

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) We are, all of us — whether storytellers, teachers, singers, scholars, poets, curators, painters, parents — individuals (1) within traditions that we shape and re-shape. We all use elements of the past to meet our needs in the present and our hopes for the future. In the process we make tradition our own, leaving our (2). These may be deemed art, craft, communication, performance, folklore, but they are all simultaneously autobiography, a reflection of the self as (3) in the shaping and re-shaping of tradition. The relationship between the individual and tradition is central to the (4) of culture, implicit in any study of humanity, and most explicit in the contemporary study of folklore.

In order to interpret and to generalize — to earn conclusions — folklorists gather information from specific individuals because tradition is enacted only through an individual's acts of creative (5). This starting point — the study of tradition through attention to the individual — is not merely a (6) necessity (one must start somewhere), but more significantly a matter of philosophical conviction. One can declare an interest in the role of the individual in tradition, but this formulation can too easily slide into misleading conceptions of tradition as mysteriously external, autonomous, and superorganic, and of individuals as merely bearers, carriers, and greater or lesser stewards and practitioners. The fieldwork experience in particular (7) us that there is no such thing as tradition without the individuals who enact it.

(Adapted from Ray Cashman et al., *The Individual and Tradition*.)

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|-----------------------|-----------------------|-------------------|----------------------|
| 1. (a) inheriting | (b) making | (c) portraying | (d) working |
| 2. (a) figures | (b) identifications | (c) marks | (d) stations |
| 3. (a) endangered | (b) forged | (c) insinuated | (d) remarked |
| 4. (a) dynamic | (b) folk | (c) native | (d) periphery |
| 5. (a) cultures | (b) finitude | (c) properties | (d) will |
| 6. (a) biographical | (b) biological | (c) grammatical | (d) methodological |
| 7. (a) convinces | (b) explains | (c) leads | (d) reduces |

(B) Hannibal (247-c.183 BC) was a Carthaginian general who acquired (8) as a warrior after a series of desperate contests with the Romans. Rome and Carthage grew up together on opposite sides of the Mediterranean Sea. For about a hundred years they waged against each other most dreadful wars. Rome was successful in the end, whereupon Carthage was entirely destroyed. There was no real cause for any disagreement between the two nations. Their hostility to each other was mere (9) and spontaneous hate. They spoke a different language; they had a different origin; and they lived on opposite sides of the same sea. So, for reasons as (10) as these, they hated and devoured each other.

The Carthaginians had sagacity—the Romans called it cunning—and activity, enterprise, and wealth. Their rivals, on the other hand, were characterized by genius, courage, and strength, giving rise to a certain calm and (11) resolution and energy. These have since, in every age, been strongly associated, in the minds of men, with the (12) word Roman.

The progress of nations was much slower in ancient days than it is now. These two rival empires continued their gradual growth and extension, each on its own side of the great sea which divided them, for a full five hundred years, before ever they came into collision. At last, however, the collision came. After a violent series of (13) skirmishes, the Romans captured, sunk, destroyed, or dispersed the Carthaginian fleet. They then took the prows (that is, the decorated front pieces) of the ships which they had captured and conveyed them to Rome, using them to build a (14) pillar.

(Adapted from Jacob Abbott, *Hannibal*.)

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|-----------------------|------------------|----------------|-------------------|
| 8. (a) contradiction | (b) distinction | (c) eviction | (d) extinction |
| 9. (a) reason | (b) reverie | (c) risk | (d) rivalry |
| 10. (a) incidental | (b) mature | (c) redundant | (d) sadistic |
| 11. (a) abominable | (b) correctable | (c) defensible | (d) unconquerable |
| 12. (a) actual | (b) best | (c) just | (d) very |
| 13. (a) naval | (b) neutral | (c) parallel | (d) plausible |
| 14. (a) commemorative | (b) commensurate | (c) commercial | (d) communicative |

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) The world we live in has shrunk, with vastly increased chances of connections between diverse groups of people. This shift in the ability to globally communicate with large numbers of colleagues, family, friends and strangers has not necessarily meant that individuals who share different perspectives and worldviews actually engage productively with each other. A recent analysis of American attitudes towards hot-topic issues in the United States, such as gun control and abortion, revealed that the messages that go ‘viral’ on social media are often associated with strong moral emotions (e.g., anger and disgust). Researchers examined Twitter retweets by over 550,000 people and found that there were massive interactions within groups but sparse interactions between individuals who identified with different political groups. Underlying this phenomenon is an important component of human social interaction—the transfer of emotional states across individuals, a phenomenon known as ‘emotional contagion’. Research involving large-scale social network data has shown that transfer of both positive and negative emotions can occur through both face-to-face and online social interactions, and depends on the degree of distance (both physical and psychological) between the interactants.

(Adapted from Jessica Trach et al., *Rethinking Learning*.)

15. According to the text, the researchers found that

- (a) interaction through Twitter evoked thoughtful responses on political issues.
- (b) social media helped people engage with others who possess different ideologies.
- (c) social networking diminished the conflict between groups of different moral views.
- (d) the exchange of ideas within each group outweighed interactions across groups.

16. According to the text, ‘emotional contagion’

- (a) has an effect on not only the mind but the body through mutual communication.
- (b) is transmitted more rapidly and extensively in thinly populated areas.
- (c) leads to the formation of disjointed attitudes among individuals.
- (d) spreads between people even when they don’t meet in person.

(B) It’s long been thought that Shakespeare turned to poetry when the bubonic plague closed the theaters in 1593. That’s when he published his popular narrative poem, *Venus and Adonis*, in which the goddess begs a kiss from a beautiful boy, “to drive infection from the dangerous year,” for, she claims, “the plague is banish’d by thy breath.” Love poetry, it seems, could be spurred by the plague, and—the seductive fantasy runs—even cure it. But the scholar James Shapiro suggests that another closure of theaters, in 1606, allowed Shakespeare, an actor and shareholder in The King’s Men, to get a lot of dramatic writing

done, meeting the demand for new plays in a busy holiday season at court. According to Shapiro, that year he churned out some of his most highly acclaimed plays: *King Lear*, *Macbeth*, and *Antony and Cleopatra*.

Given that the bubonic plague particularly decimated young populations, it may also have wiped out Shakespeare's theatrical rivals — companies of boy actors who dominated the early-17th-century stage and could often get away with more satiric, politically dicey productions than their older competitors. Shakespeare's company took over the indoor Blackfriars Theatre in 1608 after the leading boy company collapsed, and started doing darker, edgier productions, capitalizing on a market share that was newly available. In addition to business opportunities, the plague provided a powerful stock of dramatic metaphors. As Shapiro points out, references to the plague and its bubbling sores, called "God's tokens," surface in Shakespeare's scripts from the period. In *Antony and Cleopatra*, a Roman soldier fears that his side will fare "like the token'd pestilence / Where death is sure."

(Adapted from Daniel Pollack-Pelzner's article in *The Atlantic* issued on March 14, 2020.)

17. Which of the following is true, according to the passage?
- (a) Many artists resisted the closing of theaters during the plague, including Shakespeare.
 - (b) Shakespeare produced more poems than dramatic works during the plague.
 - (c) The demand for dramatic works rose more than usual during the plague.
 - (d) The plague brought Shakespeare financial as well as artistic success.
18. According to the passage, Shakespeare's works produced during the plague
- (a) commemorated the holiday season.
 - (b) employed boy actors for the first time.
 - (c) mainly focused on love poems.
 - (d) tended to be more controversial and somber.
19. Which of the following is NOT implied in the passage?
- (a) New dramatic metaphors were created thanks to the plague.
 - (b) Shakespeare wrote some of his best works during the plague.
 - (c) The plague affected Shakespeare's company more severely than others.
 - (d) There were enough business opportunities during the plague for theater to survive.

(C) The most extraordinary thing in the universe is inside your head. You could travel through every inch of outer space and very possibly nowhere find anything as marvellous and complex and high-functioning as the three pounds of spongy mass between your ears.

For an object of pure wonder, the human brain is extraordinarily unprepossessing. It is, for one thing, 75-80 per cent water, with the rest split mostly between fat and protein. Pretty amazing that three such mundane substances can come together in a way that allows us thought and memory and vision and aesthetic appreciation and all the rest. If you were to lift your brain out of your skull, you would almost certainly be surprised at how soft it is. The consistency of the brain has been variously likened to tofu, soft butter or a slightly overcooked blancmange.

The great paradox of the brain is that everything you know about the world is provided to you by an organ that has itself never seen that world. The brain exists in silence and darkness, like a dungeoned prisoner. It has no pain receptors, literally no feelings. It has never felt warm sunshine or a soft breeze. To your brain, the world is just a stream of electrical pulses, like taps of Morse code. And out of this bare and neutral information it creates for you—quite literally creates—a vibrant, three-dimensional, sensually engaging universe. Your brain *is* you. Everything else is just plumbing and scaffolding.

Just sitting quietly, doing nothing at all, your brain churns through more information in thirty seconds than even the Hubble Space Telescope could process in thirty years. A morsel of cortex one cubic millimetre in size—about the size of a grain of sand—could hold 2,000 terabytes of information, enough to store all the movies ever made, trailers included, or about 1.2 billion copies of a book of 500 pages. Altogether, the human brain is estimated to hold something in the order of 200 exabytes of information, roughly equal to ‘the entire digital content of today’s world’, according to the journal *Nature Neuroscience*. If that is not the most extraordinary thing in the universe, then we certainly have some wonders yet to find.

The brain is often depicted as a hungry organ. It makes up just 2 per cent of our body weight, but uses 20 per cent of our energy. In newborn infants it’s no less than 65 per cent. That’s partly why babies sleep all the time—their growing brains exhaust them—and why they have a lot of body fat, to use as an energy reserve when needed. Your muscles actually use even more of your energy—about a quarter—but you have a lot of muscle; per unit of matter, the brain is by far the most expensive of our organs. But it is also marvellously efficient. Your brain requires only about 400 calories of energy a day—about the same as you get in a blueberry muffin. Try running your laptop for 24 hours on a muffin and see how much you get.

(Adapted from Bill Bryson, *The Body: A Guide for Occupants*.)

20. According to this article,
- (a) human brains are too complicated to function highly when travelling in space.
 - (b) it is the most marvellous experience for us to compare the brain to a sponge.
 - (c) nowadays, man can take a trip into outer space thanks to devices invented by the human brain.
 - (d) we could not discover a more wonderful object than a human brain in all the world.
21. What is amazing about the human brain is the fact that it
- (a) consists of only a few ordinary materials, while it does extraordinary things.
 - (b) could be measured by lifting it out of your skull.
 - (c) is the only organ that contains water, fat and protein.
 - (d) remains consistent like tofu, butter or blancmange.
22. The contradiction regarding the human brain mentioned here is that
- (a) it organizes lots of information using Morse code.
 - (b) it provides us with various visual images but has no vision itself.
 - (c) the brain creates neutral information, though it receives solid images.
 - (d) the creator of a vivid universe can function as a plumber and a scaffolder elsewhere.
23. The Hubble Space Telescope is mentioned here as an example of
- (a) a wonderful thing we are bound to find in the universe.
 - (b) an information container of a relatively small size.
 - (c) something that can capture objects as small as a grain of sand.
 - (d) something that can handle a great deal of information.
24. The article explains
- (a) how efficiently the brain works when you are hungry.
 - (b) how much energy the brain needs relative to its own size.
 - (c) why a muffin does not provide sufficient nutriment for a fat baby.
 - (d) why the brain is such an expensive organ to transplant.

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) For example, instead of trying to make as much money as possible, bakers would ensure that their neighbours had enough bread for their dinner.
- (b) He argued that society does well when people act in their own self-interest.
- (c) He'd moved away from the buzz of the cities where he'd made his name as a philosopher to write what would become arguably the most celebrated book in the history of economics.
- (d) No one tells bakers how many loaves to bake, brewers what kind of beer to brew.
- (e) People benefit each other not because they're like the Good Samaritan who wants to help strangers but because they're doing what's best for themselves.
- (f) Smith would have us believe that society requires a centralised planning institution.
- (g) Some are, some aren't.
- (h) Wearing only his dressing gown, he wandered onto the road, and walked on until he reached the next town 12 miles away.

The Scottish philosopher Adam Smith (1723-90) was known for getting so lost in thought that he'd sometimes forget where he was. His friends would notice him talking to himself, his lips moving and his head nodding, as if he was testing out some new idea. One morning he woke up and started walking around the garden of his house in the small Scottish town of Kirkcaldy, deep in concentration. (25) He was only brought back to his senses by the sound of church bells ringing for the Sunday service.

He had good reason to be caught up in his thoughts. (26) It led some to call him the father of modern economics. Fuelled by bracing walks and sleepless nights, the hefty book was published in 1776 and is known as *The Wealth of Nations*.

In it Smith posed one of the fundamental questions of economics. Is self-interest compatible with a good society? To understand what this means, let's compare the workings of society with those of a football team. A good football team needs good players, obviously. Good players do more than simply dribble and shoot well. They know how to play as a team. If you're a defender you stay back and protect the goal; if you're an attacker you move forward and try to score, and so on. In a bad team players only care about personal glory: they only want to score goals themselves so they all rush after the ball rather than spreading out and helping each other score. The result is chaos on the pitch and very few goals.

Society is a team of millions of people who work together and trade together. What does it take to make that team work well? If economics is like football, then what society needs is for people to work for the team, in the interest of society as a whole. What it

doesn't need is people caring mainly for themselves — for their self-interest — like footballers obsessed with personal glory. (27) Butchers would take on new assistants not because they really needed them, but because their friends needed jobs. Everyone would be nice to each other and society would be a place of harmony.

Smith turned this upside down. (28) Instead of trying to be nice all the time, do what's best for you and in the end more people will benefit. 'It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest,' he said. You get your dinner from the baker not because bakers are nice, kind people. (29) It doesn't really matter either way. What matters is that you get bread because bakers pursue their own self-interest by selling it in order to earn money. In turn, bakers make a living because you pursue your own self-interest by buying bread. You don't care about the baker and the baker doesn't care about you. You probably don't even know each other. (30) In the end, self-interest leads to social harmony rather than chaos.

There's another important difference between a football team and an economy. A football team needs a manager to organise its players. Think of the manager as taking the players by the hand, as it were, and leading them to different areas of the pitch, defenders at the back, strikers at the front and so on. The manager's guiding hand ensures that the team plays well. But no one does the same in the economy. (31) They decide for themselves on the basis of what they think will make them money. Society functions just fine like that. It seems as if there must be the hand of a manager organising things, but when you try to find it, it isn't there. To describe the situation, Smith came up with one of the most famous phrases in economics. He said it's as if society is guided by an 'invisible hand.'

(Adapted from Niall Kishtainy, *A Little History of Economics*.)

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

Daedalus: The other day I asked an elderly gentleman what was the greatest benefit of old age. Old age, he replied, (32) the abundant experience it confers, inevitably endows one with an exhaustive understanding of the world.

Hobbes: I suspect the old fellow is right (33).

Daedalus: Are you quite certain?

Hobbes: Unless you can argue to the contrary.

Daedalus: Take the cicada: having spent the majority of its years beneath the soil, he at last emerges and spends a week or two searching for a mate, and then promptly perishes.

Hobbes: I do not follow your argument.

Daedalus: All cicadas of all ages in all climes emerge from the soil in summer, and very (34) die. If you took the knowledge of all cicadas, past, present, and future, and (35) regarding the nature of the world, you would hear a lot about heat, green leaves, and short nights.

Hobbes: I suppose you would, yes.

Daedalus: On (36), you would hear nothing of the other three seasons. So far as mature cicadas are concerned, the world consists of one eternal summer, and nothing else. And I would argue, Hobbes, that we men are (37) those cicadas: (38) old one might grow, he sees, as it were, but a single season, a mere sliver, of the world, and nothing else.

Hobbes: Alas, I suspect you are right after all.

- (a) about that
- (b) asked about
- (c) by virtue of
- (d) few days
- (e) in lieu of
- (f) inquired of it
- (g) no matter how
- (h) not unlike
- (i) not very like
- (j) over that
- (k) soon thereafter
- (l) the opposite
- (m) the other hand

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 must complete it in 4-10 words. Do not use three or more consecutive words from this page.

The typical educated adult reads somewhere between 250-400 words per minute. Speed-readers aspire to double, triple, or even massively increase their base reading rate. Research paper after research paper has concluded that as reading speed goes up as a result of effortful speed-reading, comprehension goes down. Speed-reading has its use. It's sensible to use it (if you're capable) when you want to skim and get the gist of a text. But it doesn't make sense to skim-read when your goal is to acquire knowledge. Bottom line: comprehension goes down as your reading speed goes up. It eventually gets to the point that you're really just skimming. But there is a far more profound issue at hand that most critics overlook when they bash speed-reading. Reading with the intention of learning involves far more than achieving simple comprehension. Comprehension is not equivalent to knowledge acquisition. You must employ metacognition. You have to read slowly in order to enable and activate the processes that support knowledge acquisition as you read. If you're reading to learn, you need to engage with the content and associate the new concepts with your existing knowledge. Only then can you install new knowledge in your mind and be able to utilize this knowledge in the future. You have to do the work to learn, and "the work" has to be the right work done correctly. Slow-reading is for scholars. If you want to massively expand your knowledge, become a voracious slow reader.

(Adapted from an online article by David Handel.)

SUMMARY:

[complete the summary on the separate answer sheet]

The author argues that slow-reading expands your knowledge because ...

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