

臺北市立第一女子高級中學 101 學年度教師甄選

英文科測驗題試題暨答案

第一部分：選擇題，請將答案劃記於答案卡上。

I. Vocabulary: 10%

1. While many European governments are promoting budget cuts to help solve the euro-debt crisis, opponents argue that _____ measures tend to depress economic growth, ultimately causing governments to lose more money in tax revenues.
(A) veracity (B) austerity (C) efficacy (D) revocation
2. Queen Elizabeth II, the constitutional monarch of 16 sovereign states known as Commonwealth realms, has been working _____ to strengthen ties between Britain and other global powers, especially the United States.
(A) vicariously (B) assiduously (C) posthumously (D) frivolously
3. A professor of the social studies of science and technology warns us that Facebook is taking something much more important than money from its one billion members. By _____ what it really means to be human, Facebook is stealing the innocence of our inner lives.
(A) embroiling (B) scavenging (C) sabotaging (D) appeasing
4. The British butterfly population is continuing a marked downward trend. The once small tortoiseshell is one of the species badly-affected, with less than one seen per kilometer.
(A) prodigious (B) debilitating (C) ubiquitous (D) transgressive
5. Some airlines are thinking about adding extra-wide seats for large passengers. Offering _____ with the wider seat option will help to overcome the problems they have faced with asking some customers to purchase two seats to sit comfortably on a flight.
(A) ingress (B) amenity (C) dysentery (D) transparency
6. Released on May 29th, 2012, Samsung Galaxy S3 has been hogging the limelight and wowing reviewers. Experts are _____ that it beats all including Apple's iPhone 4S.
(A) unanimous (B) indigenous (C) virtuoso (D) robust

7. New York Mayor Michael Bloomberg wants to pass a city-wide ban of sugar-sweetened beverages larger than 16 ounces. Fortunately, Starbucks Frappuccinos are probably _____ since Bloomberg's plan wouldn't apply to beverages that contain at least 51 percent milk.
- (A) potent (B) exempt (C) bleak (D) gullible
8. Monica is the _____ of a perfectionist. She cannot tolerate even the slightest inaccuracy or error.
- (A) entity (B) epitome (C) euphemism (D) emancipation
9. This magnificent building must be kept and preserved for _____ so that people hundreds of years from now will still be able to admire its beauty.
- (A) posterity (B) proximity (C) prejudice (D) patriarch
10. I've read the book and found it quite _____. I don't understand how it's been selling so well.
- (A) malicious (B) meticulous (C) mandatory (D) mediocre

II. Insertion: 10%

Betty Kroeker has been teaching aerobics for 12 years. The size-20 fitness instructor loves telling people what she does for a living and gets a 11 out of seeing their eyes widen. Everything about Kroeker seems to 12 enthusiasm and energy. It's hard to believe that 15 years ago, at nearly 140 kilos, she felt depressed and defeated by her size, unable to get out of bed or climb stairs without getting shooting pains up her legs or becoming red-faced and breathless.

With a family history of weight problems, Kroeker has never been 13. But after her third child, her weight started 14 out of control. One day, Kroeker ran into an old friend who, having lost 18 kilos through aerobics training, told her about an aerobics class for plus-size women. Actually getting to that first class was tough, yet her fears that all "athletic" people in the class would ridicule her were put to 15 when she entered the classroom and found everyone there looked like her, including the instructor, Lisa Moore.

It wasn't long 16 Kroeker was hooked. After attending the classes for a year, she lost 18 kilos, her cardiovascular endurance improved, and her 17 heart rate dropped from the high-70s to a healthier 69. Moore suggested Kroeker become a fitness instructor herself. Kroeker laughed the idea off. But with the gentle 18 of her husband and Moore, she decided to pursue it. Participants were

encouraged by her example and enjoyed her lively routines. Before long, larger women who used to be intimidated by their weight to go to a gym were 19 for her class.

“Many people spend their lives waiting, telling themselves they’ll start living when they lose all their excess weight. They imagine life will be perfect when they are thin. But it won’t. Life will still have its problems— whether we’re thin or fat,” Betty Kroeker says, “And I will never put life on 20 again.”

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|------------|--------------|----------------|---------------|----------------|--------------|
| (A) svelte | (B) prodding | (C) that | (D) spiraling | (E) exude | (AB) kick |
| (AC) rest | (AD) hold | (AE) sedentary | (BC) before | (BD) clamoring | (BE) resting |

III. Discourse: 10%

The time has come for Muslims in Southeast Asia to take stock. The 230 million Muslims in the region cannot remain in a state of denial. 21 What’s needed are leaders who can reactivate the Islamic spirit of internal reform (*Islah*), reminiscent of the early 20th century reformists al-Afghani, Muhammad Abduh and Rashid Rida.

Since September 11, many Western writers and Asian governments have loudly argued that the moderates must speak out. If not, they warn, the extremists will set the “Muslim agenda.” 22 We’re told that the moderates are the modern, progressive Muslims imbued with the emancipated faculties of knowledge and reason, and are most suited to lead Muslims out of their current abyss. The extremists are labeled anti-democratic, puritanical radicals—or simply terrorists. 23

A more viable alternative is a group with the religious legitimacy to speak for Islam in Southeast Asia: the *ulama*. But this religious elite has little chance of recapturing their influence if they’re not ready to update their religious and intellectual views.

24 Today—especially in the cities—even Middle East graduates trained in the classical *usul fiqh* tradition will have difficulty galvanizing Muslims towards change and modernity. In this era of secular globalization, a limited specialization in Shar’iah (Islamic law) deprives the ulama of the wisdom, piety and courage needed to address contemporary issues and creatively reinterpret Islamic teachings.

But the ulama’s efforts are bound to fail if they get no support. The violent, undemocratic tactics and reprisals that some southeast Asian states adopt in managing political Islam can only distance these ulama even further from engaging

the state. _____ 25 _____

The current debates about Islam and modernity among Indonesian and Malaysian intellectuals hold promise. Approached judiciously, managing these different Islams can help convince everyone that Muslims can retain their Islamic identity while becoming partners in the quest for global peace, progress and prosperity.

- (A) Carelessly branding genuine Muslim activists as jihadists and fanatics, Wahabbis and mullahs will also alienate the true leaders.
- (B) This simplistic “moderate versus extremist” retort shows an ignorance of the complexity of the problems beleaguering the Muslim world.
- (C) There is a *hadith* or saying attributed to the Prophet Muhammad that the condition of a people will not change unless they change it themselves.
- (D) Although the west needs a new approach in dealing with the Muslim world, Muslims can no longer blame others for their problems.
- (E) If the moderates come to the fore, bored and angry Muslim youths—who fill the ranks of terrorist groups—could reap the rewards of a dramatic economic and cultural renewal.
- (AB) The ulama’s rudimentary education from the *madrasah*, *masjik*, and *pondok* is no longer adequate to guide Muslims or secure their respect.
- (AC) What’s ignored is that most Muslims perceive the moderates as secular proxies of ruling powers.

IV. Reading: 10%

It’s not polite to call the Elgin Marbles the Elgin Marbles anymore. Not even in the British Museum, where the ancient Greek sculptures and reliefs have resided since the early 19th century, after a British ambassador to the Ottoman Empire named Lord Elgin hacked them off the Parthenon. Even in that age of imperialism, many Brits saw Elgin’s acts as cultural vandalism. Lord Byron slammed the marbles’ removal in his bestselling epic poem *Childe Harold’s Pilgrimage*. The call for their return has grown since Greece won its independence from Ottoman rule in 1829, led by the Greek government in particular since the 1980s. In the noisy debate over the restitution of ancient artworks to their original locale, no case is more controversial or inflamed than the question of the Parthenon marbles: should the British finally send them back?

In 2009, a new Acropolis Museum opened in the shadow of the Parthenon in Athens. The building is more than a bold composition in glass, steel, concrete and

stone: it is architecture as argument, explicitly meant to sway opinion over the fate of the marbles. Designed by the Swiss-born, New York-based Bernard Tschumi, the three-level structure begins to express its agenda in the way it defers to an ancient settlement that was discovered during excavation of the construction site. (The building was adapted so that it is raised on concrete pillars, allowing archeological work to continue beneath it—and with glass floors that will give visitors a dramatic view of the ongoing dig.) But it's the crown of the museum that makes the most powerful case for restitution: the top floor is a glass box that is canted at an angle away from the structure beneath it—like an uneven stack of cartons—so that it lines up perfectly with the Parthenon, visible about 1,000 feet away. Many of the Parthenon's original sculptures were lost or destroyed over the centuries; those remaining on the temple were removed in recent years because the pollution in Athens was eating away the marble. Now, along with other sculptures, the frieze that encircled the temple—it depicts a procession of figures, some bringing sacrifices—is installed in the new museum in its original configuration on the Parthenon. To accentuate the ghostly absence of the missing marbles, there are white plaster copies to fill the gaps.

The history of how the marbles got to London is muddy enough to bolster both sides of the argument. When the seventh Earl of Elgin took up residence in the embassy in Constantinople in 1799, he began to pursue his passion for classical antiquities. He sent emissaries on a mission to Athens, which was then a shabby little outpost that had been under the Ottoman thumb for 400 years. At first, Elgin wanted only some sketches and plaster casts made of the great sculptures and reliefs on the Parthenon and other nearby ruins. But his permit from the Ottoman sultan granted his crew access to the Acropolis—then a Turkish garrison—and stated that “no one meddle with their scaffolding or implements nor hinder them from taking away any pieces of stone with inscriptions and figures.” Politics was at play here at least as much as art appreciation. The Ottomans were grateful to Britain, which had blocked the advance of Napoleon in Egypt—and over several years, Elgin's agents chiseled away at the most potent symbol of the gold age of classical Greeks. But the gods got even, with Elgin at least. In the course of his Ottoman escapade, he lost the following: his beautiful and rich wife to his best friend, a big chunk of his nose to a nasty infection he'd caught in Constantinople and, ultimately, his marbles, which he was forced to sell to the Britain government in 1816 for £35,000 (roughly equivalent to \$4 million today) to dig himself out of debt after his divorce.

Since then, the trustees of the British Museum have never wavered in their position that Elgin's marbles legally belong to the museum. Scholars long argued that the marbles were better preserved in London than they would be in smog-choked

Athens, with its poor museum facilities. “The British said, you don’t deserve them, you don’t have a place to put them,” says Antonis Samaras, the new minister of culture in Greece. “Now we have one of the best museums that can be.” But rather than trying to negotiate the point right now, the Greeks are letting their new museum do the talking. “We are presenting in a visual way what was, to this point, a verbal discussion,” says the museum’s president, Dimitrios Pandermalis. Is there a glimmer of hope that all the remaining marbles from the Parthenon might eventually be reunited, at least temporarily? The trustees of the British Museum have stated they would consider lending the marbles to Athens—though some are too fragile to travel in either direction, notes the director, Neil MacGregor—provided the Greek government acknowledge Britain’s ownership of the artworks. For many Greeks, that’s a sore point. “How can anyone dare say they belong to the British?” asks Samaras. “These are treasures taken out of the Acropolis when Greece was under enemy occupation.” Pandermalis takes a gentler, less political approach: he suggests that Greece could lend other classical pieces to London in exchange for the long-term loan of the marbles. “It’s not easy,” he says, “but let’s find a solution for both sides.”

26. The primary purpose of the passage is to _____.
- (A) advocate the settlement of a dispute over a piece of jewelry
 - (B) contrast the opinions of the return of a loaned artistic work
 - (C) describe a controversy over the origin of an antique artwork
 - (D) highlight an argument over the ownership of a looted art treasure
27. What is the best title of this passage?
- (A) Marble City
 - (B) Tug-of-War over Stones
 - (C) Raiders of the Lost Marbles
 - (D) Stones Wars: Revenge of the Brits
28. Why did Greece construct the Acropolis Museum?
- (A) To replace the Parthenon.
 - (B) To boost tourism and its economy.
 - (C) To display their achievement in architecture.
 - (D) To prove its capability of preserving artworks.
29. Which of the following proverbs best expresses Lord Elgin’s case?
- (A) Little strokes fell great oaks.
 - (B) Prevention is better than cure.
 - (C) A bad penny always comes back.
 - (D) If you chase two rabbits, both will escape.

30. Which of the following pairs may see eye to eye on the issue in the passage?

- (A) Lord Byron and Antonis Samaras.
- (B) Lord Byron and Neil MacGregor.
- (C) Dimitrios Pandermalis and scholars.
- (D) Dimitrios Pandermalis and Bernard Tschumi.

解答

I. Vocabulary: 10%

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II. Insertion: 10%

(AB) (E) (A) (D) (AC) (BC) (BE) (B) (BD) (AD)

III. Discourse: 10%

(D) (B) (AC) (AB) (A)

IV. Reading: 10%

D B D C A