

國立清華大學 103 學年度碩士班考試入學試題

系所班組別：社會學研究所 甲組（一般社會學組）

考試科目（代碼）：英文（3802）

共 7 頁，第 1 頁

【注意事項】

1. 共三大題，請在答案卷上作答。
2. 答題時，請務必標明題號。

一、單字配對 (20%，每小題2分)

說明：從 (a) 到 (m) 的單字意義中找到正確的配對，其中有三個意義是多餘的選項

- (1) Excoriate ()
- (2) Subaltern ()
- (3) Populism ()
- (4) rebellion ()
- (5) Postulate ()
- (6) Inadvertently ()
- (7) Hermeneutic ()
- (8) Outflanking ()
- (9) Implausible ()
- (10) Underdog ()

- (a) a person of inferior rank or position
- (b) interpretive; explanatory.
- (c) failing to act carefully or considerately; inattentive
- (d) open, armed, and organized resistance to a constituted government.
- (e) showing or expressing strong emotion
- (f) a political strategy based on a calculated appeal to the interests or prejudices of ordinary people
- (g) to gain a tactical advantage over a competitor
- (h) to denounce vehemently; censure severely
- (i) a cultural attachment to one's homeland
- (j) provoking disbelief; unlikely
- (k) one that is expected to lose a contest or struggle, as in sports or politics.
- (l) to remove by digging or scooping out.
- (m) to assume to be true or existent

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二、閱讀測驗（30% 每小題6分）

說明：What follows is excerpted from a book review written by Joseph Fewsmith on Bruce Gilley's *China's Democratic Future: How It Will Happen and Where It Will Lead* (New York: Columbia University Press, 2004). Read the article carefully and answer the following five questions.

Prediction is an occupational hazard in the China field...Understanding the condition of Chinese politics at any one moment is difficult enough, but Bruce Gilley has ventured to write not just a speculative article but a whole book about the "democratic future" of China. Whatever else one thinks of the book, one has to give Gilley credit for taking on such a difficult-one is tempted to say impossible-task.

Gilley certainly deserves credit for more than courage, however. Gilley, a long-time observer of China as a journalist before returning to graduate school (surely one of the first doctoral students to enter graduate school with three published books-the book under review is his fourth, fifth if one includes his joint effort with Andrew Nathan on China's New Leaders), brings an extensive knowledge of China and of democratic theory to his prediction of how and why China will democratize...

*It is useful to start with why China will democratize. Gilley builds his case on two pillars. First, he argues that China's transition, like other democratic breakthroughs, will be the result of a "crisis of dictatorship" (p. 9). And, second, Gilley, argues that the collapse of authoritarian rule in China will be followed by democracy because there is great "democratic potential" (p. 10) in China, both historically and contemporaneously. Historically, Gilley argues that China has shown great religious toleration (p. 12). Readers of Anthony Yu (*State and Religion in China*, Carus Publishing, 2005) will regard such generalizations with skepticism. Gilley also cites one Chinese democratic advocate as saying, "Liberalism is not an import. It's a basic value deeply imbedded in China's traditional culture" (p.12). Li Shen zhi, one of the great liberal thinkers of the late twentieth century, knew*

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better. Finally, Gilley argues that China's nationalism has the potential to support democracy. Maybe. But the relationship between nationalism and democracy is problematic at best, both in modern China and elsewhere-as Li Zehou, Li Shenzhi, and many other prominent intellectuals have been all too aware. In any case, it is nothing less than breathtaking for Gilley to review China's "democratic potential" in four and one-half pages. Surely there is such a potential; but just as surely it is far more complex than this overview would suggest.

Looking at contemporary China, Gilley sees much potential, both in the ideas of intellectuals and political leaders, alike, and in evolving socio-economic conditions. On the idea of democracy, Gilley seems to pick from widely divergent sources to show that there is wide-spread support for democracy within the party and society. For instance, he cites former party secretary Zhao Ziyang and party elder Bo Yibo on the need for the party to take the initiative on democratic reform (p. 23), but those quotes come from the Tiananmen Papers, the provenance of which is highly disputed. Gilley would certainly have been better off quoting from Wu Guoguang's book on the political reform group that Zhao set up in the late 1980s-but that raises the question of how democracy was thought of in the 1980s and the way that it is thought of today. (Gilley also hopes that Zhao Ziyang would come out to join a democratic movement [p. 122], which, alas, cannot happen now that he has gone to see Marx.) Certainly, there are many intellectuals who agree with the Central Party School scholar who said, "The serious lagging of political reform is now a major obstacle to sustainable economic growth" (p. 40), but that raises the questions of what is meant by "political reform," what steps might be involved, and, indeed, what might be meant by "democratic." This reviewer has talked with many intellectuals and party officials who believe that China is more democratic today than it was only a few years ago and that it must continue to move toward democracy-but who see this democratic transition as lasting many more years and being considerably more gradual than does Gilley, who envisions a crisis occurring in the not too distant future, followed by a democratic transition.

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Indeed, this difference in vision is worth exploring. Gilley envisions a China in which a weakened CCP, unwilling to launch democratic reform for fear of losing its power, collapses in the face of a "national trauma" (p. 102) that is accompanied by popular mobilization (p. 106) and violence (p. 108). This is where those in China who believe in gradual transition differ most sharply from Gilley. They favor a gradual transition because they do not believe that democratic governance-the elite-led transition to democracy that Gilley envisions-can emerge from a situation in which the party is weakened and is losing power in the face of popular mobilization and violence. Indeed, it is precisely that fear of popular mobilization and violence that leads so many people to work within a structure that they know is deeply flawed, but they hope can be improved step-by-step.

This is the lynchpin of Gilley's vision-that "regime-led extrication" is the "most likely path from power for the CCP" (p. 118). Here, one is concerned that visions of the spring of 1989 still linger. Like a general fighting the last war, Gilley seems to have a vision of a new Tiananmen-style movement, but one in which democratic advocates emerge victorious. One might add that the hundred pages of text that follow this prediction are not worth much if this one critical prediction should prove wrong. Gilley recognizes this. As he says on p. 153, "Democratic consolidation is a contingent process that depends on the already contingent transition that has preceded it. Before we were dealing in possibilities derived from facts, here we are dealing with possibilities derived from other possibilities." But most observers in China are willing to place their bets (both intellectual and career) on the hope of a gradual transition rather than on crisis and "extrication." Why? My guess is that many people see hope in the gradual institution building that has been going on in China over the past decade and more and fear that a sudden crisis would not result in democratic transition but rather in the collapse of still very fragile institutions. There may also be other reasons for the different estimate of so many Chinese observers. Many intellectuals in China implicitly give a very elite interpretation to the term "democracy." They seem to believe that democracy means wide consultation with those who should be consulted, either so that the "correct" answer can be ascertained or so that interests can be appropriately "adjusted" (xietiao). The result is more important than the process, and voting may exacerbate "social contradictions" rather than resolve

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【注意事項】

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them. There is also the urban, and especially elite, fear that giving the vote to peasants would overturn everything that has been gained so slowly over recent years.

Gilley sees things in very different terms. He believes that a democratic elite will emerge from a crisis. He might be right, but it is not at all clear where their legitimacy will derive from and whether that legitimacy can be maintained long enough to establish strong democratic institutions. Many Chinese who hope for gradual transition to democracy believe the cost of the sort of crisis that Gilley believes is inevitable is just too high, and they are unwilling to take the chance...

To my reading, Gilley's account is too contingent on an optimistic outcome of a crisis situation to be persuasive. But in laying out an argument about the evolution and democratization of Chinese society, Gilley has challenged us all to think more clearly about the factors involved in shaping China's future.

- (1) Which description about Bruce Gilley correct? (a) he has published four books before entering graduate school (b) he writes a book review on China's democratic future (c) China is not a sudden academic interest for him (d) he is a good friend of Zhao Ziyang
- (2) According to Gilley, which factor is not why he thinks that China will democratize? (a) an economic crisis is impending (b) some core members in CCP actually supported the idea of democracy (c) liberalism is part of Chinese culture (d) Chinese nationalism has the potential to help democratization
- (3) According to Gilley, which is the most likely route to democratization that the Chinese will take in the future? (a) revolution (b) step-by-step reformation (c) CCP can't survive in a sudden national crisis followed by public mobilization and violence (d) civil society movement led by intellectuals

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(4) What is in common between Gilley and his book reviewer here? (a) they both agree that China has great religious toleration (b) they both believe that China's democratization is inevitable in the coming future (c) they both firmly pin down their hope on Chinese intellectuals (d) The both agree that the serious lagging of political reform is becoming major obstacle to sustainable economic growth in China

(5) Which description about Fewsmith is correct (a) he notices that many Chinese intellectuals favor democratic election (b) he believes that China's democratization, if any, is a gradual transition (c) he agrees with Gilley on the point that national trauma will play an important role in democratizing China (d) he believes Gilley on the point that the collapse of authoritarian rule in China will be followed by democracy

三、英譯中（50%，兩小題各 25%）

說明：Please translate the following passages into Chinese:

Passage A.

As one leading reformer explained, "Health is no longer a purely individual matter; it has become the concern of the community. Preventable infant mortality is a social crime." When automobiles began killing large numbers of children playing in city streets, Americans were confronted with a different kind of child death. The analysis of the response to children's accidental death serves as a measure of the

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“sacralization” of child life. Until the eighteenth century in England and in Europe, the death of an infant or a young child was a minor event, met with a mixture of indifference and resignation.

Selected from: Zelizer, Viviana A. (1994) *Pricing the Priceless Child: The Changing Social Value of Children*. Princeton: Princeton University Press.

Passage B.

I shall be told that all this is utopian fancy, because woman cannot be transformed unless society has first made her really the equal of man. Conservatives have never failed in such circumstances to refer to that vicious circle; history, however, does not revolve. If a caste is kept in a state of inferiority, no doubt it remains inferior; but liberty can break the circle.

Selected from: Simone de Beauvoir (1953[1949]) *The Second Sex*. translated by H. M. Parshley. London: Jonathan Cape.