

國 立 清 華 大 學 命 題 紙

九十三學年度_____人類學_____系(所)_____組碩士班入學考試

科目_____英文_____科號_5504_共_6_頁第_1_頁 *請在試卷【答案卷】內作答

Part 1

Vocabulary (20%) Read the following sentences and select the best answer for each of the blanks.

1. I think that I committed a _____ in asking her because she seemed very upset by my question.
A. blunder
B. revenge
C. reproach
D. scandal
2. In the past 40 years skyscrapers have developed _____ in Chicago and New York City.
A. homogeneously
B. simultaneously
C. spontaneously
D. harmoniously
3. The changing image of the family on television provides _____ into changing attitudes toward the family in society.
A. insights
B. presentations
C. revelations
D. specifications
4. Diamonds have little _____ value and their price depends almost entirely on their scarcity.
A. extinct
B. permanent
C. surplus
D. intrinsic
5. The goal is to make higher education available to everyone who is willing and capable _____ his/her financial situation.
A. with respect to
B. in accord with
C. regardless of
D. in terms of
6. Although there are occasional outbreaks of gunfire, we can report that the rebellion has in the main been _____.
A. canceled
B. destroyed
C. suppressed
D. restrained
7. The presidential candidate _____ his position by winning several primary elections.
A. enforced
B. enriched
C. intensified
D. consolidated
8. Frankly speaking, your article is very good except for some _____ mistakes in grammar.
A. obscure
B. glaring
C. trivial
D. rare

9. The famous scientist _____ his success to hard work.
- imparted
 - granted
 - ascribed
 - acknowledged
10. Franklin D. Roosevelt argued that the depression stemmed from the American economy's _____ flaws.
- underlining
 - vulnerable
 - vulgar
 - underlying

Part 2 Reading Comprehension (30%) Read the following passages and select the best answer for each question.

Passage One

Imagine a world in which there was suddenly no emotion---a world in which human beings could feel no love or happiness, no terror or hate. Try to imagine the consequences of such a transformation. People might not be able to stay alive: knowing neither joy nor pleasure, anxiety nor fear, they would be as likely to repeat acts that hurt them as acts that were beneficial. They could not learn: they could not benefit from experience because this emotionless world would lack rewards and punishments. Society would soon disappear: people would be as likely to harm one another as to provide help and support. Human relationships would not exist: in a world without friends or enemies, there could be no marriage, affection among companions, or bonds among members of groups. Society's economic underpinnings would be destroyed: since earning \$10 million would be no more pleasant than earning \$10, there would be no incentive to work. In fact, there would be no incentives of any kind. For as we will see, incentives imply a capacity to enjoy them.

In such a world, the chances that the human species would survive are next to zero, because emotions are the basic instrument of our survival and adaptation. Emotions structure the world for us in important ways. As individuals, we categorize objects on the basis of our emotions. True we consider the length, shape, size or texture, but an object's physical aspects are less important than what it has done or can do to us---hurt us, surprise us, anger us or make us joyful. We also use categorizations colored by emotion in our families, communities, and overall society. Out of our emotional experiences with objects and events comes a social feeling of agreement that certain things and actions are 'good' and others are 'bad', and we apply these categories to every aspect of our social life--from what foods we eat and what clothes we wear to how we keep promises and which people our group will accept. In fact, society exploits our emotional reactions and attitudes, such as loyalty, morality, pride, shame, guilt, fear, and greed, in order to maintain itself. It gives high rewards to individuals who perform important tasks such as surgery, makes heroes out of individuals for unusual or dangerous achievements such as flying fighter planes in a war and uses the legal penal system to make people afraid to engage in antisocial acts

11. The reason why people might not be able to stay alive in a world without emotion is that _____.
- they would not be able to tell the texture of objects.
 - they would not know what was beneficial and what was harmful to them.
 - they would not be happy with a life without love
 - they would do thing that hurt each other's feelings.
12. According to the passage, people's learning activities are possible because they _____.
- believe that emotions are fundamental for them to stay alive.
 - benefit from providing help and support to one another.

- C. enjoy being rewarded for doing the right thing.
- D. know what is vital to the progress of society

13. It can be inferred from the passage that the economic foundation of society is dependent on _____.

- A. the ability to make money
- B. the will to work for pleasure
- C. the capacity to enjoy incentives.
- D. the categorization of our emotional experiences.

14. Emotions are significant for human being's survival and adaptation because _____.

- A. they provide the means by which people view the size or shape of object.
- B. they are basis for the social feeling of agreement by which society is maintained.
- C. they encourage people to perform dangerous achievements.
- D. They generate more love than hate among people.

15. The emotional aspects of an object are more important than its physical aspects in that they _____.

- A. help society exploit its members for profit.
- B. encourage us to perform import tasks.
- C. help to perfect the legal and penal system.
- D. help us adapt our behavior to the world surrounding us.

Passage Two

Taking charge of yourself involves putting to rest some very prevalent myths. At the top of the list is the notion that intelligence is measured by your ability to solve complex problems; to read, write and compute at certain levels; and to resolve abstract equations quickly. This vision of intelligence asserts formal education and bookish excellence as the true measures of self-fulfillment. It encourages a kind of intellectual prejudice that has brought with it some discouraging results. We have come to believe that someone who has more educational merit badges, who is very good at some form of school disciplines is 'intelligent.' Yet mental hospitals are filled with patients who have all of the properly lettered certificates. A truer indicator of intelligence is an effective, happy life lived each day and each present moment of every day.

If you are happy, if you live each moment for everything its worth, then you are an intelligent person. Problem solving is a useful help to your happiness, but if you know that given your inability to resolve a particular concern you can still choose happiness for yourself, or at a minimum refuse to choose unhappiness, then you are intelligent. You are intelligent because you have the ultimate weapon against the big N.B.D---Nervous Break Down.

'Intelligent' people do not have N.B.D.'s because they are in charge of themselves. They know how to choose happiness over depression, because they know how to deal with the problems of their lives. You can begin to think of yourself as truly intelligent on the basis of how you choose to feel in the face of trying circumstances. The life struggles are pretty much the same for each of us. Everyone who is involved with other human beings in any social context has similar difficulties. Disagreements, conflicts and compromises are a part of what it means to be human. Similarly, money, growing old, sickness, deaths, natural disasters and accidents are all events which present problems to virtually all human beings. But some people are able to make it, to avoid immobilizing depression and unhappiness despite such occurrences, while others collapse or have an N.B.D. Those who recognize problems as a human condition and don't measure happiness by absence of problems are the most intelligent kind of humans we know; also the most rare.

16. According to the author, the conventional notion of intelligence measured in terms of one's ability to read, write and compute _____.
- A. is a widely held but wrong concept.
 - B. will help eliminate intellectual prejudice.
 - C. is the root of all mental distress.
 - D. will contribute to one's self fulfillment.
17. It is implied in the passage that holding a university degree _____.
- A. may result in one's inability to solve complex real life problems.
 - B. does not indicate one's ability to write properly worded documents.
 - C. may make one mentally sick and physically weak.
 - D. does not mean that one is highly intelligent.
18. The author thinks that an intelligent person knows _____.
- A. how to put up with some very prevalent myths.
 - B. how to find the best way to achieve success.
 - C. how to avoid depression and make his/her life worthwhile.
 - D. How to persuade others to compromise.
19. In the last paragraph, the author tells us that _____.
- A. difficulties are but part of everyone's life.
 - B. depression and unhappiness are unavoidable in life.
 - C. everybody should learn to avoid trying circumstances
 - D. good feelings can contribute to eventual academic excellence.
20. According to the passage, what kind of people are rare?
- A. Those who don't emphasize bookish excellence in their pursuit of happiness.
 - B. Those who are aware of difficulties in life but know how to avoid unhappiness.
 - C. Those who measure happiness by an absence of problems but seldom suffer from N.B.D.
 - D. Those who are able to secure happiness though having to struggle against trying circumstances.

Passage Three

Not too many decades ago it seemed 'obvious' both to the general public and to sociologists that modern society has changed people's natural relations, loosened their responsibilities to kin and neighbors, and substituted in their place superficial relationships with passing acquaintances. However, in recent years a growing body of research has revealed that the 'obvious' is not true. It seems that if you are a city resident, you typically know a smaller proportion of your neighbors than you do if you are a resident of a smaller community. But, for the most part, this fact has few significant consequences. It does not necessarily follow that if you know few of your neighbors you will know no one else.

Even in very large cities, people maintain close social ties within small, private social worlds. Indeed, the number and quality of meaningful relationships do not differ between more and less urban people. Small town residents are more involved with kin than are big-city residents. Yet city dwellers compensate by developing friendships with people who share similar interests and activities. Urbanism may produce a different style of life, but the quality of life does not differ between town and city. Nor are residents of large communities any likelier to display psychological symptoms of stress or alienation, a feeling of not belonging, than are residents of smaller communities. However, city dwellers do worry more about crime, and this leads them to a distrust of strangers.

These findings do not imply that urbanism makes little or no difference. If neighbors are strangers to one another, they are less likely to sweep the sidewalk of an elderly couple living next door or keep an eye out for young troublemakers. Moreover, as Writhe suggested, there may be a link between a community's population size and its social heterogeneity. For instance, sociologists have found much evidence that the size of community is associated with bad behavior including gambling, drugs, etc. Large-city urbanites are also more likely than their small town counterparts to have a cosmopolitan outlook, to display less responsibility to traditional kinship roles, to vote for leftist political candidates, and to be tolerant of non-traditional religious groups, unpopular political groups, and so-called undesirables. Everything considered, heterogeneity and unusual behavior seem to be outcomes of large population size.

21. Which of the following statements best describes the organization of the first paragraph?
- Two contrasting views are presented.
 - An argument is examined and possible solutions given.
 - Research results concerning the quality of urban life are presented in order of time.
 - A detailed description of the difference between urban and small town life is given.
22. According to the passage, it was once a common belief that urban residents _____.
- did not have the same interests as their neighbors.
 - could not develop long standing relationship.
 - tended to be associated with bad behavior.
 - usually had more friends.
23. One of the consequences of urban life is that impersonal relationships among neighbors _____.
- disrupt people's natural relations.
 - make them worry about crime.
 - cause them not to show concern for one another.
 - cause them to be suspicious of each other.
24. It can be inferred from the passage that the bigger a community is _____.
- the better its quality of life.
 - the more similar its interests.
 - the more tolerant and open-minded it is.*
 - the likelier it is to display psychological symptoms of stress.
25. What is the passage mainly about?
- Similarities in the interpersonal relationships between urbanites and small town dwellers.
 - Advantages of living in big cities as compared with living in small towns.
 - The positive role that urbanism plays in modern life.
 - The strong feeling of alienation of city inhabitants.

Part 3 Translation (20%) Translate the following passages into Chinese.

- (1) Of course, there is nothing new about this kind of civil disobedience. It was practiced superbly by the early Christians who were willing to face hungry lions and the excruciating pain of chopping blocks, before submitting to certain unjust laws of the Roman Empire.... To a degree academic freedom is a reality today because Socrates practiced civil disobedience. (5%)

- (2) Humor, in fact, is an aspect of freedom, without which it cannot exist at all. By its nature, humor implies, when it does not state, criticism of existing institutions, beliefs, and functionaries. Absolute power means absolute solemnity, and the degree to which a society is free, and therefore civilized, may be measured by the degree to which it permits ridicule....In King Lear's misfortunes his only faithful and true counselor was the Fool. It might be so with us. The ultimate safeguard is perhaps not atomic weapons, larger and better bases, louder radio stations, but more fools. The foolishness of man, Blake wrote, is the wisdom of God; and it may well be that those who seek to suppress or limit laughter are more dangerous than all the subversive conspiracies which the F.B.I. ever has or will uncover. Laughter, in fact, is the most effective of all subversive conspiracies, and it operates on *our* side. (15%)

Part 4 Composition 30%

Write a 200-word composition on 'Culture Shock' based on the following passage, in which Edward Hall (1959:59) describes a hypothetical example of an American living abroad for the first time:

At first, things in the cities look pretty much alike. There are taxis, hotels with hot and cold running water, theaters, neon lights, even tall buildings with elevators and a few people who can speak English. But pretty soon the American discovers that underneath the familiar exterior there are vast differences. When someone says "yes" it often doesn't mean yes at all, and when people smile it doesn't always mean they are pleased. When the American visitor makes a helpful gesture he may be rebuffed; when he tries to be friendly nothing happens. People tell him that they will do things and don't. The longer he stays, the more enigmatic the new country looks.