

國立清華大學 107 學年度碩士班考試入學試題

系所班組別：社會學研究所 乙組(中國研究學程)

考試科目 (代碼)：英文 (4104)

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第一題 (50%)

下列文字摘自 Nikolas Rose (2007) 所著之 *The Politics of Life Itself*。請翻譯成流暢的中文。

Michel Foucault's *Birth of the Clinic* (1973) remains a path-breaking analysis of the ways in which illness and medicine came to be spatialized upon the individual body. The book teaches a methodological lesson: the epistemological, ontological, and technical reshaping of medical perception at the start of the nineteenth century came about through the interconnections of changes along a series of dimensions, some of which seem, at first sight, rather distant from the medicine. They include changes in the laws and practices of assistance, shifts in the organization of medical professions and medical pedagogy, new forms of record-keeping in hospitals allowing the production of new types of statistics of morbidity and mortality, pathological anatomy and post mortem dissection of those who died in hospital, and so forth. The mutation Foucault charted still defines a key dimension of our sense of health and illness: "the body itself" remains the focus of the clinical gaze. This is true even when that disease is problematized and addressed in terms of spatial and social associations, as in the early twenty-first century concerns about Severe Acute Respiratory Syndrome (SARS) and Avian influenza.

第二題 (50%)

下列文字摘自 Didier Fassin 等人 (2015) 所著之 *At the Heart of the State*。請翻譯成流暢的中文。

Works that focus on the permanence of institutions as well as the variations within them and changes over time generally highlight on the one hand the rules and procedures and on the other hand the interests and competitions. Yet the question remains: how can one understand the ways in which the rules and procedures come to be imposed and the interests and competitions defined as such? To answer this question, sociologists and above all anthropologists have sought to study the culture in which institutions are inscribed and consequently the norms on which they are founded and the rationales from which they are derived. Thus Mary Douglas wonders "how institutions think": not that she would attribute a sort of magic virtue to them by implying that they are endowed with an autonomous reflexive capacity; instead, she simply maintains that they are more than the sum of individual decisions of the agents who compose them. By showing how they operate through analogy and classification, how they make life or death decisions, she essentially concentrates on their cognitive dimension.