

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 existence of the toaster (1) the existence of sliced bread. For that is what one uses in a toaster. And sliced bread itself is associated with a certain kind of bread: bread that has a particular form or shape most practical for slicing. Bread has been (2) and standardized and is no longer a product with an irregular shape; it no longer need be touched by human hands. The toaster is part of a (3) and only has significance relative to the wrapped, pan-made, thin-crust bread that can be used in it. This kind of bread is a highly rationalized product designed to maximize profit for the baker. The consumers had to be “taught” to like this kind of bread, and it was, no doubt, part of the process of “Americanization” that many ethnic groups underwent, a way of (4) one’s ethnic identity and non-American-ness.

An interesting (5) problem is raised by the toaster. What is toast—the product of a process or the process itself? That is, does bread become toast (and change its identity somehow) or do we toast bread and thereby only modify its character slightly? Is toast bread that has been processed (toasted) or changed (made into toast)?

Ultimately the toaster is (6) for the quality of our bread. It attempts, heroically, to transform the semisweet, characterless, “plastic” packaged bread that we have learned to love into something more palatable and more manageable. The toaster represents a heroic attempt to redeem the unredeemable. But the toaster, despite its high-tech functions, is doomed to the continual repetition of (symbolically speaking) Adam and Eve’s Fall, for an unregenerate bread cannot be saved.

Every piece of toast is a (7).

(Adapted from Arthur Asa Berger, *The Objects of Affection*)

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|----------------------|----------------------|---------------------|-------------------|
| 1. (a) estimates | (b) implies | (c) mystifies | (d) sacrifices |
| 2. (a) diversified | (b) individualized | (c) mechanized | (d) qualified |
| 3. (a) language | (b) matter | (c) system | (d) zone |
| 4. (a) coopting | (b) enshrining | (c) maintaining | (d) repudiating |
| 5. (a) economic | (b) manual | (c) philosophical | (d) volumetric |
| 6. (a) a measure | (b) a question | (c) an apology | (d) an irony |
| 7. (a) comedy | (b) destiny | (c) reality | (d) tragedy |

(B) There is a category in popular notions about argumentation called “opinion” that (8) our attention. People can put a stop to conversation simply by saying: “Well, that’s just your opinion.” When someone does this, she or he (9) that opinions aren’t very important. They aren’t facts, after all, and furthermore, opinions belong to individuals while facts belong to everybody. Another implication is this: because opinions are intimately tied up with an individual’s thought and personality, there’s not much hope of changing them without changing the person’s identity. The belief that opinions belong to individuals may explain why so many people seem (10) to challenge one another’s opinions. To challenge a person’s opinions is to (11) that person’s character, to imply that if he or she holds an unexamined or stupid or silly opinion, he or she is an unthinking or stupid or silly person. Ancient teachers of rhetoric would find fault with this. They would (12) that there are no such things as “just your opinion.” They taught their students that opinions are shared by many members of a community. Opinions develop precisely because people live in communities. Once we locate opinions outside individuals and within communities, these opinions assume more importance. If a (13) number of individuals within a community share an opinion about, say, abortion or welfare, it becomes difficult to dismiss that opinion as unimportant, no matter how much we happen to like or detest it. The statement “that’s just your opinion” ignores the public, communal nature of what we otherwise (14) to be merely individual opinions.

(Adapted from Sharon Crowley and Debra Hawhee, *Ancient Rhetorics for Contemporary Students*)

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|----------------------|-----------------|-------------------|----------------|
| 8. (a) conserves | (b) deserves | (c) preserves | (d) reserves |
| 9. (a) applies | (b) denies | (c) inspires | (d) suggests |
| 10. (a) redundant | (b) reluctant | (c) unashamed | (d) unmoved |
| 11. (a) appreciate | (b) denigrate | (c) generate | (d) relegate |
| 12. (a) inject | (b) object | (c) project | (d) subject |
| 13. (a) different | (b) modest | (c) significant | (d) variant |
| 14. (a) prepare | (b) preselect | (c) presume | (d) prevent |

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) Poverty alleviation is an integral part of a growing paradigm of development widely known as sustainable human development. This kind of development strategy encompasses several essential ingredients—for example, entitlement and empowerment of the poor through income and employment—that are considered necessary to break the viciousness of the poverty cycle. In this approach to poverty alleviation, tiny amounts of money, sometimes no more than the equivalent of a few dollars, are loaned to people who cannot afford to offer banks property as collateral. This micro-level approach to alleviating poverty has been put into practice by the Grameen Bank, meaning rural bank, in Bangladesh. It not only provides credit to its borrowers but also helps and encourages them to generate their own savings with which they can eventually buy shares in the bank.

The Grameen Bank is a prime example of an institution aiming to promote self-employment through the provision of credit. The Bank is founded on a bold but simple idea: the answer to poverty is not charity but credit, which, according to the economist Dr. Muhammad Yunus, must be recognized as a fundamental human right. This unique organization exists only for one purpose: to turn into deed the philosophy that the poorest of the poor are the most deserving in the land; that given a decent break, they can lift themselves out of the mire of poverty and fend for themselves.

(Adapted from Ishtiaq Hossain, “An Experiment in Sustainable Human Development”)

15. According to the text, which of the following is NOT true?

- (a) Poverty alleviation and sustainable human development are the same thing.
- (b) Poverty alleviation can be realized at the individual level.
- (c) The Grameen Bank motivates borrowers to break the poverty cycle.
- (d) The Grameen Bank tries to empower poor people to support themselves.

16. According to the text, which of the following is true?

- (a) All the rural banks in Bangladesh are known as the Grameen Bank.
- (b) Even US dollars can be borrowed from the Grameen Bank.
- (c) The Grameen Bank endeavors to convert an ideal into concrete action.
- (d) The mission of the Grameen Bank is to promote charity.

(B) Multiculturalism, cosmopolitanism, globalization, and transnationalism were some of the big buzzwords of the 1990s and 2000s. After the rise of populist nationalism in the 2010s, they increasingly appear as the remnants of a bygone era that even their most

outspoken sceptics may look back upon with nostalgia. Multiculturalism signalled a spirit of optimism and inclusivity that was declining as more and more populist nationalists rose to power and xenophobic movements gained support around the globe. While populist nationalism had, of course, existed before, it moved from the fringes into mainstream politics in various countries in a remarkably short period of time. In 2016, two landmarks of populist nationalism urged newsreaders around the world to hold their breath: the Brexit referendum in the United Kingdom and the election of Donald Trump as President of the United States of America.

The politicians and movements are representative of populist nationalism insofar as they all claim to defend the interests of the working classes — or special groups that it defines as ‘the people’ — while at the same time protecting national interests and ‘the nation’, appearing as groups characterized by a certain culture, ethnicity, or background. In the twenty-first century, one of populist nationalism’s main enemies has been foreign influence and it is thus anti-globalization, arguing for a defense of national culture, values, or ethnicity, railing against immigrants and what it perceives as foreign interference in the affairs of the nation.

Populist nationalism is a variant of numerous forms of nationalism, many of which operate more discreetly than the forms promoted by Brexiteers and Trumpists, and some of which assume even more drastic shapes in dictatorships.

(Adapted from Sandra Dinter, ‘Nationalism and the Postcolonial: An Introduction’)

17. According to the text, multiculturalism is

- (a) a word misused by sceptics who supported populist nationalism.
- (b) not as influential as twenty years ago, when it used to challenge jingoism.
- (c) now waning, while populist nationalism has emerged on a considerable scale.
- (d) still popular because of its more positive and forward-looking character.

18. According to the text, populist nationalism

- (a) is an idea which first emerged after two shocking events in 2016.
- (b) is an outgrowth of multiculturalism in that it pursues national culture.
- (c) tends to accept the views of working-class people and be dominated by them.
- (d) tends to restrict immigration, as it is generally opposed to foreign intervention.

19. Which of the following would be the most appropriate title for the passage?

- (a) From Multiculturalism to Nationalism: An Analysis of What Comes Next?
- (b) How to Become a Working-Class Hero: A Note on a Variety of Nationalism
- (c) Hunting for People’s Hearts and Minds: The Structure of Populist Nationalism
- (d) The Rise of Populist Nationalism: A Challenge to Multiculturalism and Globalization

(C) My mother has a tendency to dream out loud. I think it has something to do with her regular morning meditation. In the quiet darkness of her bedroom her third eye opens onto a new world, a beautiful light-filled place as peaceful as her state of mind. She never had to utter a word to describe her inner peace; like morning sunlight, it radiated out to everyone in her presence. My mother knows this, which is why for the past two decades she has taken the name Ananda (which means “bliss”). Her other two eyes never let her forget where we lived. The cops, drug dealers, social workers, the rusty tapwater, roaches and rodents, the urine-scented hallways, and the piles of garbage were constant reminders that our world began and ended in a battered Harlem/Washington Heights tenement apartment on 157th and Amsterdam in New York City.

Yet she would not allow us to live as victims. Instead, we were a family of caretakers who inherited this earth. We were expected to help any living creature in need, even if that meant giving up our last piece of bread. Strange, needy people always passed through our house, occasionally staying for long stretches of time. (My mom once helped me bring home a pigeon with a broken leg in a failed effort to nurse her back to health!) We were expected to stand apart from the crowd and befriend the so-called misfits, to embrace the kids who stuttered, smelled bad, or had holes in their clothes. My mother taught us that the Marvelous was free—in the patterns of a stray bird feather, in a Hudson River sunset, in the view from our fire escape, in the stories she told us, in the way she sang Gershwin’s “Summertime,” in a curbside rainbow created by the alchemy of motor oil and water from an open hydrant. She simply wanted us to imagine a world free of patriarchy, a world where gender and sexual relations could be reconstructed. She wanted us to see the poetic and prophetic in the richness of our daily lives. She wanted to visualize a more expansive, fluid, “cosmo-politan” definition of blackness, to teach us that we are not merely inheritors of a culture but its makers.

So with her eyes wide open my mother dreamed and dreamed some more, describing what life could be for us. She wasn’t talking about a postmortem world, some kind of heaven or afterlife; and she was not speaking of reincarnation (which she believes in, by the way). She dreamed of land, a spacious house, fresh air, organic food, and endless meadows without boundaries, free of evil and violence, free of toxins and environmental hazards, free of poverty, racism, and sexism ... just free. She never talked about how we might create such a world, nor had she connected her vision to any political ideology. But she convinced my siblings and me that change is possible and that we didn’t have to be stuck there forever.

(Adapted from Robin D. G. Kelley, *Freedom Dreams*)

20. Which of the following is the most appropriate way to interpret the mother's "tendency to dream out loud"?
- (a) Her third eye symbolically opens up the sense of hearing in addition to seeing.
 - (b) People around her are able to automatically sense the spiritual beauty she envisions.
 - (c) She recites mantras to herself as she meditates in the morning.
 - (d) The silence of her dreaming contrasts the noise of the surrounding neighborhood.
21. Which of the following is NOT stated as a way of going beyond victimhood?
- (a) Being a steward for those in need
 - (b) Conforming with others to embrace outcasts
 - (c) Nursing stray animals back to health
 - (d) Opening up your home to those you don't know
22. Which of the following could be the main reason the author equates the optical effects created by automotive residues on the street with the wonder of designs found in random pieces of nature?
- (a) Dreaming is a cost-effective strategy for change.
 - (b) Everything is connected if we just think about it.
 - (c) They are the same as beautiful singing and storytelling.
 - (d) We can see hope for a better world all around us.
23. Which of the following would NOT describe what the mother dreams of?
- (a) A beautiful and nourishing existence to be experienced after being reborn
 - (b) A borderless space with clean natural resources in which to live safely
 - (c) A world not aligned with specific strategies for restructuring society
 - (d) A world that doesn't include discrimination and suffering from lack of necessities
24. Which of the following best captures the main point of this passage?
- (a) If only we bond with our family, we can avoid getting stuck where we are.
 - (b) It is important for us to keep our two eyes open.
 - (c) There is nothing more expensive than free things.
 - (d) We can achieve an ideal society through our imagination and aspirations.

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) Each of them helps the gaslighter to undermine the self-trust of their victim.
- (b) Gaslighting is now commonly defined as a type of manipulation aimed at having the victim doubt their own judgment, perception, and sense of reality.
- (c) Instead, they need that dissenter to not have the standing to issue challenges at all, and to not see themselves as having that standing.
- (d) Many successful gaslighting attempts will involve a combination of strategies.
- (e) Meanwhile, he uses her love and fear of abandonment as further manipulative leverage for her to go along with it.
- (f) The gaslighter often controls their victim by financial manipulation and violence.
- (g) This is because gaslighting can only work if the victim is emotionally predisposed to believe the gaslighter.
- (h) Thus, gaslighting is parasitic on a vulnerability that is inherent in trust relationships, exploiting the trust of the victim to have them distrust themselves and anyone who might restore their self-confidence.

The term “gaslighting” is derived from the 1938 Patrick Hamilton play *Gas Light* and its two film adaptations, in which a Victorian husband attempts to have his wife diagnosed as mentally ill and taken away to an asylum so that he can obtain her fortune. Since the 1960s psychologists have started using the term to refer to the real-life equivalent of the phenomenon depicted in the play and films. (25) In severe cases, like the one Hamilton portrays, this will cause the victim to question even their own sanity, leaving them feeling disoriented and confused at best, and desperate and depressed at worst.

Gaslighting interactions can take many forms. They can consist of direct yet disingenuous accusations of various forms of deception and confusion, or of more or less explicit manipulative threats and leverage. (26) In the movie *Gaslight*, for instance, gaslighter Gregory doesn’t just go up to his wife Paula one day telling her, out of the blue, that she is crazy. The manipulation goes on for months. He starts by moving things around in the house to confuse her. He hints that she has been overtired lately. He puts his own pocket watch in her purse, making her believe she stole it and forgot, and triggering a public scene. He then uses that incident to further isolate her so she doesn’t talk to anyone but him. He starts denying that the gaslight dimmed, even though she clearly saw it. (27) Only at the very end does he actually tell her she is going mad. Gregory is an exceptionally sophisticated and calculating manipulator, and not all gaslighters will use all of these strategies or use them in the same order. However, all of these elements — confusion, lying, deception, isolation, denial, accusation and manipulation — are part of the gaslighting process. (28) While none of

them are necessary for gaslighting, they form a mutually reinforcing set of strategies and their combined use in ascending order of severity is what makes the gaslighting in the story effective.

There is another important factor in gaslighting contributing to its effectiveness: the victim trusts their manipulator and depends on them in some way. Virtually all gaslighting cases described in the psychological literature involve romantic partners, friends, family members, co-workers or employers and employees. (29) You trust them when they claim you misinterpret things, because they love you, or because they probably know better anyway. Or you may want to agree with them in order to avoid conflict, because they might otherwise leave you, or fire you. In these relationships of trust or dependency, it can appear to the victim that they are best off trusting the one person who pointed out their fallibility in the first place. Not only must the gaslighter have been in a better position in order to recognize this fallibility, they also cared enough to tell you about it and might even offer help. In fact, of course, trusting the gaslighter's claim will only strengthen the dependency of the victim and further erode their autonomy. (30) This is one of its most pernicious features, and one that makes it particularly difficult to resist gaslighting efforts.

That leaves the question of why gaslighters do what they do. What could be the purpose of having someone else lose their self-trust? Gregory has a clear endgame in mind: getting rid of Paula and stealing her fortune. A whole host of similarly specific aims and conscious or unconscious desires could ultimately motivate gaslighters. Gaslighting as it is portrayed in the psychological and philosophical literature is often used defensively, as a way to cover up other abuse. More generally, it is a way to deflect criticism or other undesirable views. It has been argued that gaslighters are not satisfied with just ignoring someone who disagrees, or even by having everyone else ignore or disbelieve them. (31) In the end, one of the central purposes of gaslighting is always to control the victim. The loss of autonomy is the inevitable consequence of undermining someone's self-trust. Victims grow dependent on the gaslighter and possible accomplices for determining what and whom to believe. It is then unsurprising that some politicians have started implementing gaslighting techniques.

(Adapted from Natascha Rietdijk, "Post-truth Politics and Collective Gaslighting")

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.

Kyoka: Hey Mario, what's up?

Mario: Not much. Since you ask, is there any chance we could (32) tomorrow?

Kyoka: Sure, I'm free then, but why? Do you have anything (33)?

Mario: Actually, my girlfriend's birthday is (34) and I'm not sure what to give her.

Kyoka: Oh, that's great. I've always prided myself in having great taste, so I can give you some good ideas on the subject.

Mario: Awesome! In fact, I've already got a couple of ideas. Could I run them (35)?

Kyoka: Shoot away!

Mario: Well, first I was thinking that she really loves playing video games on her cellphone, so I thought about giving her a PlayStation 5, but it's a bit out of my budget.

Kyoka: Not only that, it's also fairly big, plus, I know that your girlfriend spends a lot of time (36) between the school, her part time job, and her house.

Mario: Yeah, you're right.

Kyoka: Then you should give her something more (37)! What about if you give her a compact Switch instead? Do you think she would play on it?

Mario: Oh yeah, I think so, but wouldn't she think I'm too cheap for not buying her a PlayStation 5?

Kyoka: You're so wrong, Mario! Quite the opposite! She'll (38) that you thought about what *she* would like and enjoy, instead of worrying about what the price was.

- (a) affordable
- (b) appreciate
- (c) beside you
- (d) by you
- (e) coming up
- (f) commuting
- (g) evaluate
- (h) hang out
- (i) in mind
- (j) in time
- (k) leave out
- (l) portable
- (m) rising up

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.

Rationality is uncool. To describe someone with a slang word for the cerebral, like *nerd*, *wonk*, *geek*, or *otaku*, is to imply they are terminally challenged in hipness. For decades, Hollywood screenplays and rock song lyrics have equated joy and freedom with an escape from reason. “A man needs a little madness or else he never dares cut the rope and be free,” said the film character Zorba the Greek. “Stop making sense,” advised the band Talking Heads; “Let’s go crazy,” adjured the singer Prince. Influential academic movements like postmodernism and critical theory (not to be confused with critical thinking) hold that reason, truth, and objectivity are social constructions that justify the privilege of dominant groups. These movements have an air of sophistication about them, implying that Western philosophy and science are provincial, old-fashioned, naïve to the diversity of ways of knowing found across periods and cultures. To be sure, not far from where I live in downtown Boston there is a splendid turquoise and gold mosaic that proclaims, “Follow reason.” But it is affixed to the building of the Freemasons, the fez- and apron-sporting fraternal organization that many think is the exact opposite of hip.

My own position on rationality is “I’m for it.” Though I cannot argue that reason is cool, and strictly speaking I cannot even justify or rationalize reason, I will defend the message on the mosaic: we ought to *follow* reason.

(Adapted from Steven Pinker, *Rationality*)

SUMMARY:

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

Rationality has typically been seen as ...

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