

I Read the following two passages and choose the most appropriate word or phrase for each item (1 ~14). Mark your choices (a ~ d) on the separate answer sheet.

(A) When France declared war on Prussia in July 1870, the French leaders evidently believed that they could humiliate their German-speaking neighbors. Mutual distrust between France and Prussia had grown in (1) the rise of nationalism that had caused the German-speaking states, briefly united at the time of the French Revolution of 1848, gradually to come together politically and economically. France, or at least Napoleon III and his advisers, saw a strengthened German state as a threat to France's Rhineland territories; this sense of distrust was increased by Prussia's (2) of military authority over Austria and Denmark in the 1860s. Then, in 1870, the possibility arose (3) a German prince might be elected the new King of Spain, thus (in Napoleon III's judgment) presenting a German threat to France's south-west perimeter.

After repeated French protests, the Prince of Hohenzollern seems to have been willing to withdraw from candidacy for the Spanish (4) before France committed to war. The motivation for war was hence supplied less by this specific incident than by a more general sense of suspicion, each nation maintaining that possession of the Rhineland states was necessary for (5) against the other. This itself was a form of historical repetition: at least as interpreted by the British press, the two nations would replay the Battle of Jena in 1806, where the first Napoleon destroyed the Prussian army. Obviously, the French were hoping to prove that the relative power of the two countries had not changed, and the Prussians that it (6). On July 19, France declared war on Prussia, and the French people (7) shouted their goal of "To Berlin!" For a brief moment, they had accepted the new Napoleon as the replaying of the old.

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| 1 . (a) arrangement with | (b) place of | (c) proportion with | (d) spite of |
| 2 . (a) assertion | (b) civilization | (c) limitation | (d) objection |
| 3 . (a) that | (b) when | (c) whether | (d) which |
| 4 . (a) land | (b) nation | (c) people | (d) throne |
| 5 . (a) parity | (b) priority | (c) security | (d) superiority |
| 6 . (a) did | (b) had | (c) should | (d) was |
| 7 . (a) fluently | (b) jubilantly | (c) lastly | (d) secretly |

(B) Soon after alphabetic writing had reached Greece from Phoenicia in about 700 BC, the Homeric epics were written down. Homer's example inspired the subsequent (8) of Greek literature, for even though the pursuit of justice was always the foundation of the city-state, an equally conscious pursuit of fame, truth, and beauty was not far (9). Those aspirations, in turn, inspired an extraordinary outpouring of poetry, drama, history, and philosophy that defined the good life for later generations of Greek and Roman citizens.

Medical and physical science simultaneously took (10) in new directions when a few bold thinkers supposed that just as citizens of the city-state ordered their lives by obeying laws expressed in words, physical nature too perhaps obeyed laws that might also be set forth in words. This stab in the (11) generated a multiplicity of ideas, such as the atomic theory of matter, that were destined to a great future. Scientists and philosophers simply disregarded all the confused and conflicting tales about the gods set forth in the poetry of Homer, Hesiod, and others, and trusted instead to their own powers of verbal reasoning.

The (12) of authoritative religious hierarchies to make sense of the jumble of inherited ideas about the gods made this possible. Without priests, the city magistrates, who became responsible for conducting religious rituals, cared more for splendor and spectacle than for coherent doctrine. The effect was to unleash speculative thought, checked only by acute observation of celestial and earthly phenomena and of human behavior as well. For a few centuries, a handful of philosophers were therefore free to apply verbal and mathematical reasoning to human affairs and natural phenomena, and did so with (13) success that subsequent philosophers have continued to study their surviving writings, down to the present. Rival schools eventually codified Greek philosophical and scientific ideas into convenient guides for upper-class living. The initial tumult of intellectual (14) began to subside when heartfelt questions raised by Plato gave way to Aristotle's logical and plausible answers to almost everything his predecessors had discussed.

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| 8. (a) declining | (b) flowering | (c) recognition | (d) transfiguration |
| 9. (a) behind | (b) better | (c) between | (d) beyond |
| 10. (a) away | (b) down | (c) off | (d) over |
| 11. (a) air | (b) back | (c) dark | (d) heart |
| 12. (a) absence | (b) effort | (c) intervention | (d) permission |
| 13. (a) great | (b) further | (c) much | (d) such |
| 14. (a) consequence | (b) exploration | (c) impression | (d) superiority |

II Read the following three passages and mark the most appropriate choice (a ~ d) for each item (15~24) on the separate answer sheet.

(A) It was a hybrid of philosophy, linguistics, mathematics, and electrical engineering. Beginning in the 1940s, cybernetics — a new vision of techno-perfection — set off the first chorus of cyber-hype about the ultimate power and value of computers. While evoking religious faith in science, the inventor of cybernetics, Norbert Wiener, warned of the danger in ceding control of moral judgment to machines. Shortly after Wiener delivered his warning, author Kurt Vonnegut published an anti-cybernetic novel. *Player Piano* (1950) projected a world where automata do everything, resulting in a techno-tyranny ruled by machines and their slaves — button pushers, office bureaucrats, and corporate managers.

As a science, cybernetics mutated into robotics and artificial intelligence; as an ideology, it provided the springboard for contemporary visions of an earthly technological heaven. Cybernetics also served as the scientific basis for stories such as those written by Isaac Asimov, who rejected earlier fictional depictions of killer robots. Asimov's Laws of Robotics demonstrated a cybernetic guarantee that obedience and servitude would be programmed into robot technology, a general vision of technological safety still employed today.

15. The writers Norbert Wiener and Kurt Vonnegut both believed that

- (a) all technology leads to the enslavement of humanity.
- (b) giving machines too much power could be dangerous.
- (c) office workers would be replaced by automatic processes.
- (d) science was a replacement for religion in the modern world.

16. In its use by writers such as Isaac Asimov, cybernetics

- (a) always created more problems than it solved.
- (b) established a system in which robots would always do what humans wish.
- (c) is the main reason why we do not accept robotics in the modern world.
- (d) was the basis for the continuing conflict between man and machine.

(B) The most wonderful repository of knowledge in the world before modern times, the fabled Library of Alexandria, no longer exists. But the question of how it came to disappear is a mystery that suffers from having numerous possible agents of its destruction. The earliest historical personage to be accused of being responsible for the end of the library was Julius Caesar. In 48 BC, the Egyptian fleet interposed between Caesar and one of his major enemies at sea near Alexandria. At this point, he ordered the ships in the city's harbor to be

set on fire. The fire spread and destroyed the Egyptian fleet. Unfortunately, it also burned down part of the city — the area where the great library stood. Nevertheless, after this event, the library remained operative until at least the late 3rd century AD, when military action under Emperor Aurelian also caused significant damage. More destruction came another hundred years later when Emperor Theodosius tried to end paganism throughout the Empire in 391 AD. All pagan temples were ordered to be destroyed, including part of the Library of Alexandria.

Whether the Romans under various emperors completely destroyed the library is unclear, since another individual to be blamed for the destruction was the Muslim Caliph Omar, after the capture of the city by Muslim forces in the mid-7th century. When asked what to do with the great library containing all the knowledge of the world, Caliph Omar is said to have answered, “If what is written in them agrees with the Book of God, they are not required; if it disagrees, they are not desired. Destroy them therefore.” But these reports were written about 300 years later by a Christian bishop who spent a great deal of time writing about Muslim atrocities without much historical documentation.

So who did destroy the Library of Alexandria? Unfortunately, most of the writers had an ax to grind and consequently must be seen as biased. The real tragedy of course is not the uncertainty of knowing who to blame for the library’s destruction but that so much of ancient history, literature and learning was lost forever.

17. The question of who is to blame for destroying the Library of Alexandria is
- (a) impossible to answer because records are untrustworthy.
 - (b) less important than how and why it was destroyed.
 - (c) still a mystery for lack of any credible historical suspects.
 - (d) worth pursuing to reveal how the tragedy happened.
18. When the Muslims conquered Alexandria in the 7th century,
- (a) finding what the archives contained made the Caliph hesitate to burn them.
 - (b) the Caliph did not expect what would become of the library in 300 years.
 - (c) the Caliph’s actions are not completely evident from the sources.
 - (d) the oppression of paganism was finally avenged by the Caliph.
19. The author considers the Library of Alexandria to be remarkable because it
- (a) contained so much knowledge from such various nations.
 - (b) stood at the same place so steadfastly so long.
 - (c) survived so many man-made disasters so heroically.
 - (d) was attacked by such strong religious groups so many times.

(C) “We don’t see things as they are — we see them as we are” (Anaïs Nin). This is true not only of individuals, but also of human groups, especially groups defined by people’s native language. As individuals, we often see things differently because we are different persons. As speakers of different languages we see them differently because every language gives its speakers a particular set of tools for seeing and interpreting the world. This applies both to the visible world of colors and light, and the “invisible” world of emotions, relationships, social structures, and mental life.

Oliver Sacks writes revealingly about the ways of seeing the world characteristic of the people on a Micronesian island, where most people are color-blind, and thus cannot distinguish between some colors. The vegetation on the island, which for Sacks and his “color-normal” companions “was at first a confusion of greens,” to the color-blind people on the island “was a polyphony of brightnesses, shapes, and textures, easily identified and distinguished from each other.” When asked how they can distinguish, for example, yellow bananas from green ones, an islander replied: “We don’t just go by color. We look, we feel, we smell, we know — we take everything into consideration, and you just take color!”

Speakers of languages that have no color words as such, and have instead a rich visual vocabulary focusing on brightness and visual patterns, such as the Warlpiri people in Central Australia, are not necessarily color-blind, but they, too, “take everything into consideration,” not just color — not because their physical perception is different but because, for cultural reasons (including their way of life), their interest in the visual world is different.

Like any other language, English, too, has its own in-built culture-specific forms of perception, or rather *attention* — and native speakers of English are often blind to them because of their familiarity. This blindness to what is familiar applies also to Anglophone scholars and leads to various forms of Anglocentrism in English-based human sciences, not only in description but also in theory formation. In *Philosophical Investigations*, Ludwig Wittgenstein wrote: “The aspects of things that are most important for us are hidden because of their simplicity and familiarity.”

I used this quotation in an earlier attempt to challenge one of the most influential theories in human sciences in recent times, Berlin and Kay’s theory of “color universals”. My purpose was to draw attention to how our native languages can blind us to the world as it presents itself to other people. The glow of the “B&K color theory” has since dimmed considerably (though it still has many adherents); but the blinding power of English as the global language of science and the unquestioned tool for interpreting the world has only grown. My goal is to try to convince speakers of English, including Anglophone scholars in the humanities and social sciences, that while English is a language of global significance, it is not a neutral instrument, and that if this is not recognized, English can at times become a conceptual prison.

20. According to the author of the passage, Anaïs Nin’s statement implies that
- (a) humans are not necessarily confined within their own world.
 - (b) no individual has a neutral point of view.
 - (c) we ought to interpret our experiences in objective terms.
 - (d) what counts is a subjective frame of reference.
21. According to Oliver Sacks, the color-blind people on the Micronesian island
- (a) had difficulty in distinguishing colored things around them.
 - (b) learned to perceive without relying upon any colors at all.
 - (c) regarded color as just one of the many tools of recognition.
 - (d) were able to tell colors apart as easily as “color-normal” people do.
22. By quoting Ludwig Wittgenstein, the author intends to show
- (a) how familiarity can be an obstacle to learning.
 - (b) how keen the philosopher’s insight is.
 - (c) that scholars should do research on the basis of their mother tongue.
 - (d) that simplicity is probably the best way to inquire into the invisible reality.
23. According to the passage, which of the following is NOT true?
- (a) Color blindness caused Australia’s Warlpiri people to acquire particular modes of attention.
 - (b) Native languages can distort an objective view of the world.
 - (c) The author’s efforts have helped weaken the influence of a certain color theory.
 - (d) When we describe what we see, we in effect describe ourselves.
24. Which title best expresses the author’s conclusion?
- (a) Accepting Cultural Diversity for a Better Future
 - (b) How Linguistic Relativity Affects Our Worldview
 - (c) The Hazards of English as a Default Language
 - (d) The Unique Role Color Blindness Plays in Human Perception

III Choose the most appropriate sentence from the following list (a ~ h) for each item (25~31). Mark your choices on the separate answer sheet.

- (a) In fact, the same color barrier that has dominated urban communities for decades has now spread to our fast-growing suburbs.
- (b) In the future, the legal system will no longer accept immigrants into American society.
- (c) Of course, ethnically diverse neighborhoods do exist and are certainly chosen by a number of Americans.
- (d) Shouldn't individuals have the freedom to live wherever and near whomever they want?
- (e) So do Asians, as a group.
- (f) The bad news is that there is still a gulf between different racial and ethnic groups.
- (g) Though the amount of diversity in the United States continues to grow with each census, the 2000 census revealed that segregation according to race and ethnicity has persisted to a much larger degree than many Americans had realized.
- (h) Whites are more likely than blacks and Hispanics to live in the suburbs, where the neighborhood schools are usually in better condition and offer a better education.

The civil rights movement benefited not only African Americans, but all minorities in the United States—Native Americans, Hispanics, and Asians. Racial discrimination in employment and housing was forbidden by law. The civil rights laws also advanced the rights of women, and these laws have reinforced the ideal of equality of opportunity for all Americans.

However, there is a paradox. (25) On the one hand, most young Americans say they would have no problem being friends with or even marrying someone of a different race or ethnic background. Polls show that the vast majority of Americans believe that segregation is a bad thing. On the other hand, races and ethnic groups still tend to live in segregated communities. This has been a trend in the cities, and as minority groups have moved into the suburbs the trend has continued. (26) However, these neighborhoods are the exception, rather than the rule.

Sociology professor John Logan has studied this phenomenon and reports that the 2000 census found the United States as segregated a nation as it has ever been. “The majority of Americans,” Logan found, “are living in neighborhoods that continue to separate whites from blacks, Latinos, and people of Asian descent. (27) In those areas, people of color tend to congregate in neighborhoods and housing developments apart from whites.” Moreover, Logan sees this trend continuing into the future.

Is it a bad thing if groups of people choose to live in communities with others of their race or ethnic background? (28) Ethnic communities often provide valuable support to new immigrants, with their native-language newspapers and ethnic restaurants and grocery

stores. Most white Americans, particularly those in and near cities, enjoy international food and many participate in cultural festivals from all over the world. They see this diversity as enriching their lives.

But there is a negative side to this picture. (29) Although African Americans represent about 12 percent of the population, they are still grossly under-represented in Congress, and the same is true of Hispanics. The median income of a married black or Hispanic man working full-time is still significantly less than that of a married white man. Segregation and discrimination are against the law, but residential patterns create largely segregated neighborhood schools, particularly in many urban areas. (30) Many blacks and other ethnic minorities in the inner city are trapped in cycles of poverty, unemployment, violence, and despair. Blacks are the most frequent victims of violent crime, and as many as one in five young males may have a criminal record. More black and Hispanic children than white children live in poverty and may have only one parent at home.

On the other hand, Americans continue to believe strongly in the ideal of equality of opportunity and to search for ways to give everyone an equal chance at success. The American Dream still attracts immigrants and inspires people of all races and ethnic backgrounds. In reality, some immigrant groups have more success than others. As one would expect, history shows that immigrants who come with financial resources, a good educational background, and the necessary work skills are likely to do the best. For example, immigrants from the Middle East tend to have a higher socioeconomic level than the average white American. (31) However, those who come without financial resources and a strong educational background do not do as well. Immigrants from the same country may have a different experience of the United States. For example, the Vietnamese who came in the mid-1970s were the educated elite, and they had better success than the Vietnamese farmers and fishermen who came later. The Cubans who came in the early 1960s had more wealth and education than many of the poorer Cubans who arrived later. Again, the educated elite have had greater success than those who came from poorer backgrounds.

IV Choose the most appropriate phrase from the list (a ~ m) for each item (32 ~ 38).
Mark your choices on the separate answer sheet.

Professor Ecks is talking to his class on the first day of the new semester.

Prof. Ecks: Good morning, everybody. I'm Brian Ecks, and I'm going to be teaching this semester's course on comparative studies. So, (32). Any questions, so far?

Student 1: Excuse me, Professor. We are feeling (33) at the back here. Would it be okay to close the window?

Prof. Ecks: Sure, (34). But if it gets too warm down here at the front, I might ask you to open it. Now, I would like to set out a few of the rules of the class; so listen up, as I don't want to have to repeat this.

Student 2: Sorry, Professor. It feels rather stuffy (35). Would it be alright for everybody if I opened the window?

Prof. Ecks: Well, let's have a show (36). Open? Right, it looks like most of us want fresh air. Now, let me continue. The first thing is the use of cell phones in class. Strictly prohibited, I'm sorry. Er, (37), in the blue shirt! Are you texting?

Student 3: Sorry, Prof. I'm getting a message from my mom; she wants me to (38).

Prof. Ecks: Well, maybe you could text her after class. So, we should get on with it ...

- (a) a little cold
- (b) about the answer
- (c) don't talk
- (d) drop by later
- (e) from the start
- (f) in here
- (g) let's get started
- (h) no problem
- (i) of hands
- (j) out of time
- (k) very worried
- (l) why not now
- (m) you there

PLEASE READ THE INSTRUCTIONS CAREFULLY.

V Read the following passage and complete the English summary in your own words in the space provided on the separate answer sheet. The beginning of the summary is provided; you should complete it in 4 to 10 words.

How do historical interpretations become dominant? In 2016, a German musicologist discovered the score of a long-lost composition by Wolfgang Amadeus Mozart. The musicologist had been researching the life of Mozart's contemporary, Antonio Salieri, when he recognised the title of a catalogue entry at the Czech Museum of Music as being the lost collaboration between Mozart, Salieri, and Cornetti, an unknown composer. For a long time, people believed that Mozart and Salieri, the court composer to the Hapsburg Emperor, had been bitter rivals engaged in a vicious personal feud. Indeed, there was a persistent rumor that Salieri had poisoned Mozart because of jealousy of the younger composer's genius. This story was the basis of the 1984 film *Amadeus*, which reinforced for many people the scandalous, but untrue tale. In fact, the two were professionals who mutually respected each other's work, while competing for patronage and musical acclaim. The discovery of the collaborative work by Mozart and Salieri shows how the musical creativity of the time emerged.

SUMMARY:

As seen in the relationship between Mozart and Salieri, historical interpretation can be ...

[complete the summary on the separate answer sheet]

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