

考試科目	專業英文	所別	地政系	考試時間	月 日 上午 第 節
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請將以下文章翻譯成中文(60分)，並提出具體見解和評論(40分)。

The political dimension of the concept of sustainability comprises two separate but related elements: the weight to be attached to human agency and social structure, respectively, in determining the political process through which the environment is managed; and the relationship between knowledge and power in popular resistance to dominant world views of the environment and resources. In both cases it is useful to draw on a body of emerging social theory which has evolved and gained currency while environmentalism has risen to prominence.

The problem of human agency in relation to the environment is well recognized in the literature, especially by geographers. It is also a central concern of sociologists, although rarely linked to environment concerns per se. The British sociologist Anthony Giddens has devoted considerable attention to what he describes as a theory of 'structuration', which would enable us to recognize the role of human beings within a broad structural context in seeking to advance their individual or group interests. Giddens notes that 'human agents... have as an inherent aspect of what they do, the capacity to understand what they do, the capacity to understand what they do while they do it'. It is their *knowledgeability* as agents which is important. Although Giddens does not apply his ideas specifically to environmental questions, they have clear utility for any consideration of the political and social dimensions of sustainability.

An examination of the ways in which power is contested helps us to explain human agency in the management of the environment, as well as the material basis of environmental conflicts. In this sense it is useful to distinguish between the way human agents dominate nature – what has been termed 'allocative resources' – and the domination of some human agents by others, or 'authoritative resources'. Environmental management and conflicts over the environment are about both processes: the way groups of people dominate each other, as well as the way they seek to dominate nature. Not surprisingly, the development, or continuation, of more sustainable livelihood strategies carries important implications for the way power is understood between groups of people, as well as for the environment itself. The 'green' agenda is not simply about the environment *outside human control*; it is about the implications for social relation of bringing the environment within human control.

The second question of importance in considering the political dimension of sustainability is the relationship between knowledge and power, a dimension often overlooked by observers from developed countries when they turn their attention to poorer societies. As we shall see in a moment, the consideration of epistemology in

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sustainable development carries important implications for our analysis, since it strikes at the cultural roots of quite different traditions of knowledge. It is also important to emphasize, however, that knowledge and power are linked, as Foucault observed in much his work. We can distinguish three *fields of resistance* to the 'universalizing' effects of modern society, and these fields of resistance are particularly useful in delineating popular responses, by the rural poor in particular, to outside interventions designed to manage the environment in different ways.

The first type of resistance is based on opposition to, or marginalization from, production relations in rural societies. This is resistance against *exploitation*, and includes attempts by peasants, pastoralists and others to resist new forms of economic domination, which they are unable to control or negotiate with.

The second form of resistance is based on ethnic and gender categories, and seeks to remove the individual from domination by more powerful groups whose ethnic and gender identity has conferred on them a superior political position. In many cases the only strategy open to groups of people whose environmental practices are threatened by outsiders, and whose own knowledge, power and identity are closely linked with these practices, is to seek to distance themselves from 'outsiders' by, for example, reinforcing ethnic boundaries between themselves and others.

Finally, poor rural people frequently resist subjection to a world view which they cannot endorse, in much the same way as people in developed countries often confront 'totalizing' theories, such as psychoanalysis or Marxism. In the South, development professionals frequently have recourse to a body of techniques for intervening in the natural environment which are largely derived from developed country experience. 'Environmental managerialism' is one way of describing these techniques. The refusal to be subordinated to a world view dominated by essentially alien values and assumptions marks resistance against subjection. This does not imply that such resistance should necessarily be equated with political struggle, whatever the basis of the resistance itself. Frequently, people who are relatively powerless, because their knowledge-systems are devalued, or because they do not wield economic power, resist in ways which look like passivity: they keep their own counsel, they appear 'respectful' toward powerful outsiders, but they simply fail to cooperate.

考試科目	平均地權理論	所別	地政	考試時間	5月25日上午第二節 星期六下午
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- 一、孫中山先生認為規定地價是平均地權之首要，試依現行規定就公平面與效率面論述落實漲價歸公之成效。(25分)
- 二、試論「土地增值稅減半徵收兩年」之政策內涵與衝擊。(25分)
- 三、平均地權提出當時之社經環境背景與現今差異很大，試依政策目標與實施手段闡述平均地權的時代意義。(25分)
- 四、Coasian 典範主張應尊重土地市場機制，而 Pigovian 典範認為政府應予干預，就平均地權之政策目標與實施現況，未來土地利用政策宜如何因應？(25分)

考試科目	土地經濟分析	所別	地政學系	考試時間	5月25日 星期六	下午第三節
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一、試分析台灣過去農地保護政策對農地地價與市地地價之影響為何？(24分)

二、試論述：1. 都市土地使用分區管制對地價之影響；2. 地價對都市土地使用分區管制之影響。(24分)

三、1. 我國地價稅究宜採從重課征或從輕課征？試論述之。(12分)

2. 土地增值稅係針對土地自然增值而課征，理當從重課稅，但如稅率高達百分之百，對土地供給及土地利用可能產生何種影響？(12分)

四、耕者有其田和分租制度究竟何者較能促進土地資源有效利用的問題，

A. Marshall, Steven N. S. Cheung, J. S. Hsiao, 陳昭南等人曾分別提出他們的看法，請扼要說明各該理論主張，並就你個人看法略作評論。(28分)