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）   The founding of the earliest agrarian societies and states in Mesopotamia occurred in the latest five percent of our history as a species on the planet. And by that metric, the fossil fuel era, beginning at the end of the eighteenth century, represents （ 1 ） the last quarter of a percent of the history of our species. For reasons that are alarmingly （ 2 ）, we are increasingly preoccupied by our footprint on the earth's environment in this last era. Just how massive that impact has become is captured in the lively debate swirling around the term "Anthropocene," （ 3 ） to name a new geological epoch during which the activities of humans became decisive in affecting the world's ecosystems and atmosphere.

    While there is no doubt about the decisive contemporary impact of human activity on the ecosphere, the question of when it became decisive is in dispute. Some propose （ 4 ） it from the first nuclear tests, which deposited a permanent and detectable layer of radioactivity worldwide. Others propose starting the Anthropocene clock with the Industrial Revolution and the （ 5 ） use of fossil fuels. A （ 6 ） could also be made for starting the clock when industrial society acquired the tools — for example, dynamite, bulldozers, reinforced concrete (especially for dams)— to radically alter the landscape. Of these three （ 7 ）, the Industrial Revolution is a mere two centuries old and the other two are still virtually within living memory. Measured by the roughly 200,000-year span of our species, then, the Anthropocene began only a few minutes ago.

                            （Adapted from James C. Scott, *Against the Grain*.）

1 . （ a ） merely   （ b ） personally   （ c ） strongly   （ d ） visually
2 . （ a ） enriched   （ b ） honest   （ c ） obvious   （ d ） understood
3 . （ a ） allowed   （ b ） called   （ c ） coined   （ d ） restricted
4 . （ a ） arguing   （ b ） dating   （ c ） imagining   （ d ） naming
5 . （ a ） massive   （ b ） mutual   （ c ） selected   （ d ） subliminal
6 . （ a ） case   （ b ） problem   （ c ） question   （ d ） request
7 . （ a ） candidates   （ b ） decisions   （ c ） issues   （ d ） responses

（B）　　In Palolo Valley on the island of Oahu, Hawaii, where I lived as a child, my neighbors had names like Hamamoto, Kauhane, Wong, and Camara. （　8　）, across the stream where we caught crayfish and roasted them over an open fire, there were Filipino and Puerto Rican families. Behind my house, Mrs. Alice Liu and her friends played mah-jongg late into the night, the clicking of the tiles （　9　） me to sleep. Next door to us the Miuras flew billowing and colorful carp kites on Japanese boys' day. I heard voices with different accents, different languages, and saw children of different colors. Together we went （　10　） to school and played games like baseball and *jan ken po*. We spoke pidgin English. "Hey, da kind tako ono, you know," we would say, combining English, Japanese, and Hawaiian: "This octopus is delicious." As I grew up, I did not know why families representing such an （　11　） of nationalities from different shores were living together and sharing their cultures and a common language. My teachers and textbooks did not explain the diversity of our community or the sources of our （　12　）. After graduation from high school, I attended a college in a midwestern town where I found myself invited to "dinners for foreign students" （　13　） by local churches and clubs like the Rotary. I politely tried to explain to my kind hosts that I was not a "foreign student." My fellow students and even my professors would ask me how long I had been in America and where I had learned to speak English. "In this country," I would reply. And sometimes I would add: "I was born in America, and my family has been here for three （　14　）."

(Adapted from Ronald Takaki, *Strangers from a Different Shore*.)

8．（ a ）Certainly 　　　（ b ）Nearby 　　　（ c ）Properly 　　　（ d ）Truly

9．（ a ）lulling 　　　（ b ）mocking 　　　（ c ）ticking 　　　（ d ）tucking

10.（ a ）already 　　　（ b ）barefoot 　　　（ c ）separately 　　　（ d ）underhand

11.（ a ）array 　　　（ b ）instance 　　　（ c ）interest 　　　（ d ）order

12.（ a ）actuality 　　　（ b ）frustration 　　　（ c ）simulation 　　　（ d ）unity

13.（ a ）called 　　　（ b ）collected 　　　（ c ）sponsored 　　　（ d ）spurred

14.（ a ）cycles 　　　（ b ）generations 　　　（ c ）relatives 　　　（ d ）years

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)   Morality and imagination have something to do with each other, and both have something to do with the human power of sympathy. Probably most people would grant that much. The difficulty comes when we try to decide how and where to bring morality and imagination together. From the seventeenth century onward, morals denotes the realm of duties and obligations, of compulsory and optional approvals and regrets, the rewards and sanctions properly affixed to human action. Imagination applies to things or people as they are not now, or are not yet, or are not any more, or to a state of the world as it never could have been but is interesting to reflect on. Morality, we say, is concerned with the real and its objects are actual. Imagination conjures up fictions and its objects are, at most, probable: we could believe them to be real in a world that otherwise resembled our own. The sense that morality and imagination are closely allied — that they might not belong to separate categories — is initially as puzzling as the idea of "moral imagination" that is my subject.

(Adapted from David Bromwich, *Moral Imagination*.)

15. According to the passage, with which one of the following statements would most people agree?
   (a) Imagination and morality originate in sympathy.
   (b) Imagination is not wholly disconnected from morality.
   (c) Morality and imagination are entirely separate categories.
   (d) Sympathy is secondary to imagination and morality.

16. According to the author, which of the following is true?
   (a) Human actions have made the world a more moral and imaginative place.
   (b) It is common for people to create stories that break modern moral codes.
   (c) Many of today's moral obligations would not have been understood in the seventeenth century.
   (d) The fictions of the imagination may be connected to actual moral issues.

(B)   The buildings that are most consistently associated with virtue and high-mindedness in the Western tradition are the buildings of ancient Greece, especially the Parthenon in Athens, which has always been seen as a high point of artistic accomplishment. One of the things that marks out Athens culturally is that a great many ideas were developed there that are with us still — ideas such as democracy and philosophy. The monuments that were built at the time of the golden age of Athens, in the 5th century BC, are associated with the foundations of Western society, and because of that association have unmatched authority.

This was the case even during periods of time when the actual form of the buildings was not widely known, such as in the 18th century, when the ancient sanctuary of the Parthenon was used for military purposes by the Turks — and casual visitors have never been welcomed into military bases. Also, by then, the form of the ancient buildings was not altogether clear, because there had been an accumulation of various additions — towers and fortifications. Back in ancient times, classical architecture had been adopted by the Romans, and their versions of it spread throughout their vast empire — across Europe, and into Africa and the Middle East. There have been many versions of this 'classical' architecture over the centuries, and it has been understood in different ways. We find it adopted for its democratic and philosophical overtones by Thomas Jefferson when he laid out the university campus at Virginia, inspired by the ideals that launched the constitution of the newly independent USA, while the architect Albert Speer played up its capacity for imperial pomp in his designs for Hitler's Berlin.

(Adapted from Andrew Ballantyne, *Architecture*.)

17. According to the author, ancient Greek architecture
(a) has been used exclusively for military purposes throughout history.
(b) is superior to that of other classical traditions.
(c) is universal and eternal in its artistic and cultural influence around the world.
(d) represents ideas that have been passed down in Western civilization.

18. In the 18th century, the original layout of the Parthenon was largely unknown because
(a) many of its towers had been destroyed by the Turks.
(b) the foundations of the building had been buried since the 5th century BC.
(c) the Romans scattered parts of the building throughout their empire.
(d) Turkish forces had modified it for military use.

19. Thomas Jefferson introduced the classical style in the university campus at Virginia because
(a) ancient Greek ideas like democracy strongly influenced the foundation of his new country.
(b) he believed, like Albert Speer, that the USA could possibly become an empire like Rome.
(c) the university was trying to stand out from its counterparts in the European continent.
(d) the USA wanted to establish supremacy in the Western world as ancient Greece had done.

（C）　　The speed and scale with which Covid-19 has spread over the course of just a few months are reconfiguring the way we understand and utilize technology to tackle grand challenges in times of crisis. Since being forced to move our lives indoors and online, we have become dependent on technological devices to conduct human-to-human interactions beyond the confines of our homes. In addition to elevating technology's mediating role, the coronavirus has opened the door to new technological actors, such as robots and artificial intelligence（AI）, visibly bringing to life contested scenarios of automated futures that we had only been able to imagine before.

Since the outbreak of the Covid-19 disease, robots of different shapes and forms have been summoned to deliver medicines and goods, help doctors treat patients, clean, patrol, and entertain. AI has also been in the spotlight in the fight against Covid-19 for its ability to absorb and quickly analyze large amounts of data. AI is being lauded for providing early warnings about the outbreak and generating insights into the virus' nature, treatment and evolution. Considering the coronavirus' fast progression around the world and the importance of informed and timely public healthcare interventions, it is not surprising that AI techniques are being widely employed to generate models that predict the pandemic's magnitude and duration.

The case may be that the technically easiest, though most controversial, use of robots and AI against Covid-19 is for surveillance and social control. Since quarantines have been determined to be the most effective measure to minimize the virus' spread, public authorities have employed tools such as 'coronavirus spy drones' to ensure that people stay home. Coupled with facial recognition（that works even when wearing surgical masks）and other biometric and tracking technologies, there is little about personal privacy that remains intact. Even though these measures and current technological experiments may be deemed necessary in a 'state of emergency,' we still don't understand enough about their broader and enduring societal consequences.

The work of French philosopher and social theorist Michel Foucault has shown that state responses to epidemics at different moments in history represent distinct approaches to population management. While isolation and exclusion were regarded as effective measures to contain leprosy, implementing extreme quarantine measures against the plague signaled the emergence of disciplinary power based on panopticism. Foucault emphasizes that the Panopticon represents the perfect form for the exercise of control because it "automatizes and deindividualizes power" while becoming a laboratory, "a machine to carry out experiments, to alter behavior, to train or correct individuals."

Without a doubt, the measures implemented due to the present pandemic's exceptional circumstances signal emergent 'arts of government' that are capable of becoming more automated and deindividualized than ever, and, at the same time, incredibly personalized. And the effects of these measures will surely have a different set of implications for different

countries and populations. Amidst the quest for techno-scientific solutions to Covid-19, it is important to remember the close relationship between technoscience and society, and grapple with questions of gender, inequality and democracy. Explanation and transparency have been shown to encourage people to abide by policy measures. The best decisions are made when different kinds of knowledge are meaningfully brought together.

(Adapted from Kyriaki Papageorgiou's article in *Forbes*, issued June 10, 2020.)

20. According to the author, Covid-19
 (a) brought automation to our lives much later than we had imagined.
 (b) changed our conception of how technology can be used in an emergency.
 (c) destroyed human activity and society to a large extent.
 (d) hindered the development of robots and AI in our current society.

21. According to the passage, what is NOT included in the current functions of AI?
 (a) Containing the virus by commanding robots efficiently
 (b) Providing pre-emptive notification of a disaster
 (c) Rapidly processing an enormous volume of data
 (d) Suggesting the best possible solution for future survival

22. The author is concerned about life with the support of robots and AI, because
 (a) people's over-reliance on the new technology may demoralize them.
 (b) such technological tools are far from perfect and therefore may destroy society.
 (c) the most important thing is not a machine-oriented but a human-oriented society.
 (d) they may be used by governments to infringe upon people's rights to privacy.

23. The so-called 'Panopticon' seems to be a device which
 (a) effectively protects human beings from the plague.
 (b) encourages individuals to act more freely inside.
 (c) helps the state control its subjects efficiently.
 (d) imprisons people if they do not follow the rules.

24. Which of the following would be the best title for the passage?
 (a) How the State Can Reasonably Care for Its Citizens During Covid-19
 (b) How to Tackle and Coexist with the Current Covid-19 Crisis
 (c) Pros and Cons of AI Solutions to the Covid-19 Pandemic
 (d) Recognizing the Contributions of Technology in the Time of Covid-19

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) And then it fades away.

(b) As long as the student doesn't give up, we're supposed to nod our approval.

(c) Because continuing to do what one has been doing often represents the path of least resistance, it can take guts to cut one's losses.

(d) But a funny thing has happened to the message since then.

(e) However, I think there are several reasons why the idea merits our skepticism.

(f) The amorality of a concept enables the immorality of individuals who exemplify it.

(g) To discipline children is to compel them to do what we want.

(h) When you're in one, stop digging.

A new idea is hatched; it begins to spread; it catches on; it inspires a flurry of books and articles, conferences and seminars. (**25**) In the last couple of decades, this cycle has played out many times. Yet no matter how many iterations we witness, it can be hard to recognize that the pattern applies to whatever idea is currently stirring up excitement — or to understand the limits of that idea.

Consider the current buzz about teaching students to exercise self-discipline and self-control, to defer gratification and acquire "grit." (**26**) But because we can't always be there to hand out rewards or punishments as their behavior merits, some people dream of figuring out a way to equip each child with a "built-in supervisor" so he or she will follow the rules and keep working even when we're not around. The most effective arrangement for us, the people with the power, is to get children to discipline themselves — in other words, to be self-disciplined.

Cognitive ability isn't the only factor that determines how children will fare in school, and early discussions of this idea focused on the importance of self-awareness, altruism, personal motivation, empathy, and the ability to love and be loved. (**27**) When you hear about the limits of IQ these days, it's usually in the context of a conservative narrative that emphasizes not altruism or empathy but a recycled version of the Protestant work ethic. The goal is to make sure kids will resist temptation, override their unconstructive impulses, put off doing what they enjoy in order to grind through whatever they've been told to do — and keep at it for as long as it takes.

"Grit" — the sort of self-discipline that's required to make people persist at something over a long period of time — has met with popular, and mostly uncritical acclaim, in educational circles. In fact, it's treated as a fresh insight even though basically the same message has been drummed into us by Aesop's fables, Benjamin Franklin's aphorisms, and Christian denunciations of sloth.

（ **28** ）. First, while we're encouraged to see grit as desirable, not everything is worth doing, let alone doing for extended periods. This would be a better world if people who were up to no good had less grit. To that extent, persistence is really just one of many attributes that can be useful for reaching a （good or bad） outcome, so it's the choice of goal that ought to come first and count more.

Second, as with self-control more generally, grit can sometimes be inappropriate and unhealthy — even if the activity isn't morally objectionable. I'm not denying that it sometimes pays to stick with something over the long haul; few of us want to see our students throw in the towel at the first sign of difficulty. But there are many occasions on which it doesn't make sense to persist with a problem that resists solution, to continue at a task that no longer provides satisfaction. When people do keep going under these conditions, they may be displaying a refusal to disengage that's both counterproductive （in terms of outcome） and pathological （in terms of motivation）.

Anyone who talks about grit as an absolute good may need to be reminded of the Law of Holes: （ **29** ） Gritty people sometimes exhibit "nonproductive persistence"; they try, try again even though the result may be unremitting failure, and if they eventually succeed, there are times when another approach may have been more appropriate. Knowing when not to persist can bring its own rewards.

Just as the effects of displaying unqualified grit may not always be optimal, the motives for doing so raise important psychological questions. Someone who is focused only on measurable behaviors won't bother to ask whether a student who persists does so because she loves what she's doing or because of a desperate need to prove her competence. （ **30** ） （Interestingly, people who are passionate about what they're doing tend to need a lot less self-discipline to stick with it.）

To know when to pull the plug requires the capacity to adopt a long-term perspective as well as a measure of determination. And that's as important a message to teach our students as the usefulness of perseverance. （ **31** ） Or, to put it differently, what counts is the capacity to decide whether and when to persevere — or to exercise self-control. That's very different from the message that perseverance is valuable in itself.

（Adapted from Alfie Kohn, *The Myth of the Spoiled Child*.）

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.

Husband: Hey, let's go out to eat tonight. What do you （ 32 ）?
Wife: I'm totally （ 33 ） out, but okay, that sounds good.
Husband: Why are you so tired? Was everything okay at work?
Wife: Yeah, but I had a lot of boring meetings to attend. I could hardly stay awake
            （ 34 ） most of them. In one, the boss kept （ 35 ） on and on like a college
            professor. In another, the marketing team presented a stupid pitch for a new
            deodorant. Then, my department had to meet with people from the accounting
            department, etc., etc., etc.
Husband: Yikes! I'm tired just hearing about it. Maybe eating something good will help.
Wife: How about Mexican?
Husband: Hmmm, I was thinking more like Chinese.
Wife: We always eat the same things: Chinese, Italian, Thai, Indian…. Why don't we
            try something new?
Husband: How about Ethiopian? I heard there's a new place not far away. I've never had it
            before, but you get a big piece of flatbread with different types of food on top.
            Then, you （ 36 ） some of the bread and use it to pick up the food. Sounds
            fun to eat with your hands.
Wife: Okay, I'm always （ 37 ） for something new. Should we make a reservation or
            just go?
Husband: It's on the early （ 38 ）, so let's risk it.
Wife: Sounds good, let's go!

（ a ） bake off
（ b ） droning
（ c ） exhausted
（ d ） know
（ e ） point
（ f ） say
（ g ） side
（ h ） sounding
（ i ） tear off
（ j ） through
（ k ） up
（ l ） wiped
（ m ） within

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.

An important part of our communication with others is in performing our various social roles. Our performances change depending on both the role we are playing and the audience we are addressing. How I act around my students may be different from how I act around my kids, which may be different from how I act around my friends. All of these performances are sincere versions of me, but just different aspects of who I am and the various social roles and identities I perform.

We post photos of the people in our lives because it is part of our relational identity performances. For example, when I post a picture of my son wishing him a Happy Birthday, it may seem that I am just communicating with him through Facebook, but he actually does not have a Facebook account. The meaning of such messages cannot be understood through a transmission model of communication (e.g., sender→message→receiver) because the targets of such messages are not there to receive them. Nevertheless, my presumed audience of friends, colleagues, and other family members are in mind as I post. Therefore, such posts must be understood through a ritual model of communication: posting such messages is part of the performance of my role as a mother that reinforces the broader social structure of the family. The role of mother is not mine to make up, but to enact and model based on my own experiences of others' performances within the social world.

(Adapted from Lee Humphreys, *The Qualified Self*.)

SUMMARY:
[*complete the summary on the separate answer sheet*]

Human communication is not limited to conveying a message to a specific audience, but …

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