

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) In the brief span between 1846 and 1867, two discoveries swept away the two quandaries that had haunted traditional surgery—the pain *during* surgery and the threat of infections *after* surgery—, thus (1) cancer surgeons to revisit the bold procedures that John Hunter, the father of modern surgery, had previously tried to perfect in London.

The first of these discoveries, anesthesia, was (2) demonstrated in 1846 in a packed surgical amphitheater at Massachusetts General Hospital, less than ten miles from where Sidney Farber’s basement laboratory would be located a century later. At about ten o’clock on the morning of October 16, a group of doctors (3) in a pitlike room at the center of the hospital. A Boston dentist, William Morton, unveiled a small glass vaporizer, containing about a quart of ether, fitted with an inhaler. He opened the nozzle and asked the patient, Edward Abbott, to take a few whiffs of the vapor. As Abbott lolled into a deep sleep, a surgeon stepped into the center of the amphitheater and, with a few (4) strokes, deftly made a small incision in Abbott’s neck and closed a swollen, malformed blood vessel with a quick stitch. When Abbott awoke a few minutes later, he said, “I did not (5) pain at any time, though I knew that the operation was proceeding.”

Anesthesia—the (6) of pain from surgery—enabled surgeons to perform prolonged operations, often lasting several hours. But the hurdle of postsurgical infection remained. Until the mid-nineteenth century, such infections were common and universally (7), but their cause remained a mystery. “It must be some subtle principle contained in the wound,” one surgeon concluded in 1819, “which eludes the sight.”

(Adapted from Siddhartha Mukherjee, *The Emperor of All Maladies*)

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|-----------------------|----------------------|-----------------------|-------------------|
| 1. (a) allowing | (b) concerning | (c) disturbing | (d) preventing |
| 2. (a) passively | (b) portly | (c) prematurely | (d) publicly |
| 3. (a) adjourned | (b) adjudicated | (c) gathered | (d) granted |
| 4. (a) blatant | (b) blunt | (c) brisk | (d) brooding |
| 5. (a) excite | (b) exercise | (c) experience | (d) extract |
| 6. (a) disagreement | (b) disassociation | (c) dissatisfaction | (d) distraction |
| 7. (a) legal | (b) legitimate | (c) lenient | (d) lethal |

(B) The concept of the “week” occupies an important place in our minds. The fact that, as children, we learn about “the weekend” long before we become acquainted with either “June” or “the 14th” indicates that the weekly organization of our environment may be far more (8) to us than either its annual or monthly structure. When making plans for a particular date, we usually first check on what day it (9). Much of our social environment is structured along weekly patterns. In order to navigate successfully within society, we require a sort of mental “(10) map” that informs us, for example, that the best day for spending a relaxing morning with our parents is Sunday, that museums are often closed on Mondays, and that there are reduced rates for long-distance telephone calls on weekends. (11) such a “map,” we may avoid Saturday nights at movie theaters, Fridays at banks, and Saturday afternoons at supermarkets and department stores. Such a “map” also (12) to remind me that, if I wish to have a long telephone conversation with a particular friend, I should avoid calling him on Wednesday evenings, when he regularly watches his favorite television show.

Recalling what day of the week it is today is one of the first things we usually do upon waking, since it is indispensable for (13) our subjectivity and participating — at least mentally — in a social, rather than a merely personal, world. But with this comes well-justified anxiety about being (14) from full participation in our social environment. In other words, adhering to the week protects us from the dreadful prospect of practical exile from the social world.

(Adapted from Eviatar Zerubavel, *The Seven Day Circle*)

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|------------------------|--------------------|---------------------|-------------------|
| 8. (a) ancient | (b) patient | (c) resilient | (d) salient |
| 9. (a) coincides | (b) falls | (c) locates | (d) relates |
| 10. (a) material | (b) potential | (c) spiral | (d) temporal |
| 11. (a) As a matter of | (b) In addition to | (c) On the basis of | (d) Regardless of |
| 12. (a) allows | (b) gives | (c) hosts | (d) serves |
| 13. (a) transcending | (b) transcribing | (c) transmitting | (d) transporting |
| 14. (a) barred | (b) delivered | (c) harbored | (d) stranded |

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 field of machine learning comprises three major areas: In unsupervised learning, a machine is simply given a heap of data and told to make sense of it, to find patterns, regularities, useful ways of condensing or representing or visualizing it. In supervised learning, the system is given a series of categorized or labeled examples and told to make predictions about new examples it hasn't seen yet, or for which the ground truth is not yet known. And in reinforcement learning, the system is placed into an environment with rewards and punishments and told to figure out the best way to minimize the punishments and maximize the rewards.

On all three fronts, there is a growing sense that more and more of the world is being turned over, in one way or another, to these mathematical and computational models. Though they range widely in complexity — from something that might fit on a spreadsheet on the one hand, to something that might credibly be called artificial intelligence on the other — they are steadily replacing both human judgment and explicitly programmed software of the more traditional variety.

(Adapted from Brian Christian, *The Alignment Problem*)

15. According to the text, the key feature of supervised machine learning is that
- (a) a human observer is always involved in checking the system's understanding.
 - (b) it is the only one that can instill in the system a true sense of moral justice.
 - (c) the data used includes not only discrete items but a built-in system to classify them.
 - (d) through it the system is able to produce visualizations of the data it is fed.

16. According to the text, what is the current trend with these machine learning models?
- (a) They are becoming simpler and less sophisticated with time, like a spreadsheet.
 - (b) They are evolving into a self-aware non-human intelligence with its own agenda.
 - (c) They are taking over a larger number of areas that humans used to manage.
 - (d) They are turning our understanding of the very concept of knowledge on its head.

(B) Myanmar's Rohingya people experienced genocide gradually, then suddenly. Decades of increasing human rights restrictions came to global attention in 2017, with a brutal army-led "clearance operation" within Rohingya communities. Claiming to be searching for militants in the northern reaches of Rakhine state, the Myanmar military engaged in scorched-earth tactics that targeted civilian populations, razed hundreds of Rohingya villages with fire, murdered at least 9,000 Rohingya men, and unleashed a monstrous campaign of sexual

violence against Rohingya women and girls. These atrocities precipitated the largest forced migration in the region since the Second World War, with more than 700,000 Rohingya fleeing Myanmar in terror for the relative safety of Bangladesh, which has welcomed them. Already extremely poor Rohingya refugees arrived in Bangladesh on foot carrying whatever possessions they could—cooking pots, sometimes rice, the occasional portable solar panel, and often infants and enfeebled elderly relatives. The Rohingya living outside of Myanmar and in refugee camps in Bangladesh are commonly undocumented, making it necessary to rely upon estimates when assessing the overall size of the diaspora population. They also came with blood-curdling accounts of the sexual violence unleashed by Myanmar’s military, and of how army helicopters were used to spread fire through the Rohingya’s largely bamboo villages.

Along Bangladesh’s border with Myanmar, land that had been unoccupied in late August through October had become a cramped shanty city of bamboo, tarpaulin and mud that stretched into the horizon. These new camps, within weeks of being established, became home to more people than cities the size of Dublin or Washington, DC. Humanitarian agencies struggled to provide food, water and sanitation necessary for the rapidly growing and severely traumatized population.

(Adapted from Ronan Lee, *Myanmar’s Rohingya Genocide*)

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

- (a) Bangladesh has been the preferred destination for most asylum-seeking Rohingya people.
- (b) Bangladesh has demonstrated remarkable generosity in sheltering Rohingya refugees.
- (c) The reported number of Rohingya people living in Bangladesh camps is accurate.
- (d) The Rohingya in Myanmar have been subjected to extreme persecution.

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

- (a) Bangladesh is struggling with unemployment and other economic and social issues.
- (b) Government brutality has forced the Rohingya to return from Bangladesh.
- (c) The Rohingya community in Myanmar and Bangladesh live in extremely difficult conditions.
- (d) The situation of Rohingya people in Myanmar is better than that of Rohingya people in Bangladesh.

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

- (a) Bamboo and Solar Panels: Sustainable Architecture
- (b) Bamboo, Tarpaulin and Mud: A Persecuted Community
- (c) Rohingya Roots in Ancient Bangladesh
- (d) The Rohingya Genocide and International Politics

(C) Monsters draw our attention to place. From the geographies that produce monsters, to the public and private spaces that are breached by them, place is in large part what makes monsters scary. There are many reasons why we may be afraid of a monster—its monstrous body, the deepest fears it represents, the harm it wishes upon us—but our dread is greatly amplified when that monster is in the closet. Or under the bed. When it approaches the outskirts of town. Or lumbers down the street. Place and monsters—place and our sense of the monstrous—are inextricably intertwined. Teaching monsters thus requires the teaching of place.

In their book *Mapping American Culture*, Wayne Franklin and Michael Steiner write, “Place is a powerful though often unacknowledged condition of experience. Life does not exist in a vacuum: everything takes place, from sweeping historical events to the most private occurrences.” In a similar vein, monsters “take place.” On both macro and micro levels, whether they are destroying a city or lurking under the stairs of your home, monsters shape and are shaped by location. Studying monsters provides students with an opportunity to “acknowledge” place, and to explore the ways in which undifferentiated spaces become fearful places when endowed with monstrous qualities.

To study monsters is to study how monstrous identities are codified in certain spaces (Dracula and Transylvania, for instance, or the Creature from the Black Lagoon). It also compels analysis of the organization, construction, destruction, and representation of monstrous space—analysis of what happens to Tokyo when Godzilla rampages, for example, or to the shopping mall when overrun by zombies. In other words, studying monsters requires the mapping of social relations: discovering how identities, ideologies, and power dynamics are inscribed on the landscape and transformed by the presence of imaginary beasts. I suggest four ways we might conceptualize and map monstrous geographies when teaching monsters in the classroom: (1) monsters and the imagined community, (2) monsters and nature, (3) monsters and the built environment, (4) monsters and political geography.

I did not originally intend my “American Monsters” course to focus so much on space and place. Initially, my main goal was to create a seminar that gave advanced undergraduates and graduate students an opportunity to analyze monsters as windows onto particular historical moments, from the colonial era to the present, and to see how imaginary creatures resonated with social concerns in the past. However, as my inaugural semester proceeded, I quickly realized that the texts I assigned and the subsequent discussions we had about these narratives repeatedly converged on the theme of spatiality. Where these monsters came from, where they went, the landscapes they threatened and changed—time and again, these details mattered in uncovering what exactly made these monsters scary and what made them resonate in specific historical eras. Halfway through the semester, I decided to focus more intentionally on space and place in order to make “American Monsters” as much a primer on cultural geography as it was a primer on monsters and the monstrous.

(Adapted from Adam Golub, “Locating Monsters”)

20. According to the text, monsters

- (a) are less frightful if they are closely associated with a certain location.
- (b) are more likely to appear in dark and quiet places.
- (c) become more powerful when they are closely affiliated with magical space.
- (d) can be even more fearsome when they appear in everyday, familiar places.

21. What does studying monsters teach us about places?

- (a) It compels us to differentiate safe and fearful spaces.
- (b) It enables us to examine the social relations of a location.
- (c) It helps us create a better geographical world map that reflects monstrous space.
- (d) It teaches us to form an organization that can deal with local disasters.

22. Dracula and the Creature from the Black Lagoon are mentioned here as examples of how

- (a) a monster can change the way a certain space is perceived.
- (b) a monster can have an impact on the mapping of power dynamics.
- (c) famous places can create monsters that transcend their space.
- (d) the connection between a monster and a space can often be random.

23. The “American Monsters” course that the author teaches

- (a) asked students to analyze various texts in order to make a map of American monsters.
- (b) changed its focus to space and place, because of students’ strong interest in geography.
- (c) made the author realize that space monsters have special relations with social concerns.
- (d) originally focused more on historical social issues than cultural geography.

24. What is the central argument of the text?

- (a) Locations can be an indispensable lens through which we can study monsters.
- (b) Locations can provide clues for how to repel particular monsters.
- (c) Monsters can appear in all kinds of spaces and locations at various historical points.
- (d) Monsters can shape and reshape social identities in a reassuring way.

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) A revised educational system enforced the Tokyo dialect as the *hyōjungo* or standard language of classroom and textbook.
- (b) Air stewardess has been replaced by flight-attendant, *gaijin* has been replaced by *gaikokujin*, the kanji collocation is being replaced by the insertion of a neutralizing hiragana pronounced the same way.
- (c) In nation-states of the world, the enforcement of linguistic conformity — proper language, standard language — continues to dominate educational and administrative policy.
- (d) Since that time, a new but somewhat vague concept, *kyōtsū-go* or ‘common language’, has been introduced, which tries to take account of the fact that dialectal varieties exist and may not be such a bad thing.
- (e) The implementation of a centralized bureaucracy was a paramount goal of the Meiji Government in its drive towards modernization.
- (f) The term ‘dialect complex’ was introduced in sociolinguistics to describe a speaker’s sense of inferiority regarding the regional dialect.
- (g) There appears to be a clear link between the nationalism of Germany and the bureaucratic language policy making which was just starting in Meiji era Japan.
- (h) Thus, every linguistic interaction is itself the reproduction of social structure.

Sociolinguistics is a disciplinary framework that examines the social and political conditions of situated encounters and exchange between agents who are endowed with social experience, socially structured resources and competencies that underpin language formation and use. (25) One set of structures involves public shame, offense, avoidance and prohibition. The role of sociolinguistics is to examine the stratification of language and the structure of linguistic prejudice as reflected in popular judgements; expressions are ‘unacceptable’ or ‘rude’ or ‘beautiful’. Sociolinguistics must reconcile the essentially neutral or arbitrary nature of linguistic difference and of linguistic change, on the one hand, with the social stratification of language and levels of speech unmistakable in any complex community, on the other. (26) Landmarks in the history of language standardization are well known.

In the contemporary world, language hygiene has replaced official institutional mechanisms for language control. (27) Former language practices, now unacceptable, linger in the sociolinguistic memory.

The belief that language is in a critical state of decadence was an important factor in the pursuit of standardization. The use of a so-called ‘language of high culture’ created from a hegemonic single dialect of one city is characterized by a heightened grammatical and

etymological consciousness, and submission to rule and authority. Thus, a ‘language of high culture’ can be contrasted with the concept of an ‘uncivilized’ one which, in the process of modernization, becomes cultivated or domesticated for the purpose of yielding return. The pursuit of a ‘common language’ reached its peak in the 19th-century nationalist ideologies which took shape in Japan’s Meiji government, along with increasingly centralized national bureaucracies in Germany or France. To possess one common language became a crucial symbol in the establishment of nationalist ideologies. The philosophical and poetical pursuit of the Romantic belief in National Spirit climaxed in Fascist ascendancies in Germany, Italy and Japan. (28) The national language, as the identifying mark of a state and the mother of its people, must be respected and protected.

The establishment of Tokyo speech as a starting point for standardization by no means began with the Meiji period. The Meiji ruling elite created *hyōjungo* ‘standard language’ for the nation. They renamed Japanese language and Japanese literature as *kokugo* ‘national language’ and *kokubungaku* ‘national literature’ to symbolize uniformity in Japanese language and culture. (29) Thus, with the relocation of political and bureaucratic power to the new capital of Japan Edo the hegemony of the Tokyo dialect was complete. (30) The notorious *hōgen fuda* or ‘dialect placard’ was hung around students who used their regional dialect in school. The Meiji administration’s design for a unified common language set the nation on a march towards homogeneity under the guise of national unity. The intensity of the national drive towards cultural and linguistic homogeneity continued up to the end of the war. This gave rise to dialect discrimination and over a period of almost 100 years, the Japanese people were told that dialects were bad and ugly and had to be eradicated, that good Japanese citizens should not use dialects under any circumstances and that the very existence of varying dialects around Japan was a shame to the sovereignty of the nation. (31) The notion gradually emerged that speakers of different dialects can communicate with each other by continuing to use versions of their dialects modified according to an ‘ideal form’ based in turn on the Tokyo dialect.

(Adapted from John C. Maher, *Metroethnicity, Naming and Mocknolect*)

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.

Miles: Hey, what do you think about this whole AI thing?

Emma: Yeah, it seems like everyone's talking about it these days.

Miles: I know. It's everywhere!

Emma: I feel like I'm getting (32). I know nothing about it.

Miles: You should, Emma. It can do some (33) stuff.

Emma: Such as?

Miles: Like, it can beat humans at chess and even make great art!

Emma: True, but don't you worry about it? I think it's (34).

Miles: Haha, (35)! It's not all doom and gloom. AI can help doctors diagnose diseases and even make the perfect cup of coffee!

Emma: Coffee? Now you're talking! But (36), what about job losses?

Miles: Good point. Some jobs might vanish, but we'll create new ones! Better ones.

Emma: Yeah, that may be so. But what if AI starts telling us what to do?

Miles: That's not (37). It's here to make our lives easier, not weirder.

Emma: Fair (38), I don't want my fridge telling me what to eat!

- (a) allotted
- (b) amazing
- (c) calm down
- (d) enough
- (e) happening
- (f) left behind
- (g) partially
- (h) right ahead
- (i) scary
- (j) seriously
- (k) tense up
- (l) true
- (m) weather

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.

Those who possess a sense of values will esteem art, thought, and knowledge for their own sakes, not for their possible utility. When I say for their own sakes, I mean, of course, as direct means to good states of mind which alone are good as ends. No one now imagines that a work of art lying on an uninhabited island has absolute value, or doubts that its potential value lies in the fact that it can at any moment become a means to a state of mind of superlative excellence. Works of art being direct means to aesthetic ecstasy are direct means to good. And the disinterested pursuit and perception of scientific and philosophical truth, as they provoke analogous states of emotional intensity, may be assigned to the same class. Knowledge, however, is not, properly speaking, a direct means to good; its action is remote. Knowledge is a food of infinite potential value which must be assimilated by the intellect and imagination before it can become positively valuable. Only when it has been so assimilated does it become a direct means to good states of mind. It is the nourishing quality in knowledge that people with a sense of values most esteem. What is peculiar to civilized people is, in the first place, that they are capable of recognizing the value of knowledge as a means to exquisite spiritual states, and, in the second, that they esteem this value above any remote, utilitarian virtue.

(Adapted from Clive Bell, *Civilization*)

SUMMARY:

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

The difference between art appreciation and knowledge is ...

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