一、 解釋名詞（共 5 小題，每題 5 分，共計 25 分）

　　(1). Surface Computing

　　(2). Neo-Luddism

　　(3). GeoWeb

　　(4). Folksonomy

　　(5). 總表現社會（So-Hyogen Shakai）

二、 Social Media 的應用愈來愈普遍，影響也愈來愈廣泛，請列舉兩個 Social Media 的應用實例，並分別說明該應用如何幫助與影響我們的生活。(10 分)

三、 在 Tim O'Reilly 所提出的 Web 2.0 特色中，

　　(1). 你認為何項是最重要的或最特別的？為什麼？（5 分）

　　(2). 請列舉出一部劇情有涉及到 Web 2.0 應用的電影，並簡述劇情。(5 分)

　　(3). 承上題，你認為在該部電影中，所要凸顯的是什麼樣的資訊社會議題？為什麼？（5 分）

四、請舉出至少三項當前台灣非常受到使用者歡迎之新傳播科技或服務，歸納分析其受到歡迎的共通關鍵成功因素有哪些（15 分），並請根據這些關鍵成功因素，進一步評估在全球／在地市場需求與科技發展趨勢下，未來 3 至 5 年內可能會有哪些新傳播科技或服務出現？（10 分）

五、中正大學傳播系定於今年七月三日至五日，在嘉義主辦 2010 中華傳播學會年會暨第四屆數位傳播國際研討會，會議主題為：「傳播研究的在地知識與全球實踐：從東看，向南走」，預期將是今年台灣傳播學術界之盛事。

（1）請問如果妳／你要扣緊會議主題，針對台灣社會當前的重要傳播議題，在研討會中發表研究論文，請問妳／你會選擇什麼研究題目？請列出論文名稱與研究問題，並說明妳／你的選擇理由？（10 分）

（2）請問此一研究題目適合以什麼理論角度或研究取向進行研究？請精要介紹該理論或研究取向之內容與最新發展，並說明其適用之邏輯與考量？（15 分）

第1題~第3題：每題十五分，共四十五分。
段落翻譯　，請將下列文章中標示(1)、(2)、(3)段之句子完整翻譯。
請在答案卷上依題號順序，分別標示清楚。

　　Given this, it might seem discouraging to acknowledge the fact that true probability sampling is rarely ever done in communication research. More typically, the samples that communication researches collect are not selected randomly from any population. Indeed, the population from which a sample is derived is rarely explicitly defined either before or after data collection. Given this, how is it possible to make inferences from sample to population? The simple answer is that, technically, it isn't possible to make population inferences.

第1題　However, in thinking about this problem, it is clear that the question is better framed not as whether or not it is *possible* but instead whether or not the researcher *wants* to make a population inference. If the researcher does not want to make a specific statistical statement about a population (such as females are 2.3 units more shy than males on average), then the question of whether the sample is random or not becomes moot. If the intent of the researcher is not to make a population inference but instead make a *process inference*, then the origin of the sample should loom less large in our evaluation of that research (Mook, 1983).

第2題　Just what do I mean by process inference? This concept is best understood by remembering that we often do research to test theory or hypothesis (whether or not derives from a theory). Theories make predictions about what researchers should find in a research study motivated by the theory. Theory-driven research focuses less on estimating the size of an effect (such as the average difference between men or women on some measure in the population of interest) than it does on determining whether a prediction the theory makes about what should happen in a research study actually does happen (c.f., Frick, 1998; Mook, 1983).

第3題　The data are collected, and the researcher analyzes the data to see if the data are consistent with the prediction that the theory makes. If so, then this provides some support to the theory. Remember that theories are explanations of a process. So if the theory is supported by the data, it is sensible to say that, at least in the circumstances in which the theory was tested, the process is probably at work and that in similar circumstances or situations, it is probably at work as well.

第4題：五分。
在讀完上述文章後，請用中文寫出整篇文章的簡短摘要 (1~2個句子)。

第 5 題、第 6 題：每題二十五分，共五十分。
段落理解與重點摘要
請在分別讀完以下標示（1）與（2）的段落後，理解文中的語句意義，並以<u>中文</u>分別闡釋：

(1) Hoskins and Mirus (1988) explain the pervasiveness of American media products with the notion of 'cultural discount'. This term describes the diminished value of cultural products in foreign markets due to indigenous characteristics such as accents and cultural nuances that make reception problematic. It is argued that American television programmes can establish a strong hold over the international programme market because they have little 'cultural discount', or to use Olsen's alternative concept (1999), they are culturally transparent and make sense across cultures.

第 5 題：什麼是'cultural discount'？並嘗試舉例說明。

(2) The concept of a one-way flow of media and capital from the West to the rest has been met with strong counter-arguments. Tomlinson (1997) argues that discourses of cultural imperialism hardly explain the multi-directional and multi-dimensional processes of globalization by which the global maintains a dialectic relationship with the local. Defenders of active audience theory argue that the local audience makes sense of globally distributed media products according to their own personal contexts and their social, cultural and economic milieus. Attention has also been drawn to national gate-keeping policies, dynamics of audience preference, and the resources of local media industries, which have in various degrees of effectiveness limited the inflow of Western media products (P.S.N. Lee 1998; Chadha and Kavoori 2000)

第 6 題：與'cultural imperialism'有關的辯論是什麼？