

國立中山大學 101 學年度轉學生招生考試試題

科目：社會學【社會系學士班二年級】

題號：7003

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1. 請舉一個與「性別」有關的例子，來說明「角色衝突」的概念。(25%)
2. 課本說「我從中獲益，並不表示我就是個壞人，可是我在這個體系的參與，卻使得我與這些人的遭遇有所牽連」，請舉一個具體的生活例子說明，「我不是壞人，但是我卻因為佔據了社會的某個位置而獲益。」(25%)
3. 請閱讀以下的文章，並且回答以下的問題。(50%)

今年一月，中山大學校園內的蔣介石銅像被「換裝」成為電影蝙蝠俠裡的小丑，此事發生在總統大選剛結束的時刻，不免引起議論紛紛，而據報導，中山校方已報警並決定提出告訴。但是我想說的是，如果中山大學號稱要變成「世界一流大學」，那麼就該學學日本京都大學，將校園的公共性還給師生，而非像現在把兩尊戒嚴時期遺留下來的產物當成聖物擺著祭拜。

京都大學素以學風自由聞名，獲得諾貝爾獎的日本學者多出自該校。許多日本高中生將京大填選為第一志願，而非東京大學，就是憧憬該校的自由學風。京大的自由校風是由許許多多前人所建立，包括該校前身「京都第三高校」校長折田彥市。為了紀念折田先生，京大在 1950 年鑄造了一尊銅像擺在校園。但是設立之後，常遭到學生惡作劇，一開始只是簡單的塗鴉、潑漆，後來逐漸成為「百變天龍」，有時候變成扛腳踏車的騎士，有時候變成烤麵條，有時候穿上小女孩圍裙。京大校方對此惡作劇，一開始也如中山校方一樣，趕快找人清理被塗鴉的銅像，經過數十年的折騰，校方在 1997 年終於將銅像移至圖書館的地下室。

事情並沒有結束，1998 年之後，每年二月入學時，學生就會把自製的折田先生像，擺放在校園入口的對面，包括對抗邪惡的假面騎士、折田大佛、小丸子的永澤。面對學生無止境的「反抗精神」，校方並沒有移除這些作品，也曾經在作品的下方貼出一個公告：「這麼棒的作品，放在這裡，恐怕有失竊、遭受破壞的可能，最好把它放在恰當的場所。至於此作品展示的地點、期間，麻煩來跟我們商量一下。共通教育推進部啟。」

京大校方的處理方式，讓我們看到真正的一流大學精神。首先，京大一直維持自由學風的傳統，允許學生教授自由表達其思想與意見，從沒有任何「搞破壞者就別想混了」的法西斯想法。其次，本著大學自治原則，從不會出現找警察來調查這些事情的白爛情形。最重要的一點是：校園的空間是屬於全校師生的，並非校方說了算。

空間要擺置某些東西、作品，必須該作品與該環境、與該地人們、該

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地歷史有所聯繫。目前中山大學校園空間中擺放的孫文與蔣介石銅像，是在1970年代戒嚴時期所設置的，反映當年空間戒嚴與威權統治對於校園的監視。但是台灣已經解嚴超過20年了，這個威權體制所遺留下來的空間，與外在的民主社會發展，形成一股強烈的對比，會引起潑漆、塗鴉，一點也不意外，因為此空間完全脫離了社會脈動。

對於中山校園內擺放的兩尊政治銅像，中山社會系師生嘗試以幽默、嘲諷的方式來解構這個久久無法解嚴的校園空間。社會系每年的師生變裝趴，都會遊走到該區域「紀念」空間解嚴，去年某位裝扮成酒店制服妹的同學跳上銅像基座，快樂的躺在孫文大腿之間；今年則是某位裝扮成海賊王天鵝馮克雷的男同學，妖驕美麗地坐上孫文腿上，並且拉出「反對核能」的布條，凸顯其社會訴求。

校園內的空間解嚴，許多大學在上個世紀都不知已經持續進行多久了，但是中山在此方面只能用「瞠乎其後」來形容，現在發生潑漆事件，還動用警察司法來恫嚇自己的師生，令人有不知今夕是何夕的錯置感。如果校方要用破壞「公共」建設來起訴主謀者，那麼請先講清楚，這個空間、這兩尊銅像的「公共性」何在？

問題：

- 3.1 請問這一篇文章的問題意識是什麼？(15%)
- 3.2 請問它的結論是什麼？(10%)
- 3.3 請解釋本文如何推論出該結論？(15%)
- 3.4 此文哪些部分是多餘的贅肉，與主題/問題意識無關？(10%)

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- I. Vocabulary: Choose the most appropriate word to complete each sentence. (40%)
1. Many millions of Christians have daily _____ to celebrate a savior who was crucified but then arose from the dead.
(a) narratives (b) rituals (c) processes (d) classifications
 2. A person with a sociological imagination is able to turn personal problems into public _____.
(a) traditions (b) media (c) opinions (d) issues
 3. The American sociologist Erving Goffman showed us how societies are constituted through various face-to-face _____ in which people manage the impressions they give to each other.
(a) identities (b) revisions (c) discoveries (d) encounters
 4. In recent years, a number of sociologists have begun to _____ all the things we use daily — from toasters to chairs.
(a) investigate (b) duplicate (c) require (d) mention
 5. She seemed to be listening to me, but I noticed her _____ glances at the clock.
(a) mature (b) stubborn (c) surreptitious (d) overriding
 6. You need an expert to guide you through the _____ of details on this subject.
(a) coincidence (b) labyrinth (c) foundation (d) relation
 7. We should respect different cultures and views, and should not _____ our will upon others.
(a) confess (b) reconcile (c) adjust (d) impose
 8. This introductory course is a _____ to more advanced studies.
(a) prerequisite (b) presumption (c) solution (d) relief

- II. Cloze: Choose the most appropriate item to fill each blank. (40%)

Sociology examines all things social – the wide range of connections that people make with each other. It _____ (1) _____ a way of thinking that sees that the air we breathe as social: “the social” is everywhere. We are always linked to others, so the wider whole is always greater than the part. Typically, we search for _____ (2) _____ patterns in these relations, examine the meanings that people give to their lives in cultures, and see all of this as flowing in a constant stream of social actions. There is no such thing as a(n) _____ (3) _____ individual: in John Donne’s famous poem “No man is an island.” Even the most seemingly natural things – like our individualities, our bodies, our feelings, our senses – change _____ (4) _____ under different social situations.

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1. (a) encourages (b) refuses (c) exploits (d) neglects
2. (a) undertaking (b) underlying (c) undeserving (d) undersized
3. (a) respectable (b) isolated (c) everlasting (d) accessible
4. (a) monotonously (b) famously (c) posthumously (d) enormously

At birth, each one of us is hurled into a social world we never ever made. We will have absolutely no say about which country we are born into, who our parents and ___(5)___ may be, what language we will initially speak, or what religion or education we will be given. We will have no say about whether we are born in Afghanistan, Australia, Argentina – or one of several hundred other countries in the world. We will have no say whether we are born into nations or families considered rich or in abject ___(6)___ . What is significant here is that we are born into a world that pre-exists us and will ___(7)___ after us. We are thrown into a social world that was quite simply not one we had any say in making. And it is this very world which sociologists study. Every day we ___(8)___ social facts and social currents which come to each one of us from outside and sweep us along in spite of ourselves.

5. (a) acquaintances (b) strangers (c) siblings (d) company
6. (a) poverty (b) casualty (c) catastrophe (d) prosperity
7. (a) cease (b) continue (c) diminish (d) disappear
8. (a) confront (b) measure (c) admire (d) ridicule

III. Choose the correct answer to the questions that follow the reading. (20%)

Living inside a box we can't see out of makes it easy to assume that other cultures either don't exist or, if they do, are either just like ours or not worth the bother of getting to know, a phenomenon known as ethnocentrism. We're like infants who see themselves and their experience as the center of the universe. The box goes with us wherever we go, including to other societies, which, of course, have cultures of their own. I vividly remember being deep inside Mexico and hearing a U.S. tourist's angry outburst at a restaurant waiter who wouldn't accept dollars as payment for the meal. The tourist couldn't imagine a place where dollars weren't the currency of choice and refused to allow any other possibility. His tone conveyed the unmistakable message that being from the United States gave him a sense of arrogant entitlement, as in, "Who are you to refuse my money?" But it also reflected an underlying phenomenon that is nearly universal — the difficulty in seeing beyond our own society.

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Ethnocentrism is everywhere and not peculiar to any culture. It is what led Europeans to call the Americas “the New World” and to assume the right to name it and conquer its peoples and plunder its resources. It’s why “Columbus Day” is celebrated in the United States to recognize the “discovery” of America, even though North America was discovered thousands of years before by migrants from Siberia to Alaska. Ethnocentrism explains why white Australians celebrate the “founding” of Australia in 1788, even though numerous tribal groups trace their lineage back to ancestors who lived there some 40,000 years before the coming of Europeans. It’s why the Japanese first greeted shipwrecked European sailors as “barbarians” and promptly executed them. This is why virtually every country that goes to war underestimates the courage, tenacity, and resources of their opponents, and often assumes victory will come in a matter of weeks or months, as when the United States invaded Iraq in 2003.

1. Which of the following statements is TRUE?
 - (a) Ethnocentrism can be found only in Western societies.
 - (b) The celebration of “Columbus Day” in the United States is not an expression of ethnocentrism.
 - (c) The U.S. tourist was angry because the restaurant waiter did not speak English.
 - (d) The author is critical of the phenomenon known as ethnocentrism.
2. Which of the following descriptions has nothing to do with ethnocentrism?
 - (a) A tourist from the United States was angry with a restaurant waiter in Mexico who wouldn’t accept U.S. dollars as payment for the meal.
 - (b) North America was discovered thousands of years ago by migrants from Siberia to Alaska.
 - (c) Australians celebrate the founding of Australia in 1788.
 - (d) Europeans called the Americas “the New World” and assumed the right to name it and conquer its peoples.
3. In the first sentence of the second paragraph, the phrase “peculiar to” can NOT be replaced with
 - (a) unique to
 - (b) belonging only to
 - (c) endemic to
 - (d) subject to
4. In the context of the final sentence, the word “assume” most nearly means
 - (a) suppose
 - (b) pretend
 - (c) decide
 - (d) conclude