

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 promise we find in the Bible, that “the truth shall make you free”, became a cardinal article of secular rationalism and of political liberalism. Pursue the truth, get it right, ( 1 ) you will be a more complete, a freer human individual. The scholar, the scientist, were the ( 2 ) of mankind whose often bizarre, seemingly private labours must be underwritten by society. The jokes about eccentric great scientists falling down a well when they are looking at stars, go right back to the beginning of Greek philosophy and they are deeply suggestive. They are jokes about human genius being strange and bizarre. But they never put in ( 3 ) the essential excellence of a disinterested pursuit of objective truth.

However, there are strong ( 4 ) voices as well. The mystical tradition has always insisted on a vision of truth beyond rational grasp, beyond experimental control or refutation. It is said, somewhere there is a “truth higher than truth”, of immediate mystical revelation. The churches have fought back. They have said that the truth is in their keeping. It is revealed to man by divine intervention. The long struggle of the Catholic Church, for example, against Galileo is the struggle of a revealed total image of the universe against the threat of change, against ( 5 ). The church believed that the new astronomy would unsettle and hence expose to arbitrary challenge the very concept of proof and of truth. They saw that once a Galileo had been at work, an Einstein, as it were, might come and say to Galileo, “You too are ( 6 ).” It is this unpredictable instability of the searching mind which the church felt as a profound ( 7 ) to human order and human happiness.

(Adapted from George Steiner, *Nostalgia for the Absolute.*)

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|-----------------------|---------------------|--------------------|-------------------|
| 1. ( a ) and          | ( b ) but           | ( c ) or           | ( d ) though      |
| 2. ( a ) benefactors  | ( b ) detractors    | ( c ) malefactors  | ( d ) subtractors |
| 3. ( a ) debt         | ( b ) depth         | ( c ) detail       | ( d ) doubt       |
| 4. ( a ) agreeing     | ( b ) dissenting    | ( c ) overwhelming | ( d ) unifying    |
| 5. ( a ) acceleration | ( b ) fragmentation | ( c ) presentation | ( d ) temptation  |
| 6. ( a ) evil         | ( b ) good          | ( c ) right        | ( d ) wrong       |
| 7. ( a ) benefit      | ( b ) contribution  | ( c ) indifference | ( d ) menace      |

(B) What is evident today is that there are two sporting worlds. By far the larger, by number of participants, is the world of amateur, or ( 8 ) participation sport. Here, millions of people play their games, for a variety of reasons, with no expectation or desire that they will be paid for taking part. The second world is that of elite sport. Here, many athletes receive payment in the form of salaries from clubs, prize money, as grants from government or national sports organizations, or in the form of financial support for travel, housing, and so on. ( 9 ) that sport is now such a huge global business and that it is so present across the media in our daily lives, it would be easy to conclude that amateurism, outside of the world of the non-elite athlete, is dead. And yet the sense of an amateur ethos, with its ( 10 ) morals and ideals, has not only survived but prospered. In this, amateurism has little to do with whether money is changing ( 11 ), but instead ( 12 ) to the values that are imbued in sport. Those gentlemen who founded modern sporting regulations and organizations were the custodians of the rule book, and they defined what sport meant. For those men in the modernizing Victorian era, and the administrators, sponsors, and marketers who have followed them, it is essential that sport portrays the image, even if in fact it is ( 13 ), that it has a core set of values, principles, and meanings. This is why the managers and owners of all sports, ably assisted by the media, cry foul when the moral rules of sport, which exist on and off the field of play, are broken. The 21st-century athlete, who might earn millions of dollars in salary and endorsements, is still expected to support and represent the ( 14 ) system of the late 19th-century amateur.

(Adapted from Mike Cronin, *Sport*.)

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|---------------------|-----------------|---------------------|-----------------|
| 8. ( a ) civic      | ( b ) equal     | ( c ) mass          | ( d ) public    |
| 9. ( a ) Admitting  | ( b ) Given     | ( c ) Seen          | ( d ) Taking    |
| 10. ( a ) arranged  | ( b ) codified  | ( c ) inferred      | ( d ) uploaded  |
| 11. ( a ) forms     | ( b ) hands     | ( c ) names         | ( d ) places    |
| 12. ( a ) discusses | ( b ) focuses   | ( c ) insists       | ( d ) speaks    |
| 13. ( a ) degraded  | ( b ) illusory  | ( c ) supplementary | ( d ) tenacious |
| 14. ( a ) economic  | ( b ) political | ( c ) value         | ( d ) virtue    |

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 study of the history of mass communication must concentrate on the emergence of media industries and audiences. On the supply side, technology and economic organisation are necessary for the development of media industries. In fact, different historical periods are distinguished by their technologies. The growth of the newspaper industry in the nineteenth century was influenced by the development of the rotary press, which allowed the reproduction of more sheets per hour, and linotype, which allowed newspaper pages to be composed on a keyboard rather than by hand. The technical improvement allowed more newspapers to be printed more quickly and encouraged the growth of mass-circulation popular papers. However, the relationship between technology and communication is not straightforward. Technology is often represented as having its own internal drive which determines the nature and content of what is communicated. Such a view ignores the social, economic and cultural developments that shape the application of media technology. How media technologies are adopted, adapted and institutionalised and by whom and for what purpose is essential in understanding the development of mass communication.

(Adapted from Kevin Williams, *Get Me A Murder A Day!*)

15. In order to understand the development of mass media, the author says we should
- ( a ) analyse how capitalism drives both the supply of and demand for information.
  - ( b ) consider the problematic relationship between technological and communicative factors.
  - ( c ) focus on the ways in which media technologies were both formed and received.
  - ( d ) look at economic organisations from the perspective of industrialisation.
16. The growth of the newspaper industry in the nineteenth century is described as an example of
- ( a ) the Industrial Revolution.
  - ( b ) mass consumption.
  - ( c ) the rotary press.
  - ( d ) technological development.

(B) One specific moral outlook that many Enlightenment authors hoped to cultivate through education was cosmopolitanism. This goal was particularly prevalent among intellectuals in the German Enlightenment. Johann Bernhard Basedow (1724-1790), the educational reformer, held that the primary aim of education is to prepare students to become “citizens of our world” rather than of a specific principality or state. And Immanuel Kant

(1724-1804) stressed that the correct plan for education “must be made in a cosmopolitan manner,” urging teachers to stress “philanthropy toward others and then also cosmopolitan dispositions” in their lessons, so that students would eventually come to “rejoice at the best for the world even if it is not to the advantage of their fatherland or to their own gain.”

Many American colleges and universities at present do strive to offer curricula aimed at promoting world citizenship and cultivating humanity in their students, but no hard data exist to support the claim that such curricula are successful in achieving their aim. Certainly there is no guarantee that students who receive an education intended to implant cosmopolitan dispositions will actually develop such dispositions and act consistently from them. Some people are resolutely selfish, and no amount of exposure to a world-citizen model of education is going to change them. Educators can only try to teach cosmopolitan dispositions persistently and earnestly, and then hope for the best—acting on the highly plausible assumption that the habits of thought, reflection, and emotional response human beings learn when young usually, but not necessarily always, influence their moral orientations as adults.

(Adapted from Robert B. Loudon, *The World We Want*.)

17. Some German Enlightenment intellectuals insisted that
- (a) the provincial should be given priority over the universal even if the latter is disadvantaged.
  - (b) the provincial should be given priority over the universal unless the latter is disadvantaged.
  - (c) the universal should be given priority over the provincial even if the latter is disadvantaged.
  - (d) the universal should be given priority over the provincial unless the latter is disadvantaged.
18. According to the passage, efforts of higher educational institutions in America show
- (a) the aims of such courses are being successfully achieved.
  - (b) awareness of world citizenship is going to change people, no matter how selfish.
  - (c) cultivating humanity in their students leads to cosmopolitanism.
  - (d) they may nevertheless fail to equip every student with cosmopolitan dispositions.
19. Which of the following is true, according to the passage?
- (a) Educators hope for the best style of teaching in a cosmopolitan manner.
  - (b) Educators should teach cosmopolitan dispositions only to the most selfish students.
  - (c) Habits acquired early are likely to guide one’s moral outlook on the world.
  - (d) It is assumed that human beings cannot orient themselves towards moral conduct.

(C) George W. Bush, former President of the USA and firm believer in the education system, once publicly said, unintentionally making a grammatical mistake: “Rarely is the question asked: *Is* our children learning?” He is also said to have made a much worse mistake in speaking to a national teachers’ conference, beginning “I’d like to spank all the teachers...” when he wished to *thank* them for all their hard work.

The type of slip of the tongue in the second example above, where the word used sounds like the right word, but is embarrassingly wrong, is known as a “malapropism” after the character, Mrs Malaprop, in R. B. Sheridan’s play, *The Rivals* (1775). And, there is another kind of slip of the tongue which has a characteristic of confusing two words with the same vowel. This is called a “spoonerism”, named after the Reverend William Archibald Spooner (1844-1930), professor of Oxford, who was notoriously prone to this mistake. “Three cheers for our queer old dean!” (rather than “dear old queen,” which is a reference to Queen Victoria) and “A well-boiled icicle” (rather than “well-oiled bicycle”) are a few examples among many more utterances of his with this trait, though actually some of them were invented and attributed to him just because they are the sorts of things that he would say.

Any form of word slip will be embarrassing to the addressed companions or public audience. In 1901, Sigmund Freud suggested that it indicates a secret desire, revealing a truth that speakers wish to conceal or would rather deny. He claimed that slips reveal a conflict between something that insists on being said and the inner force that seeks to repress it. It is the unconscious, he said, that operates here and the wrongly uttered word is not random but meaningful.

Modern cognitive psychologist Donald Norman argues against Freudian interpretations. Having studied these word slips in detail, he claims that most common forms of slips are forced to occur by the intrusion of habit. He compares word slips to behavioural ones, such as the case where you find yourself using your own house key to try to unlock a friend’s door. It is, he says, simply a matter of habitual sequence. The same is true with absent-mindedly uttering a wrong word in the wrong place and therefore the word itself is nothing meaningful.

Whether meaningful or not, these slips might cause some serious trouble especially when the speaker is in an important position like a politician or a scholar. Quite a few public figures are often reported on TV to have made such a slip of the tongue as cannot be passed over. For example, the former Prime Minister of the United Kingdom, Gordon Brown, said to Parliament, “We not only saved the world, er, saved the banks ...”, a slip which seemed to suggest an unconscious sense of global power on his part. If things go according to Freud, they meant what they said on the unconscious level, which can become a serious matter. On the other hand, if their excuse that it was just a simple slip is to be widely believed, the cognitive psychological interpretation has supported it. Those people like the President and the Oxford don are fortunate in a sense to be publicly recognized as people

who would easily say such things. Anyway, the best policy is that you should be careful of your tongue, if you would not like to make so serious a mistake in your speech or to be treated as such a person.

(Adapted from Sarah Tomley, *What Would Freud Do?*)

20. You are apt to make a slip of the tongue
- (a) due to the education system in which you have learned grammar.
  - (b) simultaneously with the slips you make in your behaviour while you are speaking.
  - (c) when you confuse vowels with consonants in the words you want to use.
  - (d) whether you are inclined to say something different or are simply absent-minded.
21. According to Freud, Gordon Brown's comment could be
- (a) an example of a slip where he really did want to save the banks.
  - (b) a reasonable excuse for his failure to control the financial crisis.
  - (c) ignored because he did not intend to be taken seriously.
  - (d) interpreted as showing his arrogant intention to save the world.
22. Sigmund Freud and Donald Norman
- (a) argued over the difference between the unconscious and habit.
  - (b) both tried to make clear what lies behind word slips happening.
  - (c) have much in common in interpreting the meaning of word slips.
  - (d) share the view of word slips as indications of a hidden personality.
23. Politicians and scholars are
- (a) liable to make a slip of the tongue because their jobs are so stressful.
  - (b) likely to be condemned for making too many appearances on TV.
  - (c) mentioned as examples of making serious mistakes inadvertently.
  - (d) respectively a Freudian example and a cognitive psychological example.
24. The text is best described as two different interpretations of
- (a) how a slip of the tongue sounds.
  - (b) what a slip of the tongue causes.
  - (c) where a slip of the tongue leads.
  - (d) why a slip of the tongue happens.

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 ) The confidence of the scholars and experts in their evaluations of paintings was thus found to be completely justified.
- ( b ) However, at the time of his death, Vermeer was only known within his hometown of Delft, and for another two hundred years his work remained in obscurity.
- ( c ) Ironically, his own paintings, which had been condemned by critics in the 1920s as hopelessly old-fashioned, became valuable after the notorious court case, though of course it was a vindication too late for the man himself.
- ( d ) Moreover, van Meegeren claimed that he had produced several forgeries over the years, none of which had been detected, and had made a fortune by selling the fake paintings.
- ( e ) Nevertheless, besides satisfying his wish for revenge on the art establishment, once he started being able to sell his fakes for huge prices, it seemed wiser to keep the secret to himself, and perhaps to his family.
- ( f ) A process of detective work and scholarly argument followed each claimed discovery, with art experts making judgements on the style and quality of the painting.
- ( g ) Van Meegeren had been an artist before he became a forger and when he began to make forgeries, his motivation was not, it seems, simply a wish to make money, but more a desire for revenge.
- ( h ) When the war ended, a process of retribution commenced against those who had profited through collaboration with the occupying forces.

Nowadays, people throughout the world know and love the work of the Dutch artist, Johannes Vermeer (1632-75). Paintings such as *Girl with a Pearl Earring*, *The Music Lesson*, and *The Milkmaid* appear on posters and in advertisements and are recognised even by those who are not connoisseurs of art. ( 25 ) In the late 19th century, his work was reappraised, and the qualities of light, composition, clarity and humanity were noticed by critics. It became important to the people of the Netherlands, especially, that paintings by a great national artist be discovered and preserved. Nevertheless, such had been the neglect of the artist that few of his paintings were known certainly to still exist, though it was believed that many works, with no certain origin, might be by the artist. On the one hand, the paintings were not signed, and there was little or no documentary evidence; on the other hand, there were frequent claims on the basis of style and composition for this or that painting. ( 26 ) When a new Vermeer was found and given expert validation, there was great excitement and the painting would receive a high price at auction.

In 1940, the Netherlands was invaded by Germany, and subjected to a brutal occupation until 1944. Some of the high German officials were attracted to collecting art

works, and sought to add to their own private collections from the countries they ruled during the war, though the general public of such countries as France and the Netherlands considered it criminal to allow their own cultural heritage to be looted in this way. ( 27 ) And thus it was in 1945 that a Dutch art dealer, and minor painter, named Han van Meegeren was put on trial for selling a national treasure, a painting by Vermeer, to a high-ranking German.

At this point, van Meegeren made an admission that rocked the foundations of the art world: the painting, he protested, was not really a Vermeer, but a forgery, made by van Meegeren himself. ( 28 ) The court was unconvinced, but van Meegeren set up a studio, and demonstrated the techniques and tricks he had used. Avoiding the heavier crime of selling a real Vermeer to the Germans, he was convicted of forgery and sentenced to one year in prison. However, Han van Meegeren died of a heart attack, in 1947, just before he would have started his sentence.

( 29 ) He had begun as a painter by wanting recognition as an artist himself, but he had remained within the realist tradition of Dutch art, while the fashion in contemporary painting moved decisively to modernist and abstract modes. Exasperated by his lack of success, he had come to believe that the art critics and experts were all idiots and charlatans. He undertook a close study of old Dutch art in order to make forgeries, and thus to prove that the experts knew nothing. ( 30 )

Van Meegeren was perhaps the most successful art forger of all time. ( 31 ) His son, Jacques van Meegeren, also became an art forger, but the forgeries he made were not of a great artist like Vermeer, but of his own father; low-grade paintings, which were signed 'H. van Meegeren' and sold for quite high sums. It is also possible that there are still a number of paintings by Han van Meegeren that are hanging in museums and private collections attributed to Dutch master painters other than Vermeer, such as Frans Hals (1582-1666).



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 students, Kenji and Robert, meet and talk.*

*Kenji:* Hi, ( 32 ). You're Robert Smith, aren't you?

*Robert:* Sure, yeah, ( 33 ).

*Kenji:* I'm Kenji, and I'm a classmate of your friend Jo. She said you had lived in Denver, and I'm going there for a year abroad, so she thought I ( 34 ) you.

*Robert:* OK, sure, ( 35 ). What would you like to know?

*Kenji:* Well, I was thinking about the city itself, and what kind of things I could do there.

*Robert:* Things to do in Denver? OK. It depends on what you're into, of course. Do you like sports?

*Kenji:* Oh, yes, very much; I heard it's good for skiing.

*Robert:* Oh, yes, ( 36 ). But there are lots of athletics and other activities you can do there, too.

*Kenji:* And music. I really love going to concerts.

*Robert:* Right, yes, I see. Well, I can give you some great places. Not just the big venues but smaller ones like the *hi-dive*, and *Mercury Cafe*. Look, Kenji, I ( 37 ) now; here, let's exchange phone numbers, and I'll text you later.

*Kenji:* Thanks, Robert. You've been a great help.

*Robert:* Nice ( 38 ) you, Kenji. See you later, bro.

- ( a ) could ask
- ( b ) excuse me
- ( c ) got to go
- ( d ) have difficulty
- ( e ) I'm sorry
- ( f ) it surely is
- ( g ) just do it
- ( h ) no problem
- ( i ) should talk with
- ( j ) that's me
- ( k ) to catch up with
- ( l ) to meet
- ( m ) to see

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.

History witnessed an unexpected impact of English literature outside the British Isles. During the first half of the nineteenth century, the British ruled India through a company called the East India Company. In 1813 Parliament increased the company's responsibility for the education of the Indian population and at the same time made it much harder for the Company to support the work of Christian missionaries and preachers. Previously, the East India Company had helped to convert the Indian population, because the people in charge believed that Christian Indians would be more honest and hard-working, and more supportive of the Company's colonial exploitation. They thought that studying the Bible and Christianity made the population more 'moral', if moral is understood in the rather narrow sense of 'being in agreement with the principles of the Company'. However, many people in London thought it was quite risky persuading someone to become a Christian. (Perhaps this was because converting someone involved asking her or him a lot of searching questions which Christianity then claimed to answer: the last thing Britain and the East India Company wanted was for anybody to ask searching questions about anything, in case their regime itself came into question.) The upshot of this was that the East India Company had to devise another way of making sure that the native population would be keen to follow an 'English way of life', at least enough to be good Company servants. The literature of England was seen as a mould of the English way of life, morals, taste, and way of doing things, so why not teach Indians how to be more English by teaching them English literature? Studying English literature was seen as a way of 'civilising' the native population. By 1835, this tactic was made law by the English Education Act, which officially made English the medium of instruction in Indian education and required the study of English literature.

(Adapted from Robert Eaglestone, *Doing English*.)

SUMMARY:

In colonial India, English values and mentality were diffused not through Christianity but through English literature, so that the indigenous people could ...

[complete the summary on the separate answer sheet]

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