different stories, but we hold common hopes; that we may not look the same and we may not have come from the same place, but we all want to move in the same direction -- towards a better future for our children and our grandchildren.

This belief comes from my unyielding faith in the decency and generosity of the American people. But it also comes from my own American story.

I am the son of a black man from Kenya and a white woman from Kansas. I was raised with the help of a white grandfather who survived a Depression to serve in Patton's Army during World War II and a white grandmother who worked on a bomber assembly line at Fort Leavenworth while he was overseas.

I've gone to some of the best schools in America and lived in one of the world's poorest nations. I am married to a black American who carries within her the blood of slaves and slaveowners -- an inheritance we pass on to our two precious daughters.

I have brothers, sisters, nieces, nephews, uncles and cousins, of every race and every hue, scattered across three continents, and for as long as I live, I will never forget that in no other country on Earth is my story even possible.

It's a story that hasn't made me the most conventional candidate. But it is a story that has seared into my genetic makeup the idea that this nation is more than the sum of its parts -- that out of many, we are truly one.

Throughout the first year of this campaign, against all predictions to the contrary, we saw how hungry the American people were for this message of unity.

Despite the temptation to view my candidacy through a purely racial lens, we won commanding victories in states with some of the whitest populations in the country. In South Carolina, where the Confederate Flag still flies, we built a powerful coalition of African-Americans and white Americans.

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Answer the following Questions:

- (1) The main message of the speech is:
(a) to resist nationalist temptation; (b) fighting for segregation; (c) calling for American unity; (d) wooing the extreme voters; (e) that humankind should tolerate hate speech.
- (2) The speaker is a descent of
(a) different racial origins; (b) purely Caucasian parents; (c) Asian Americans; (d) Kenyans and Japanese; (e) Indonesians and Kansans.
- (3) Which spirit is embedded within the US Constitution, according to the speaker?
(a) patriotism; (b) entrepreneurship; (c) Protestantism; (d) equality ; (e) slavery
- (4) What year was the speech most likely delivered?
(a) 2009; (b) 1787; (c) 2004; (d) 2008; (e) 1945.
- (5) How did Obama allegedly win some key states in the South in the primary?
(a) divide-and-rule; (b) tit-for-tat; (c) eye-for-eye; (d) tug-of-war; (e) building a cross-racial alliance.

III. 英翻中（共 50 分，每題 25 分）

(1) The history of all hitherto existing society is the history of class struggles. In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other — Bourgeoisie and Proletariat. (From Marx and Engels, Manifesto of the Communist Party)

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(2) As mirror and conscience of society, sociology must define, promote and inform public debate about deepening class and racial inequalities, new gender regimes, environmental degradation, market fundamentalism, state and non-state violence. I believe that the world needs public sociology - a sociology that transcends the academy - more than ever. Our potential publics are multiple, ranging from media audiences to policy makers, from silenced minorities to social movements. They are local, global, and national. As public sociology stimulates debate in all these contexts, it inspires and revitalizes our discipline. In return, theory and research give legitimacy, direction, and substance to public sociology. Teaching is equally central to public sociology: students are our first public for they carry sociology into all walks of life. Finally, the critical imagination, exposing the gap between what is and what could be, infuses values into public sociology to remind us that the world could be different. (From Michael Burawoy, 2004 "American Sociological Association Presidential address: For public sociology," 2005, Volume 56, Issue 2.)