

科目：管理學【公事所】

壹、以下請擇一作答 (25%)

- 1、說明公共事務管理 (Public Affairs Management, PAM) 架構的主要內涵：群體行為、個體認知與載體條件，以及其間的結構關係。
- 2、請說明跨域治理的主要內涵，及其所需的社會條件。

貳、請以前述之 PAM 架構分析最近公佈的

- (一) 高雄在兩岸城市競爭力，或
 - (二) 台灣在洛桑學院國家競爭力 (二項擇一作答)
- 排名下滑的結構原因及標本兼治的化解之道。(25%)

參、台灣民間曾經有流行的說法，四大團體在主導台灣佛教界的走向；他們是「法鼓山」「中台山」「佛光山」和「慈濟」。

他們共同的特徵是，有一位名師做領導，大批信眾、出家人和在家信眾都有相當好的組織，以及獲得社會人士充分的捐助。

今年 2 月法鼓山的精神領袖聖嚴法師捨報往生，法鼓山在失去精神導師之後，對四大團體原有的平衡是否會影響？如果您是法鼓人，您會給現在的治理團隊什麼建議，以保持原有的優勢？(請以管理學的觀念討論之) (25 分)

肆、2009 高雄世運會將在 7 月 16 日至 26 日在高雄地區舉行。為辦好世運，高雄市政府投入了大量的人力、財力和物力。例如：修建場館和設備、美化市容和社區、動員市民和社團、邀請外賓和選手、以及努力城市行銷…等。這是一個龐大而繁雜的規劃、組織和執行的工作。到目前為止，您的評價如何？為使世運順利圓滿的進行，請問您有什麼建議？(請以管理的理念回答) (25 分)

科目：專業論文評析【公事所】

Part 1

一、請指出下列各短文中，文字裡有沒有對該短文的主要論點提供有力支持的論述或證據。注意：您不是要判斷各短文結論的對錯，而是要判斷各短文之內，是否有提出合乎邏輯的，有力的推論。(答案請寫在答題紙上。除回答「有」或「沒有」之外，也請簡略說出您回答的理由。)[15分]

短文中有沒有對該短文的主要論點提供有力支持		短文
		A. 多項在美國的研究顯示，教堂密度愈高的城市其犯罪率也愈高。由此可見，宗教是無法降低犯罪率的——至少在美國是如此。
		B. 市面上一般洗髮精都有人工化學物，若接觸到眼睛會產生刺激，嚴重的還會發生紅腫。因此，應儘量避免使用一般洗髮精，要多使用天然成分製造的洗髮精。
		C. 輻射在我們的日常生活中，有許多好的用途。例如，X光可以幫助診斷病情，照射鈷十六可以治療癌症。所以，輻射並不全部都是壞東西，大家不應對核電廠產生的核廢料過於恐懼。

二、以下是取自 A, B 二位研究生的論文計畫書的一段文字。試指出這段文字在標點符號、語法、語意或修辭上有那些宜修改的地方。[15分]

A

在過去幾年，隨著資訊產品的迅速發展、新模型的性能與速度的提升。因而，加速縮短產品的生命週期，使得全球每年約產生 2000 至 5000 萬噸廢棄電子電器設備(綠色和平組織，2006)。

科目：專業論文評析【公事所】

B

但近年，受到台灣景氣不佳、民眾養狗意願降低，及政府以捕捉與撲殺的方式來減少流浪狗數量（黃慶榮、黃淑郁，2007）。據農委會統計（2003），從1999年到2002年，四年間台灣公立收容所內的流浪狗平均安樂死（euthanasia）率為71%；在收容所中因為病死、互咬、打鬥、身心耗弱等因素的平均自然死亡率為14%。換句話說，流浪狗在公立流浪動物收容所的死亡率高達85%。

三、以下是一篇論文（Boulstridge and Carrigan, 2000）的部分節錄。請問作者是 Roberts 認為消費者的態度與行為是一致的還是不一致的？Cone and Roper 又為 Roberts 的觀點提供了那些證據？[20分]

The Cone and Roper study cited in Simon found that 85 per cent of respondents had a more positive image of a company that supported something they cared about, with 51 per cent saying they would be more likely to pay more for a product or service associated with a cause important to them.... Creyer and Ross found that ... consumers do expect ethical behaviour from companies (at least in the USA), and they were willing to reward ethical behaviour and pay higher prices for that firm's product. The study revealed, however, that the products of unethical firms are still bought, but that consumers expected them to be cheaper. The 'punishment' is the inability to charge higher prices. The Cone and Roper study found a gap between attitude and purchase behaviour, where although respondents had socially responsible attitudes, only 20 per cent had actually purchased something in the last year because the product was associated with a good cause. This attitude gap was also admitted by Roberts.

Part 2

科目：專業論文評析【公事所】

以下三題共50%，請閱讀以下文章回答。除第一題外，可以用中文或英文回答：

1. 請閱讀本篇短文，再以中文約200字，說明本文之主要論點為何？（10%）
2. To what ends are contemporary forms of self-help directed in the context of rural development?（20%）
3. How is power exercised by rural citizens in such a way that they might challenge, resist and reshape the discourses and practices of self-help according to their own objectives?（20%）

Before answering this question, it is worth taking a step back to consider what we mean by self-help and to see how it links with related concepts such as voluntarism and active citizenship. In general parlance, self-help refers to the act of supporting or improving oneself without relying upon the assistance of others. Within this definition, it is possible to distinguish between two variations of the term: self-help as manifested through traditional activities of volunteering and mutual community aid, and self-help as an individual enterprise. Both understandings have gained political currency in recent years despite being underpinned by very different philosophies. In the first sense of the term, self-help is a collective endeavour, defined by Williams (2002: 137) as assistance that is 'provided for and by friends, neighbours or other members of one's community either on an individual basis or through more organised collective groups and associations'. This is somewhat different from the charitable gesture of voluntarism where the beneficiaries of such action tend not to be involved in its provision. This collective form of self-help can also take a number of forms: informal, neighbourly activities such as car-pooling and other modes of reciprocity; the mutual support afforded by various self-help groups to individuals who share a common problem (Borman, 1992); and more formal modes of volunteering that take place through community organisations, local action groups and voluntary associations. While all types of action are actively encouraged by governments, Williams (2002) notes that more recent attempts by political authorities to harness community self-help schemes tend to be directed at more formalised modes of action than at the informal exchanges of friends or neighbours.

In its second sense, self-help is much more of a private, individualistic phenomenon that involves individuals becoming personally responsible for their own lives. Samuel Smiles (1986), one of the earliest proponents of self-help, advocated such an approach when he argued that charity and welfare provision encourage dependency and provide no incentive for impoverished populations to improve their own conditions of existence. Almost a century later, these very same discourses were articulated by conservative governments who warned of the debilitating effects of welfarism upon both the state and welfare recipients, and infused their policies with a new language of personal responsibility and active citizenship (Kearns, 1995). For critical observers at the time, the promotion of self-help in this context was clearly intended as a device to save public expenditure (Rogers, 1987), not only by shifting the burden of service provision to the voluntary sector, but also by

科目：專業論文評析【公事所】

encouraging citizens to take greater responsibility for their own well-being through privatised risk management techniques such as private health and superannuation schemes. However, more recent authors, such as Giddens (1991), Bauman (1996) and Beck and Beck-Gernsheim (1996; 2002) see the privatisation of risk as rooted in a much broader process of detraditionalization, whereby traditional institutions and structures, such as class, religion and the family, have less authority and status in guiding people's lives than they once had. They suggest that in the absence of any pre-given moral order, there is an increased sense of uncertainty in the modern world, which has given rise to a growing preoccupation with the self – not simply in terms of self-interest, but with regards to the responsibility for taking charge of ones life. This 'age of individualism' (Hopper, 2003) is reflected in Giddens' claim that 'we are, not what we are, but what we make of ourselves' (1991: 75) and, accordingly, in the rising popularity of the self-help book that guides us through the on-going project of self-improvement in all aspects of our lives.

In the context of rural development, contemporary governments have harnessed both the individualistic and communal expressions of self-help to a range of rural policy measures, which seek to encourage individual citizens and whole communities to develop their own revitalisation strategies, rather than relying on governments for financial or other forms of support. This is broadly consistent with the long-established principles of endogenous development, which advocate a form of development that is locally-controlled, where the required skills and resources are locally sourced, and where the benefits of development are retained within the local area (Barke and Newton, 1997: 320). The celebration of the local in this process is driven by the belief that development works best when it is tailored to the diversity and complexity of local conditions and informed by the knowledge and experiences of local people (Rogers, 1987; Berner and Phillips, 2005). Such an approach has encouraged the formulation of policies that adopt a spatial, rather than sectoral, orientation and are designed to address the whole range of economic, social and environmental issues and problems facing specific areas (Shortall and Shucksmith, 2001). The importance of community action is very much evident in this approach, not only in a spatial sense – where community frequently refers to a geographic area such as a neighbourhood, small town or local government area – but also in the assumption that it is the community (as opposed to governments or private enterprises) that should become involved in, or initiate, such development (Gibson and Cameron, 2001; Dibden and Cheshire, 2005). In addition, individualistic notions of self-help also come into play through a growing emphasis upon the role of leadership in driving local development strategies, and a perception that improving the skills, knowledge and attitudes of individual citizens will deliver trickle down benefits to the wider community (for a discussion of this see Cloke, 1990; Langone and Rohs, 1995; Gray and Sinclair, 2005).

科目：專業論文評析【公事所】

While the roots of self-help as a development strategy can be found in the colonial community development work of the 1950s, and later in the more politically-inspired community development movement of the 1970s (Midgley, 1986), its popularity is such that it now dominates the rural development agenda of national governments in a vast range of countries (for European nations see Barke and Newton, 1997; Murdoch, 1997; Ray, 1998; Nemes, High and Huzair, 2006 forthcoming; for North and South America see Korsching and Allen; 2004; Rodriguez-Bilella, 2006 forthcoming; for Africa see Nel and Binns, 2000; and for New Zealand and Australia see Phillips and Campbell, 1993; Herbert-Cheshire, 2000; Herbert-Cheshire and Higgins, 2004). The appeal of self-help also extends along both sides of the political spectrum. Those writing from a social justice perspective, for example, see enhanced self-reliance among an empowered population as having the potential to lead to positive social change (see for example, Ife, 1995). They also suggest that government policies are more likely to be sensitive to people's needs when the groups at which they are targeted are encouraged to participate in the development process (Cheers, 1995). Conversely, self-help has also become part of a neoliberal trajectory that harnesses rural development strategies to broader objectives of economic efficiency, enhanced market competition and increased entrepreneurship among the population at large. No longer content with strategies of community development, governments are now demanding that rural people become more integrated into the national and international economies, either by value-adding and niche marketing in existing industries or by diversifying their economic base through the pursuit of new industries such as tourism.

科目：專業論文評析【公事所】

Returning to the question posed earlier, this book contends that there *is* something quite different about the way self-help is presently being articulated in contemporary political circles. In doing so, it draws upon the work of Michel Foucault, as well as more recent authors, such as Nikolas Rose, Colin Gordon, Graham Burchell and Mitchell Dean, to examine the renewed popularity of self-help in the context of various changes taking place in the form and function of the state (Murdoch and Abram, 1998), and the corresponding shift towards new, advanced liberal, forms of governing (Rose, 1993; 1996a; 1996b; Rose and Miller, 1992). Such changes are generally understood in terms of a qualitative shift in the exercise of political power from *government* to *governance*. Defined by Stoker as 'the development of governing styles in which the boundaries between and within the public and private sectors have become blurred' (1998: 17), the attraction of governance lies in the apparent freedom of citizens from government intervention, and the impression that decisions are no longer imposed from above (O'Malley, 1996). In this sense, governance is seen to represent two apparent shifts in the relationship between the state and civil society: first, that individuals and their communities have become increasingly involved in the governing of social life; and, second, that this inclusion of local actors is seen to represent the simultaneous retreat of government 'as rule is carried out by the community itself' (O'Malley, 1996: 313).

To date, there have been competing interpretations of this 'rolling back' of the state. On the one hand, advocates of these new arrangements have argued that governance is inherently more democratic than centralised forms of governmental authority because it provides increased opportunities for citizens to participate in the decision-making process (Murray and Dunn, 1995; Dryzek, 2002; Fung and Wright, 2003). On the other hand, more sceptical observers have suggested that political authorities have embraced governance, not because of any desire to empower local citizens, but because it enables them to divest themselves of the responsibility for service provision by placing it back into the hands of local people (Cruikshank, 1994; Murdoch, 1997). Moreover, these latter authors suggest that the devolution of responsibility to the local level has not been accompanied by a commensurate amount of decision-making power or resources, which have tended to remain firmly centralised.

科目：專業論文評析【公事所】

These debates about the virtues of top-down versus bottom-up are fruitful to the extent that they invite a consideration of the power relations inherent in governance arrangements. Yet, as Martin (1997) points out, they also share a 'sovereign subject' metaphor of power that treats power as a resource that can be held, shared, given, or taken away. The effect of such analyses is to limit discussions to questions of who has power and, occasionally, to expose where power *really* lies. A more fruitful line of inquiry, however – and one that this book follows – is to adopt a Foucauldian analytics of power (see Foucault, 1986) that examines *how* power is exercised by political authorities to shape local self-help initiatives in such a way that certain (politically desirable) outcomes are more likely to ensue than others. From this perspective, self-help is not to be understood simply as an attempt by the state to pull back from its responsibilities to its rural citizens, nor a laudable desire to 'empower' them by allowing them to determine their own futures. Rather, it is to be viewed as a practice of government – a discursive practice – that manifests itself in certain 'concrete arrangements' (Foucault, 1985: 140) to 'shape, guide or affect the conduct of some person or persons' (Gordon, 1991: 2). These mechanisms for governing conduct are not based upon the use of force or the overt imposition of state will. Instead, they rely upon discursive and practical techniques of discipline and regulation that seek to create self-governing individuals and communities that 'freely' align their conduct with the socio-political objectives of late capitalism.

科目：決策與政策科學【公事所甲組選考】

一、解釋名詞（請選擇五項作答）（25%）

- 1、體制
- 2、跨域
- 3、治理
- 4、社會條件（發展階段）
- 5、公共
- 6、系統
- 7、模式、方法
- 8、理論

二、請擇一作答（25%）

- 1、請分別說明決策分析與判斷分析之主要內涵，與二者結合之結構關係。
- 2、請區分說明個體認知中的事實判斷與價值判斷，以及聯結兼顧個體與群體間的人際判斷。

三、在探討決策行為的過程中，因果關係(causal relationship)向來是極重要的分析面向，試問要如何有效瞭解及確認多重(multiple)及多層(multi-level)變項間的因果關係？方法與步驟為何？並請舉實例加以說明。此外，在多重變項的因果關係中，又應如何檢定變項間的「中介關係」(mediating relationship)與「干擾關係」(moderating relationship)？方法與步驟為何？並請舉實例加以說明(25%)。

四、政策評估的途徑(approaches to policy evaluation)可區分為「虛擬評估」(pseudo-evaluation)、「正式評估」(formal evaluation)與「決策理論評估」(decision-theoretic evaluation)，試請說明其意涵、目的、基本假設與主要的評估方法，另亦請說明其間的差異，以及適用的環境及條件，皆請舉實例說明之(25%)。

科目：第三部門與公民治理【公事所甲組選考】

- 1、請說明非營利組織 (NPO) 與公民社會、公共論壇、白領中產、與傳播媒體等相關團塊變數間之充分必要條件關係。(25%)
- 2、請分別檢視台灣與大陸 NPO 的發展條件，並試探討兩岸發展交流中 NPO 可扮演之的角色。(25%)
- 3、Please analyze the differences and similarities between the leadership in Non-profit organizations and private firms. (25%)
- 4、In your opinion, is it possible to organize a non-profit organization on the internet and attract volunteers to help running the NPO? Please offer concrete arguments to support your assertion. (25%)

科目：都市政策與管理【公事所乙組選考】

一、 以下三題共50%，請閱讀以下文章回答。除第一題外，可以用中文或英文回答：

1. 請閱讀本篇短文，再以中文約200字，說明本文之主要論點為何？（10%）
2. Why does a symbolic economy become important?（20%）
3. How is power exercised by the stakeholders in such a way that they might challenge, resist and reshape the image of a city or a community neighborhood?（20%）

The marketing of place depends on qualities of vibrancy or vitality, while the prominence of cities as cultural hubs follows patterns of cultural consumption in cultural tourism, and attraction of aspirant arts professionals as producers and consumers of a city's image. Sharon Zukin sees artists as 'a cultural means of framing space . . . [who] confirm the city's claim of continued cultural hegemony, in contrast to the suburbs and exurbs' (Zukin, 1995: 23). She adds that artists' presence 'puts a neighbourhood on the road to gentrification' (Zukin, 1995: 23, citing Zukin, 1989; Deutsche, 1991) as happened in SoHo and the Lower East Side in New York, and notes increasing politicisation and self-conscious defence of their interests among artists: 'Often they have been co-opted into property redevelopment projects as beneficiaries, both developers of an aesthetic mode of producing space . . . and investors in a symbolic economy' (Zukin, 1995: 23). That investment may be intentional as promotion becomes integral to contemporary art practice, or less so when artists are opportunists finding cheap spaces in which to live and work – such as the short-life housing colonised by artists' organisations in London from the 1970s to 1990s and seen in retrospect as prelude to gentrification.

Zukin remarks that 'every well-designed downtown has . . . a nearby artists' quarter' (Zukin, 1995: 22). The aim of developers, businesses and property owners is to increase economic activity by trading on the attractions of cultural value. But for artists the recoding of deindustrialised or marginal spaces as production sites is part of an aim to take control over their own futures and means of production and distribution. For Raymond Williams modernism is characterised by self-naming artists' groups ranging from the establishment of 'normative groups which sought to protect their practices within the growing dominance of the art market and against the indifference of the formal academies' (Williams, 1989: 50) to 'more radically innovative groupings, seeking to provide their own facilities of production, distribution and publicity' (Williams, 1989: 50–51) and 'fully oppositional formations, determined not only to produce their own work but to attack its enemies in the cultural establishments and . . . the whole social order' (Williams, 1989: 51).

Williams's scenario indicates a situation in which an intention to reproduce space as a means to take over the means of cultural production and distribution is fused today with development agendas which artists cannot control. The presence of artists does not as such cause gentrification, but is a signal of it leading to a peripheralisation of artists when property values and rents rise as a consequence.

科目：都市政策與管理【公事所乙組選考】

Zukin sees artists as co-opted to development agendas by business elites in finance, insurance and property speculation – ‘generally great patrons of both art museums and public art, as if to emphasize their prominence in the city’s symbolic economy’ (Zukin, 1995: 23) – while Pierre Bourdieu views artists as having a ‘particularly lucid perspective on the threats that the new economic order represents to the autonomy of the intellectual “creators”’ (Bourdieu, in Bourdieu and Haacke, 1995: 16). He continues that the rise of private-sector patronage offers corporations an aura of ‘disinterested generosity’, and that ‘There is . . . an extremely perverse mechanism which operates in such a way that we contribute to our own mystification’ (Bourdieu and Haacke, 1995: 16–17). This contributes to a symbolic economy when new bohemians (Wilson, 2000; Lloyd, 2006) occupy a culturally re-coded district in which a city’s edges – as between privation and aestheticisation – may be part of the attraction.

To gain a place on the list of world-class cities requires both symbolic capital and money capital. Symbolic capital accrues to blue-chip art institutions, signature architecture, loft living spaces, fashionable shops and restaurants and designer bars. Like the status of art in its market, a city’s status depends on value judgments among cultural and marketing intermediaries. Zukin explains that cities have always had symbolic economies in that elites have manipulated symbolic languages to mirror a predetermined image of a city. She separates the symbolic economy of dominant representations of a city from the political economy of material conditions of groups in society. Zukin defines a symbolic economy as ‘The look and feel of cities [which] reflect decisions about what – and who – should be visible and what should not, concepts of order and disorder, and on uses of aesthetic power’ (Zukin, 1995: 7). This immaterial production can be compared to Michel Foucault’s account of the exclusion of vagrant and insane people from the streets of Paris and their confinement in the Hôpital Général in 1656, in *Madness and Civilization* (1967). The non-productive are removed from the visible city so that its dominant image denotes productivity, while ‘philanthropy prefers to recognize the signs of a benevolence toward sickness where there is only a condemnation of idleness’ (Foucault, 1967: 46). Zukin writes of business elites whose ‘philanthropy, civic pride, and desire to establish their identity as a patrician class’ lead them to invest in museums, parks, and architecture to signify a world-class city (Zukin, 1995: 7–8), while culture ‘offers a coded means of discrimination, an undertone to the dominant discourse of democratisation’ (Zukin, 1995: 9).

- 二、都市治理與公共治理是學術界近年來倡行之研究領域，但似乎各家對都市（地方）治理之定義均有所不同，請就所知闡述您所瞭解治理的定義與都市治理的意涵。都市治理有哪些重要特質？聯合國於 2004 年 8 月發展出一個都市治理指標（Urban Governance Index, UGI），並提出六大面向指標，請說明此六個面向為何？並闡述此都市治理指標與都市競爭力之關係。(25%)

- 三、都市（地方）經濟發展是各地方（都市）政府關心之最重要的課題，請問都市經濟發展之目的為何？請列舉國內外常用之都市經濟發展策略？相關的政策工具有那些？工業區或科學園區開發被認為是地方經濟發展的有效策略，您認同這是有效的策略嗎？您認同或不認同的理由為何，請加闡述。(25%)

科目：環境與資源管理【公事所乙組選考】

1. 為落實永續發展的政策方向，各級政府均訂有永續發展指標，請列舉五項您所熟知的指標。多數指標不但民眾難以認知，其執行成效亦屢受質疑，請就所知闡述其成效不彰之原因？您認為驅動永續發展之驅動力應來自政府或人民，為什麼？現今驅動力不足之原因何在？如何加強此驅動力（driving forces）？
(25%)

2. 工業區或產業園區是各地方主要的固定污染源，近年來各級政府為總量管制這些污染源，紛紛提出工業區園區化及工業區生態化發展趨勢，請說明工業生產園區化與生態化之意涵。其具體策略與措施有那些？您較主張由政府立法限制或使用污染者付費之課稅方式進行環境管理？為什麼？二氧化碳之總量管制勢在必行，未來實行碳稅之可行性為何？您認為碳稅實施會轉嫁消費者造成人民的損害嗎？(25%)

3. 下列是一些影響近代環保思想的人物和有關他們的描述，請將人物的名字和適合他們的描述配對。（注意：(1)並非每個描述都用得上；(2)答案要寫在答案紙上；(3)答案中要列出人名，而描述則只寫其英文字母代號即可，不必整句寫出）

[本題占 10 分]

人名：

Rachel Carson

Lyne White

Paul Ehrlich

Aldo Leopold

Garrett Hardin

描述：

(A) population, technology, and affluence (or consumption)

(B) Silent Spring

(C) tragedy of the commons

(D) Judeo-Christina religious tradition is a root cause of all Western environmental problems

(E) A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community

(F) deep ecology

(G) How can you buy the land

科目：環境與資源管理【公事所乙組選考】

4. 請簡單解釋下列名詞：(1) NIMBY; (2) 從搖籃到搖籃; (3) 低放射性廢棄物? [本題占 15 分]

5. 今年，國際上一些舉辦 Earth Day 2009 的單位，將 Fair Trade 的訴求結合在其活動中。請問 Fair Trade 和 sustainable development 有何關係? 試簡述之。[本題占 5 分]

6. In March 26, 2009 the New York Times reported that:

In 2003, to confront the triple threats of childhood obesity, local traffic jams and — most important — a rise in global greenhouse gases abetted by car emissions, an environmental group here [in Italy] proposed a retro-radical concept: children should walk to school.

They set up a piedibus (literally foot-bus in Italian) — a bus route with a driver but no vehicle. Each morning a mix of paid staff members and parental volunteers in fluorescent yellow vests lead lines of walking students along Lecco's twisting streets to the schools' gates, Pied Piper-style, stopping here and there as their flock expands.

Although the routes are each generally less than a mile, the town's piedibuses have so far eliminated more than 100,000 miles of car travel and, in principle, prevented thousands of tons of greenhouse gases from entering the air, Dario Pesenti, the town's environment auditor, estimates.

The number of children who are driven to school over all is rising in the United States and Europe ... making up a sizable chunk of transportation's contribution to greenhouse-gas emissions. The "school run" made up 18 percent of car trips by urban residents of Britain last year, a national survey showed.

According to the above report, what is or are the purposes(s) of piedibus? Should such a piedibus movement be promoted in Taiwan? Why or why not? [本題占 20 分]

所有題目均可用中文作答