



AET2

Asian and Middle Eastern Studies Tripos, Part II

Monday 30 May 2016 13.30 to 16.30

Paper C20

Contemporary Chinese society

Answer **all** questions.

Write your number **not** your name on the cover sheet of **each** answer booklet.

STATIONERY REQUIREMENTS

20 page answer booklet

Rough Work Pad

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

Xiandai hanyu cidian dictionary

You may not start to read the questions printed on the subsequent pages of this question paper until instructed to do so.

Part I (15 marks)

1. Write a short essay (around 500 words) on 'Three examples of social movement in contemporary China and how they can tell us about state-society relations'. The content of the essay does not need to be restricted to that in the passage below. Your answer should be in English.

什么是社会运动？一些西方学者将社会运动定义为：“一群人组织起来开展的集体行动，以促进或抗拒社会变迁。”公民社会在中国尚处在起步阶段，社会运动也还是一个年轻的概念，正因为如此，它才具有强大的生命力与不可限量的蓬勃生机。假以时日，中国的社会运动，特别是公民维权运动必将会收获累累硕果，而公民社会也必将在中国的社会政治转型进程中发挥出中流砥柱的作用。

鉴于中国现实的制度环境，对于从事社运的组织禁制很严、限制很多，比较可行的方法是利用现有的组织或者以准组织、亚组织的形式开展工作。例如利用现有的经济组织（公司、商会等）、文化组织（报社、杂志社、书店等）、法律组织（律师事务所、法律事务所）、科研组织（学会、协会、研究会、研究所、研究中心等）、教育组织（学校、培训机构）、社会团体（公益组织、慈善组织、环保组织、基金会等）、宗教组织、联谊会、校友会、俱乐部等等来开展各种社运活动。这些组织都有自己的主业，也都拥有一定的社会资源和动员能力，因而可以在社会运动中担当起一定的组织功能，这样就可以避开登记注册的壁垒，有效地发挥现有社会组织资源的作用，灵活机动地进行社会动员。

Passage excerpted and modified from:

http://blog.boxun.com/hero/201212/zzh/10_1.shtml

Part II (15 marks)

2. Provide a loose summary in English of the following passage (up to 300 words).

温州教会中的“老板基督徒”大多从事小商品加工、开个体经销店，少数人成了承包商、批发商、股份公司的股东、董事或经理。对现代化的经营管理，他们还是比较生疏，但与此同时，这些老板基督徒又是温州教会资产、教堂建设、教会管理的主力，他们财力雄厚、见识广，社会联系多，能量大。教会要扩建或者新建教堂，举办各种职业培训班，以及和其他教会的协作交流都要办复杂的申请手续，神父、牧师大多不善于交际，但这些老板基督徒出场往往可以办成。温州神力集团董事长郑胜涛就是一名典型的老板基督徒，他既是基督教虔诚的信奉者，又是温州市政协副主席和温州商会的会长。他在温州宗教界和商界都具有举足轻重的地位。

老板基督徒多是大量财富的拥有者，但是在对个人财富的处理上，他们大多喜欢强调自己是在“替上帝保管钱财”。“说到基督徒赚钱的目的，其实我们知道这个钱也是上帝给我们的，这个钱是上帝让我们去管理的，我们是管理者，他是主人。那么我们这个钱怎么用得合意，怎么样用恰当，很要紧，所以我们不会花天酒地。但是我们对比如说公益事业、社会关怀，比如说教会的帮助，则是义不容辞的，有时候甚至会大手笔地拿出去的。”蔡小东说。

Passage excerpted and adapted from a passage from:

<http://finance.ifeng.com/opinion/xuejie/20100326/1969065.shtml>

(TURN OVER)

Part III (35 marks)

Answer **one** of the following questions:

1. To what extent was the Cultural Revolution an attempt by Mao to avenge his opponents in the CCP leadership?
2. Is the recent downturn in the Chinese economy detrimentally affecting the CCP's domestic legitimacy?
3. 'The Mao era was a colossal failure.' Discuss.
4. Examine the ways in which China is trying to stamp its authority on the Asia-Pacific region.
5. 'The CCP has made no effort whatsoever to reform China's political system and improve China's human-rights practices.' Discuss.

Part IV (35 marks)

Answer **one** of the following questions:

1. Has the Chinese state gradually receded from the lives of ordinary citizens during the reform era?
2. Why are wealth and health such prominent obsessions for the Chinese in today's China?
3. What can the revival and re-invention of different religious and cultural traditions (including Confucianism and Maoism) tell us about the changes in Chinese society?
4. Explain the reasons behind the politicisation and commoditisation of some of China's ethnic minorities.
5. Explain the similarities and differences between Chinese people's spatial practices during the reform era and those during the Maoist era.

END OF PAPER

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