

南華大學九十一學年度碩士班招生考試試題卷
系所別：傳播管理學系碩士班、出版學研究所、文學研究所、生死學研究所、美學與藝術管理研究
所、環境與藝術研究所、宗教學研究所、歐洲研究所、亞太研究所

科目：英文

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Answer questions below each passage by choosing a best answer from four possible choices: (each 5%; 每題五分)

I. Publishers stand at the crossroads of intellectual discovery and the public consumption of that discovery. Rather than being neutral intermediaries in the process, publishers help determine what is "in" and what is "out" in the marketplace of ideas. By choosing to publish some works and not publish others, they play a vital role in the transmission of knowledge within a culture. In sociologist Lewis Coser's phrase, publishers serve as "gatekeepers of ideas." In this age of decentralized media, publishing no longer occupies the near-monopolistic gatekeeping position it once enjoyed. Yet in the realm of scholarly knowledge in literate societies, publication remains the primary vehicle for intellectual discourse. Fortunately for producers and consumers of ideas alike, scholarly publishing has no single gatekeeper. Decision-making resides in a great number of autonomous firms, each with its own interests and perceptions of what is worthy of publication. University presses serve as prominent gatekeepers in scholarly publishing because they, unlike commercial presses, can select knowledge for distribution without being wholly captives to the marketplace.

1. "Gatekeepers" in this passage means _____. (A) consumers (B) discoverers (C) sociologists (D) decision-makers
2. According to this passage, publishers' role in the transmission of knowledge within a culture is _____. (A) important (B) insignificant (C) inadequate (D) imperative
3. In this age of decentralized media, scholarly publishing is _____. (A) monopolistic (B) centralized (C) single-track (D) none of the above
4. University presses select knowledge for distribution by _____. (A) its value in the marketplace (B) its scholarly worth (C) their moral standards (D) their commercial interests

II. When I interviewed readers of gossip magazines as part of a wider research project on women's magazines, I discovered that my pleasurable excitement in reading gossip was hardly different from what they felt when reading cheap gossip weeklies. Whereas for me gossip items being printed in the *NRC* (a newspaper) made them all the more scandalous and therefore delicious, they had their own strategies for extracting maximum reading pleasure. They tended to take the scandal more for granted than I did and most enjoyed sifting out the "truth" about so and so's love life, affairs, or money mismanagement. The truth will in the end elude us, both I and my gossip readers know. Still, reading gossip is like coming close to human nature "in action." I found no indications that either my respondents or I myself especially identified with the celebrities we like to read about. There was curiosity, empathy, a feeling of connection, derision and sometimes even anger, but there was no reason to validate the common-sense conviction that people in general would want to model themselves after their media heroes. On the contrary, their interest in the details of celebrities' lives would, among other things, seem to be a means of bringing them down to the level of ordinary human beings and to imagine them as part of their extended families.

5. The author of this passage discovered that he had _____ in reading gossips from the *NRC* than from cheap gossip weeklies. (A) more pleasure (B) less pleasure (C) more scandals (D) fewer scandals
6. Gossips in the *NRC* seemed to be more delicious because they were taken to be _____. (A) strategies (B) the excitement (C) affairs (D) the truth
7. People in general like to read gossips because they want to _____. (A) identify with the celebrities (B) know the truth (C) model themselves after their media heroes (D) see the celebrities as ordinary human beings
8. The details of celebrities' lives make the readers of gossips feel that the celebrities are _____. (A) super heroes (B) part of their families (C) extremists (D) low-life scum

III. One of the most frequently complaints that teachers of the arts make is that the general public and the various media that report on art events don't understand the true nature of either the arts or arts education. These teachers point out that the prevailing media and public perception of the visual arts, music, dance, and theater is strictly limited to what is attractive, pleasurable, or entertaining. The arts are accepted as leisure-time activities that exist for diversion, amusement, relaxation, and occasionally—but only occasionally—for "inspiration." What that means is that the public ranks the arts very low on the list of subjects most valuable to children. It's all very well, as long as the budget remains stable, to teach youth how to paint pictures, learn what's good and bad in art, play musical instruments, and perform Shakespeare. But let the money begin to dry up, and chances are excellent that the first funds to be cut will be those for art education. I bring this up not to bemoan a fact of life but to point out general opinion. Everyone advocates arts education to "enhance the quality of life;" there's never any doubt that arts education is "important," "vital," and "crucial to the future of our country's cultural life." No one argues, at least in public, against teaching the arts, and yet somehow, when the chips are down, support for the arts and for arts education is the first to go.

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9. That the arts and arts education are not properly supported is _____ opinion. (A) the author's (B) teachers' (C) general (D) no one's
10. Teachers of the arts complain that the general public _____ the nature of the arts and arts education.
(A) understand (B) misconceive (C) appreciate (D) abuse
11. The prevailing media and public perception of the arts is to see the arts as things that exist for _____.
(A) business (B) education (C) ranking (D) entertainment
12. When the budget _____, support for the arts and arts education will be the first to go.
(A) becomes tight (B) remains stable (C) is admirable (D) is sufficient
- IV. In the modern era, dominated by the sciences and their practical applications in technology, some have thought that the ancient question about life after death ought not to be left to the makers of myths, to the teachers of religion, to the philosophers or to the poets. Nor should the answers be given in the form of mere beliefs. The material crying out for investigation seemed to be abundant, for "paranormal" simply means "beside the normal" and "cultural anthropologists and cross-cultural psychologists have yet to isolate a single society in which its people do not have longstanding and well-developed systems of paranormal belief." Anecdotes galore have circulated in all the centuries and all the continents about encounters with the paranormal. But in the modern times the age-old wonder has been turned into research which uses methods not completely unlike an investigation into the possibility of life on the moon or Mars. This modern concentration has been on experiences received physically, tested for their authenticity by scientific methods and if possible repeated under the controls which are standard in professionally recognized laboratories. It is thought that if human beings have "minds" or "spirits" which do not entirely depend on the possession of material bodies, and which are therefore capable of surviving death, it ought to be possible to prove this by experiences which are undeniably authentic encounters with reality. Such findings could be incorporated into the normal scientific world-view.
13. According to this passage, the question of life after death is a(n) _____ one. (A) modern (B) aged (C) technological (D) suspicious
14. People in the modern era think that the question of life after death should be answered by _____ as well.
(A) myths (B) beliefs (C) philosophy (D) scientific investigations
15. Systems of paranormal belief can be found in _____ society. (A) a single (B) no (C) every (D) an uncivilized
16. Modern researches into the paranormal emphasize _____.
(A) physical experiences (B) scientific methods (C) standard laboratories (D) human minds
17. To prove the existence of spirits after death, scientists have to test the _____ of paranormal experiences.
(A) controls (B) verifiability (C) incorporation (D) normality
- V. This term, secularization, has been endlessly debated, modified and occasionally repudiated. But for most purposes it could be defined quite simply as a process in which religion diminishes in importance both in society and in the consciousness of individuals. And most sociologists looking at this phenomenon have shared the view that secularization is the direct result of modernization. Put simply, the idea has been that the relation between religion and modernity is inverse—the more of the former, the less of the latter. Different reasons have been put forward for this relation. Most often it was ascribed to the ascendancy of modern scientific thinking, making the world more rationally comprehensible and manageable, and thus, supposedly, leaving less and less space for the supernatural. Other reasons have been cited—the progressive differentiation of modern institutions, the severance of the linkage of state and church in modern democratic regimes making religious affiliation a voluntary matter, and last but not least the massive modern process of migration, urbanization and mass communication that undermined traditional ways of life.
18. The best title of this passage can be "The _____ of Religion." (A) Sociology (B) Modernization (C) Secularization (D) Severance
19. According to this passage, secularization means that religion _____ its importance in society and in individuals.
(A) loses (B) increases (C) manages (D) ascends
20. Modernity makes people think more _____. (A) supernaturally (B) religiously (C) voluntarily (D) rationally