

國立清華大學命題紙

九十二學年度 社會學研究 系(所) 乙(中國研究) 組碩士班研究生招生考試

科目 英文 科號 5204 共 3 頁第 1 頁 *請在試卷【答案卷】內作答

考生注意：答案請寫在答案卷。答題請按題號順序，由上而下標示清楚。

I. 字彙配合題：請從 B 欄中的字彙找出 A 欄中最適合的描述。(每題 2 分，共 50 分。)

A	B
[1] to go beyond the limits of what is considered right or moral; do wrong; transgress	1. trip
[2] a state of strained relations; uneasiness	2. tiresome
[3] the land and waters under the jurisdiction of a nation	3. trap
[4] intense pain	4. tip
[5] traveling, journey	5. tradition
[6] the dwelling place of God or a divinity	6. temporary
[7] betrayal of one's country	7. transition
[8] unimportant, insignificant	8. tornado
[9] a long-established custom or practice	9. torpedo
[10] toilet paper	10. tomato
[11] use of force or threats to demoralize, intimidate, and subjugate, esp. such use as a political weapon or policy	11. travail
[12] any hurricane or whirlwind	12. trivial
[13] a strong sense of identifying with and being loyal to one's group.	13. Tibet
[14] pitfall	14. tissue paper
[15] a cigar-shaped, self-propelled, underwater weapon for launching against enemy ships from a submarine	15. term paper
[16] accumulated wealth, esp. in the form of precious metals, jewels, etc.	16. temple
[17] a small present of money given to a waiter, porter, etc.	17. territory
[18] not permanent	18. trespass
[19] proposed experimentally or provisionally; not definite or final	19. terrorism
[20] a passing from one condition, form, stage, activity, place, etc. to another	20. tribalism
[21] soft; mild	21. tentative
[22] autonomous region of southwest China, occupying a high plateau area north of the Himalayas	22. treason
[23] a red or yellowish fruit with juicy pulp, used as a vegetable	23. tender
[24] boring, tedious	24. tension
[25] a long report assigned to be written by a student in a course during a school or college term	25. treasure

II. Reading Comprehension

(i) Read the following paragraph, notice the highlighted words, and then fill their numbers into the appropriate boxes. (Only 10 out of 15 terms will be needed) (30%)

In the decade after the Communist victory in 1949, state *orthodoxy* (1) created a new institutional and moral environment for Chinese families. The collectivization of the economy and the elimination of most private property destroyed much of the economic motivation that had previously shaped family loyalties, and the frontal attack on ancestor worship and *lineage organization* (2) struck directly at the cultural and religious core of the *extended family* (3). It was not simply the case, however, as many predicted, that communism destroyed the traditional Chinese family. On the contrary, many key policies actually stabilized and strengthened families. For example, large investments in public health and *famine* (4) relief dramatically reduced *mortality* (5); few infants died, more children survived to marry, old age became the norm, and people from all social classes had larger and more complex *kin networks* (6) than had been possible before 1949. Similarly, the severe restrictions on internal migration not only served the interest of the government in controlling individual *autonomy* (7), but they also intensified the flow of intergenerational aid because they tied most adult men (and their sons) to the villages and towns of their birth. Thus the Communist revolution created *contradictory* (8) consequences. On the one hand, it undercut the power and authority of *patriarchs* (9) and destroyed the economic logic of family farms and businesses. On the other hand, it created *demographic* (10) and material conditions *conducive* (11) to large, multigenerational *households* (12) with extensive economic and social ties to nearby kin. In short, Chinese families between 1950 and 1976 survived and reproduced themselves within a *paradoxical* (13) environment: the often *repressive* (14) egalitarianism of communism permitted more Chinese parents and children than ever before to realize core ideals of traditional Chinese *familism* (15), while at the same time the revolution eliminated many of the original incentives for wanting to realize those ideals.

1. The age and sex distributions of a group of people are called the _____ characteristics of a society.
2. _____ was considered as the basis of traditional Chinese society.
3. Severe draught causes _____.
4. _____ was viewed as an ideal of traditional Chinese family.
5. Marxist doctrine is Communist's _____.
6. China's one-child policy is _____ to the traditional Chinese family value.
7. The belief that death as an end is yet the beginning is _____.
8. Iraq is a _____ regime.
9. _____ refer to the male heads of families.
10. _____ is an ideology which emphasizes the interest of family over its members.

(ii) Read the following text and answer the questions briefly. (Please answer in **English** using one to two sentences.) (20%)

For over half a century, abortion has been a sensitive issue in Poland, caught up between competing belief systems and institutional forces. The Communist state saw a liberal law as an instrument to confront the growing power of the Catholic Church, its ideological nemesis. With the fall of the regime in 1989, the episcopate sought a legal ban on abortion due to its doctrinal opposition to the procedure and as part of a strategy to reassert its hold over its followers and strengthen its role as an institutional actor. This furthered the Pope's broader plan to recreate moral rules for postcommunist societies and to promote a Christian revival. The Church in Poland had emerged from its epic struggle with communism as the only viable national institution and as an unquestioned source of moral strength. John Paul II himself came to personify Church and nation. While politicians dithered on the future shape of Europe, the Holy See positioned Poland as the heart of Europe, its spiritual center and fountainhead for reenergizing the continent's faith. By restricting access to abortion, the Polish Church and the Vatican sought to establish a precedent for the former socialist countries of the region, and for developed and developing nations alike.

The intensely contested issue of abortion came to symbolize a wider dispute about the role of the Church in public life and the character of the future Polish state. The Church-sponsored initiative did not secure majority support among the public, even though 95 percent of Poland's 38.6 million people are baptized Catholic. This mirrored the apparent paradox of a high abortion rate coexisting in a society with a very high level of adherence to a Church that holds abortion to be a grave sin. Nevertheless, the Catholic Church's historical role as custodian of the nation is most significant. The Church had survived two centuries of often brutal foreign domination and now provided the umbrella that brought diverse social sectors together to the scene of great triumph. Once there, it never forgave the discredited regime for legalizing abortion, a measure ostensibly enacted out of concern for women's health but one the Church saw as only as a direct affront to its teaching and as a weapon in the conflict between Church and state.

1. It is stated in the text: "abortion in Poland is caught up between competing belief systems and institutional forces". What are the competing belief systems and institutional forces mentioned in the text? (10%)
2. What did the author think is the most paradoxical phenomenon about abortion in Poland, given its cultural and political background? (10%)