

世新大學九十八學年度碩士班招生考試試題卷

第 1 頁共計 2 頁

系所組別	考試科目
社會發展研究所	英文

※本考題 ☐ 可使用 ☒ 禁止使用 簡易型電子計算機

※考生請於答案卷內作答

第一大題：Reading Comprehension

請閱讀下列英文，然後以中文回答問題 1 至問題 6（每小題 6 分，共計 36 分）

Development studies' love affair with political economy and neoliberal economics is beginning to wane. Culture is coming back onto the agenda, displaced by the centrality of market over the last twenty years. The readings presented in this book are intended to provide an introduction to the ways in which culture has assumed a visibility again within development studies.

In the 1950s and 1960s, the role of culture in development received considerable attention within a development studies dominated by modernization theory. These sorts of explanations were based on a notion of culture as bounded, "a self-contained system of traits which distinguished one community from another" (Bauman 1973: 35). A very different way of defining culture guided our approach to compiling this reader. Drawing from the relatively new discipline of culture that places power at the center of the concept as "a network of representations – texts, images, talk, codes of behaviour, and the narrative structures organizing these – which shapes every aspect of social life" (Frow and Morris 1993: viii). This introduction provides an overview of the key influences from cultural studies.

Stuart Hall's (1992) formulation of "the West and the Rest" is probably the best-known articulation of this definition of culture applied to global inequality. Hall's phrase captures a distinctive way of conceiving the power imbalance between the affluent industrialized societies of Western Europe and North America and the developing countries. He describes this relationship in terms of the ways in which a pervasive system of representing the non-West as inferior to the West underpins the political economy of underdevelopment. To break the cycle of global inequality requires strategies that challenge the taken-for-granted meanings embedded in economic, political, and social knowledge about the world. This knowledge is dominated by Western constructions that image the world in terms of itself. Crucially, it is not only the Third World that is constructed through the lens of western knowledge but also the West itself. Thus Hall differs from Samuel Huntington's (1996) conception of Western civilization as rooted in an essential core originating in ancient Greek and Roman civilization. (Haggis and Schech, 2002: xiii-xiv)

請根據前文的說明，回答以下問題：

1. 在文化重新回到發展研究議程以前，過去二十年的核心概念是什麼？（6 分）

結尾頁

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第 2 頁共計 2 頁

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2. 1950 和 1960 年代，「發展研究」中的文化觀念是什麼？（6 分）
3. 作者採取的文化概念又是什麼？（6 分）
4. Stuart Hall 的「西方與其餘世界」說法的要旨為何？（6 分）
5. 根據前文，若要打破全球不平等，應採取何種策略？（6 分）
6. Huntington 的西方文明概念為何與 Hall 的概念有所不同？（6 分）

第二大題： Translation

請將下列第 1 小題至第 4 小題之英文翻譯為中文（共計 64 分）

1. The analytically distinguishing feature of Marxism resides in the emphasis placed on social relations. Clearly, social relations take many forms: relations between individuals within families, relations between people who are friends, relations within communities, and so on. Marx emphasized relations of reproduction broadly, and relations between people in the material production of their existence specifically. （16 分）
2. The major problem with adapting existing economic concepts to the analysis of gender is that gender is almost always reduced to a side effect of class. Such approaches imply that gender inequality is a direct product of the economic system in the same way as class differences. However, the insight of second-wave feminist theory was that gender divisions were rooted in every aspect of social life, including, in particular, the family, private life and sexuality. （16 分）
3. As the majority of the populations of western capitalist societies became more affluent, the mode of consumption changed from one concerned primarily with basic material provision (which many people still lack in the major capitalist societies as well as in the world as a whole) to a mode concerned more with the status value and symbolic meaning of the commodity purchased. （16 分）
4. The critical thought of the Enlightenment challenged the dominance of religion in the realms of ideas, including social and political thought, and the French Revolution seemed to deal a fatal blow to traditional institutions that embodied those ideas. Both in the realm of thought and the institutional sphere, modern societies were loosening their religious ties: they were described as undergoing a process of "secularization". （16 分）