

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) If someone (1) here in South Florida, chances are they had fruit trees in their yard or in their neighborhood. Maybe between games of basketball in a friend's narrow alley driveway they walked down the lane to an abandoned lot with a mango tree. Maybe their co-worker (2) the office every week with bags of softball-sized green avocados or pomelos. Maybe they remember how every night at sunset, escaped cockatoos would pick at a neighbor's papaya tree. Maybe they only learned to love lychees once they left home for another city and, spotting the fruit in a grocery in Chinatown, bought them (3), only because they knew that same fruit was hanging in the yard opposite their childhood home.

Without taking a single class, they knew how to spot that fruit. They knew what it was, its other names, when it was in (4), and what it looked like not only in a cardboard box in the grocery, but clustered heavy between the tree's feathery leaves. That is one of a (5) versions of Miami, one of their perspectives.

We all experience the places where we live in so many ways, and these ways change with the times of year, with our goals, our families, and our lives. Learn a piece of (6) history; know who designed a building; be able to identify a bird or a graffiti tag, and suddenly, you live in a different place, and that place will travel with you. Spot ripe Spanish limes as a child, and you'll still spot them today. A layer of the finite has been laid (7) the infinite. It has always been there, but it was almost a blank space, something you didn't even think about.

(Adapted from Tiffany Noé and George Echevarria,
Forager: A Subjective Guide to Miami's Edible Plants.)

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|------------------|-----------------|-----------------|-----------------|
| 1. (a) came down | (b) grew up | (c) took place | (d) went over |
| 2. (a) bombarded | (b) enveloped | (c) pitched | (d) ventilated |
| 3. (a) furtively | (b) impulsively | (c) obsessively | (d) regretfully |
| 4. (a) place | (b) season | (c) time | (d) turn |
| 5. (a) dreamer's | (b) native's | (c) teacher's | (d) traveler's |
| 6. (a) colonial | (b) global | (c) local | (d) natural |
| 7. (a) across | (b) behind | (c) beyond | (d) unto |

(B) Modern science and modern empires were motivated by the restless feeling that perhaps something important awaited beyond the horizon — something they had better explore and master. Yet the connection between science and empire went much deeper. Not just the motivation, but also the (8) of empire-builders were entangled with those of scientists. For modern Europeans, building an empire was a scientific project, while setting up a scientific discipline was an (9) project.

When the Muslims conquered India, they did not bring (10) archaeologists to systematically study Indian history, (11) to study Indian cultures, geologists to study Indian soils, or zoologists to study Indian fauna. When the British conquered India, they did all of these things. On 10 April 1802 the Great Survey of India was launched. It lasted sixty years. With the help of tens of thousands of native labourers, scholars and guides, the British carefully mapped the whole of India, marking borders, measuring distances, and even calculating for the first time the exact height of Mount Everest and the other Himalayan peaks. The British explored the military resources of Indian provinces and the location of their gold mines, but they also (12) the trouble to collect information about rare Indian spiders, to catalogue colourful butterflies, to trace the ancient origins of (13) Indian languages, and to dig up forgotten ruins.

Mohenjo-daro was one of the chief cities of the Indus Valley civilization, which flourished in the third millennium BC and was destroyed around 1900 BC. None of India's pre-British rulers — neither the Mauryas, nor the Guptas, nor the Delhi sultans, nor the great Mughals — had given the ruins a (14) glance. But a British archaeological survey took notice of the site in 1922; the site was excavated and the first great civilization of India was uncovered.

(Adapted from Yuval Noah Harari, *Sapiens: A Brief History of Humankind*.)

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|---------------------------|--------------------|----------------------|---------------------|
| 8. (a) advantages | (b) characters | (c) practices | (d) situations |
| 9. (a) experimental | (b) imperial | (c) official | (d) unprecedented |
| 10. (a) along | (b) forth | (c) on | (d) with |
| 11. (a) anthropologists | (b) astrologists | (c) meteorologists | (d) physiologists |
| 12. (a) avoided | (b) caused | (c) reduced | (d) took |
| 13. (a) excessive | (b) external | (c) extinct | (d) exuberant |
| 14. (a) casual | (b) formal | (c) quick | (d) second |

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) Autobiographical memory is notoriously unstable. Although people typically remember well the gist of an important life event as time passes, they often misremember the details. Factual errors in autobiographical recollection increase substantially as the temporal distance from the to-be-remembered event increases. For example, research indicates that accuracy in recollections of how people heard the news of the September 11, 2001 terrorist attacks in New York City decreased substantially over an 8-month period. Research on personal recollections of dramatic historical events suggests that despite people's beliefs to the contrary, accuracy for memories of the John F. Kennedy assassination or the 9/11 attacks may be no greater than for memories of any other events in life.

The temporal instability of autobiographical memory, therefore, contributes to change in the life story over time. But many other processes are also at play, and many of these reflect changes in how the person comes to terms with the social world. Most obviously, people accumulate new experiences over time, some of which may prove to be so important as to make their way into narrative identity. Furthermore, as people's motivations, goals, personal concerns, and social positions change, their memories of important events in their lives and the meanings they attribute to those events may also change.

(Adapted from Dan P. McAdams, "Personal Narratives and the Life Story.")

15. According to the passage, what do we know about people's memories of major historical events?
- (a) The accuracy of recollections tends to increase in proportion to the historical importance of the event.
 - (b) As time passes people are usually able to recall major events in both great detail and accuracy.
 - (c) People's memories of major events are far more stable than their memories of everyday occurrences.
 - (d) There is no evidence to suggest that people remember major historical events any more accurately than they remember other things.
16. What does the author suggest is a major reason for people's unreliable memories?
- (a) As people accumulate more memories over time, it becomes more difficult to accurately remember them all.
 - (b) As people get older, the natural processes of aging weaken the brain and therefore the memory.
 - (c) People's interpretations of the past tend to change as their understanding of themselves changes over their lifespan.
 - (d) People's lifestyles are more stable than in the past, so it has become difficult for people to remember important events.

(B) When we look closely at a human face we are aware of many expressive details—the lines of the forehead, the wideness of the eyes, the curve of the lips, the jut of the chin. These elements combine to present us with a total facial expression which we use to interpret the mood of our companion. But we all know that people can ‘put on a happy face’ or deliberately adopt a sad face without feeling either happy or sad. Faces can lie, and sometimes can lie so well that it becomes hard to read the true emotions of their owners. But there is at least one facial signal that cannot easily be ‘put on’. It is a small signal, and rather a subtle one, but because it tells the truth it is of special interest. It comes from the pupils and has to do with their size not only in relation to the amount of light that is falling upon them.

The human pupils appear as two black spots at the centres of the coloured irises and it is common knowledge that these spots are openings that vary in width as the light changes. In bright sunlight they narrow to pinhead size—about two millimetres across—and as dusk falls they widen to perhaps four times their sunlit diameter. But it is not only light that affects the pupils. They are also affected by emotional changes. And it is because emotional changes can noticeably alter pupil size when the light remains constant that pupil size-change operates as a mood signal. If we see something that excites us, whether with pleasurable anticipation or with fear, our pupils expand more than usual for the existing light conditions. If we see something mildly distasteful, they contract more than they should in the existing light conditions. These changes normally occur without our knowledge and, since they are also largely beyond our control, they form an invaluable guide to our true feelings.

(Adapted from Desmond Morris, *People Watching*.)

17. People’s inner emotions can be detected

- (a) by looking at their faces in each and every detail.
- (b) by what is shown in the centre of their eyes.
- (c) through the combinations of expressive parts on their faces.
- (d) when they take off their masks of pretence.

18. The width of pupils

- (a) cannot change without keeping their length.
- (b) changes only when you feel something pleasurable or fearful.
- (c) may change regardless of the strength of the light.
- (d) never changes when the light condition is constant.

19. Faces lie so well

- (a) as long as dusk falls.
- (b) as long as emotions change.
- (c) while pupils do not.
- (d) while the sun shines.

(C) The earliest civilization we know of was the federation of cities of Sumer in Mesopotamia, in the area which now comprises southern Iraq. By 3000 BCE there were twelve cities in this area, each supported by produce grown by peasants in the surrounding countryside. Theirs was subsistence-level living. Each village had to bring its entire crop to the city it served; officials allocated a portion to feed the local peasants, and the rest was stored for the aristocracy in the city temples. In this way, a few great families with the help of a class of retainers — bureaucrats, soldiers, merchants, and household servants — appropriated between half and two-thirds of the revenue. They used this surplus to live a different sort of life altogether, freed for various pursuits that depend on leisure and wealth. In return, they maintained the irrigation system and preserved a degree of law and order. All premodern states feared anarchy: a single crop failure caused by drought or social unrest could lead to thousands of deaths, so the elite could justify themselves in the belief that this system benefited the population as a whole. But robbed of the fruits of their labors, the peasants were little better than slaves: plowing, harvesting, digging irrigation canals, being forced into degradation and poverty, their hard labor in the fields draining their lifeblood. If they failed to satisfy their overseers, their oxen were kneecapped and their olive trees chopped down. They left fragmentary records of their distress. “The poor man is better dead than alive,” one peasant lamented. “I am a thoroughbred steed,” complained another, “but I am hitched to a mule and must draw a cart and carry weeds and stubble.”

Sumer had devised the system of structural violence that would prevail in every single agrarian state until the modern period, when agriculture ceased to be the economic basis of civilization. Its rigid hierarchy was symbolized by the ziggurats, the giant stepped temple towers that were the hallmark of Mesopotamian civilization. Sumerian society too was stacked in narrowing layers culminating in an exalted aristocratic pinnacle, each individual locked inexorably into place. Yet, historians argue, without this cruel arrangement that did violence to the vast majority of the population, humans would not have developed the arts and sciences that made progress possible. Civilization itself required a leisured class to cultivate it, and so our finest achievements were for thousands of years built on the backs of an exploited peasantry. By no coincidence, when the Sumerians invented writing, it was for the purpose of social control.

Had their surplus not been taken from the peasants, there would have been no economic resources to support the technicians, scientists, inventors, artists, and philosophers who eventually brought our modern civilization into being. As the American monk Thomas Merton pointed out, all of us who have benefited from this systemic violence are implicated in the suffering inflicted for over five thousand years on the vast majority of men and women. Or as the philosopher Walter Benjamin put it: “There is no document of civilization that is not at the same time a document of barbarism.”

(Adapted from Karen Armstrong, *Fields of Blood*.)

20. According to the text, the Sumerian peasants
- (a) exchanged their produce freely in a fair social system.
 - (b) gave a portion of their produce to the temples, and sold the remainder.
 - (c) had to give most of their produce to the urban elites.
 - (d) lived a healthier and happier life than people in the cities.
21. According to the text, the rulers of the Sumerian cities
- (a) cynically manipulated the peasants' fear of famine and death to maintain their power.
 - (b) forced their soldiers and servants to work hard on the land when times were hard.
 - (c) repaired vital systems and safeguarded social order, but punished infractions without mercy.
 - (d) were oblivious to the chaos that could result from slave revolts and uprisings.
22. The author of the text claims that almost all large pre-industrial societies
- (a) depended on a communal spirit of give and take between all members.
 - (b) had rigidly stratified social structures, with a small elite at the summit.
 - (c) suffered from occasional hardships but were generally stable and content.
 - (d) were much better for most people than the primitive lives humans led before.
23. Thomas Merton and Walter Benjamin, according to the passage,
- (a) believe that the modern idea of the progress of civilization obscures the miserable lives suffered by previous generations.
 - (b) blame the civilized western countries for the terrible conditions suffered by underdeveloped nations in the post-colonial era.
 - (c) feel that while human experience was generally miserable in the past, modern technology has enabled us to have happy and convenient lives.
 - (d) think that a focus on the dark side of human history can blind us to the very great achievements made by our ancestors.
24. Which title best gives the principal idea of this text?
- (a) Ancient Cities Were Places of Mystery.
 - (b) Civilization Has Been Built on Cruelty.
 - (c) Mesopotamia, Then and Now.
 - (d) We Are Lucky to Live in a Modern Society.

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) European movement in Africa and parts of South East Asia had previously been inhibited by the presence of malaria, a deadly disease transmitted by mosquitoes, for which there was no known cure or means of prevention.
- (b) However, the impact of Perkin's mauveine dye on the world was perhaps just as intense as more obviously socially useful inventions.
- (c) Indeed, it was such experiments with coal tar, and in the same period with rock oil, that established modern materials and products in a vast number of areas.
- (d) In the Roman republic and the empire which followed it, there had been a law that only members of the hereditary upper class, the "patricians", were permitted to wear clothes with purple dye.
- (e) The new synthetic products were briefly popular, but after a while people went back to using natural, organic products.
- (f) People living near Perkin's factory noticed how the colour of the waters of the canal would change periodically, as different chemical compounds were synthesised.
- (g) The problem with vegetative dyes was that they quickly faded and lost colour, and even when new were not particularly bright.
- (h) With the inquisitiveness and insight that great inventors have, he took this by-product and looked for ways to use it.

In 1856, William Perkin, an 18-year-old chemist working in London, made an accidental discovery that changed the world. Perkin was working in his home laboratory, experimenting on coal tar residue while trying to find a synthetic equivalent of quinine. Coal tar was the product used for lamplight in many 19th-century homes, and its residue, made up of complex carbon-based compounds, was proving a valuable source of material for the petrochemical synthetics that were just beginning to be discovered by chemists. (25) All the various plastic materials, solvents and cleaning materials such as soap, medicines, pesticides, fertilizers, explosives, and many more products that we use today come from such hydro-carbon syntheses.

Quinine, the natural product which Perkin was attempting to reproduce synthetically, was an immensely important product in allowing for the spread of imperialism, colonialism and world trade in the 19th century. (26) Quinine, made from the bark of a South American tree, was the only known prophylactic, but it was in short supply and expensive; thus, a race was on for chemists throughout the world to come up with a synthetic alternative, though it was not until 1934 that an artificial medicine against malaria was developed.

Thus, though Perkin did not discover an alternative to quinine, what he came up with

was something even more impressive and world-changing. On that particular day, as he experimented on the carbon compounds, he noticed a bright light-purple residue. (27) What he found was that the residue, an aniline compound, made a dye that could colour fabrics and materials without dissolving in water or fading in sunlight. He had created the world's first synthetic dye, a wonderful invention.

Previously, dyes had been either plant-based or derived from a particular sea mollusc. (28) The other pre-industrial dye came from the murex, a type of sea-snail, and was extremely expensive, as it needed to be fished up in small quantities from the depths of the sea by divers. Murex, or Tyrian purple as it was known, was a beautifully rich, and long-lasting dye. However, very few people could afford it, and in the Mediterranean area the Tyrian purple was a mark of great wealth and power. (29)

Perkin, along with his brother and a friend, set up a factory in London to produce the dye, which he initially called "aniline purple", in large quantities. The new product, which was plentiful and cheap, became instantly popular, and in particular women of all classes were now able to buy and wear dresses of a beautiful bright purple hue. Perkin decided to name the compound "mauveine" and the colour became known as "mauve", taken from the French name for the mallow wildflower of a similar colour. After his success with mauve dyes, Perkin's company experimented with and developed numerous other products, including green, red and yellow dyes, as well as other synthetic compounds as the basis for perfumes. (30) However, though Perkin himself became extremely rich, progress in chemical synthesis became increasingly dominated by large German companies, and Perkin's company and its factories eventually closed down, and Perkin retired.

Chemical synthesis, as practised by so many other scientists of the 19th century has of course produced enormous benefits for people in the areas of medicine, hygiene and sanitation, and cheap materials of all kinds. (31) Cheap clothing, as worn by the vast majority of people, was no longer drab and colourless; instead, brightness, variety, and distinctiveness became part of common life. Beginning with an accidental discovery in a London attic, the worlds of fashion in clothing, design and style in fabrics and textiles began to make our lives feel as stimulating and interesting as those of the upper classes of previous periods.

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

Two friends, Miles and Sophie, are talking.

Miles: Are you okay, Sophie? We've (32) a word out of you all afternoon.

Sophie: Sure, Miles. It's this term paper I'm (33) on: "Jeans and the development of modern society." It's so interesting. I can't get (34) this kind of thing.

Miles: You can't (35)... can you?

Sophie: No, I (36). Did you know that the origin of the word 'jeans' relates to Genoa, a port in Italy, but the word 'denim' comes from the French 'de Nîmes', a town in France?

Miles: Hang on (37), I thought that jeans were the all-American clothing.

Sophie: Sure, in many ways they are, but they also tell us something about what it means to be 'all-American'.

Miles: If you (38)... You read about them and I'll just wear them.

- (a) already listened
- (b) believe you
- (c) belongs to
- (d) be serious
- (e) enough of
- (f) hardly heard
- (g) mean it
- (h) a moment
- (i) reading up
- (j) say so
- (k) to this
- (l) too much
- (m) writing down

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.

It is almost impossible to find a society without some process of education. Historically there have been a variety of aims pursued such as completion of personal character, cultivation of intelligence, or simply job preparation; however, as the American philosopher John Dewey put it, ‘the purpose of education has been, in essence, the same—to give the young the things they need in order to develop in an orderly, sequential way into members of society.’ Socialization has been arguably one of the most common functions, regardless of time or place, that schools or teachers are expected to fulfill. People without children, for example, usually aren’t opposed to the government spending their taxes on education, partly because they believe this contributes to the welfare of society through creating responsible members and ‘good neighbors’. What counts here is what a ‘responsible’ member of a society means. If socialization simply means to make children well-behaved and obedient to society by instilling in them existing norms, education could in an extreme case be complicit in perpetuating corruption or tyranny. In fact, this has seldom been the case, and education can have the opposite effect. What James Baldwin, an American writer, called ‘the paradox of education’ occurs, that ‘as one begins to become conscious one begins to examine the society in which he is being educated.’ By its failure to complete their socialization, education can raise children to become members of society who are responsible not only for the present but also for the future.

SUMMARY:

Education has historically aimed at making people conform to society, but it also ...

[complete the summary on the separate answer sheet]

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