

I. Reading Comprehension (30%). Read each of the following passages and choose the one best answer for each question.

A. A year ago, Tim LaHaye and Jerry Jenkins, who have sold more than 10 million copies of their "Left Behind" thrillers about the Apocalypse, prophesied global upheaval on Jan. 1, 2000. The Y2K bug could trigger "financial meltdown," they warned readers on their Web site, "making it possible for the Antichrist or his emissaries" to dominate the world commercially until it is destroyed.

But now that the hour is near, the prophets of doom are retreating. "We don't think it relates to Y2K at all," Mr. Jenkins said. "And we're bemused by people who do." Reminded of the Web site prediction, he said, "We regret having talked about it." Over the past year, Mr. Jenkins said, he has been reassuring nervous fans that they have nothing to fear.

Even those prophets who fully embraced the date as late as last month are now backing down. Some hedging their bets, reminding everyone that they only said "maybe," or that they never specified the Western world, or Jan. 1 exactly. Others, such as the Reverend Jerry Falwell, the American television evangelist, say that they have read Y2K compliance reports and found them soothing. All are expecting a humdrum New Year's Eve.

Grant Jeffrey, author of titles such as "The Millennium Meltdown" and "Armageddon: Earth's Last Days," is blasé. This year, the Toronto-based minister wrote that the Y2K bug "may set the stage for the creation of the coming world government that was prophesied to arise in the last days." Now Mr. Jeffrey is downsizing his expectations. "It will be frustrating, like computer errors, delays in waiting for planes, that kind of thing," he said. Mr. Jeffrey does not disavow his disaster predictions, but expects them to unfold only "in the Third World" and not quite so suddenly.

It seems that the Apocalypse has been postponed.

The millions of fundamentalist Christians who seized on the Y2K bug as proof that a technolatrious world was doomed now see it as more of a nuisance. "The 'end times' people are backing down," said Damian Thompson, author of "The End of Time: Faith and Fear in the Shadow of the Millennium," a study of modern doomsday cults. "People who last year became excited about the millennium bug," said Mr. Thompson, "are suddenly saying, 'I never said that. It was him, not me.' They're extremely nervous about having Dec. 31st, 1999, pinned on them forever."

This year, Mr. Falwell distributed a packet on "The Y2K Time Bomb," including a video, "A Christian's Guide to the Millennium Bug," and a "Family Readiness Checklist," telling people to stock up on gardening utensils, Q-tips and peanut butter and jelly.

But Mr. Falwell now says that he has read government and banking reports and is no longer a "fatalist"; in fact, he is "encouraged." A few weeks ago, he withdrew the video and has been toning down the visions. "I don't anticipate any major problems," he said last week. "I would fly in an airplane that day."

1. Which of the following would be the most appropriate title for this article?

- Catching the Millennium Bug
- Ethics in Religion
- The Apocalypse That Didn't Come
- An Apocalyptic Retreat

2. When was this article written?

- around the end of 1998
- around the end of 1999
- early in 2000
- this month

3. At the time the article was written, Grant Jeffrey thought that
- the world was about to end.
 - nothing interesting was going to happen.
 - disaster would strike parts of the world.
 - there would soon be a new world government.

4. What does the word *emissaries* mean?
- agents
 - enemies
 - saviors
 - religious leaders

B. A focal point of Lenin's theory of imperialism is the classification of imperialism as a special stage in the development of capitalism, arising towards the end of the 19th century. This attempt to give imperialism such a specific historical reference date has been a subject of controversy, the main objection being that many of the features considered characteristic of imperialism are found early in the game and throughout the history of capitalism: the urgency to develop a world market, the struggle to control foreign sources of raw materials, the competitive hunt for colonies, and the tendency towards concentration of capital.

Some scholars get around this problem by distinguishing between an "old" and a "new" imperialism. Whatever semantic device is used, there are good and sufficient reasons for clearly marking off a new period in the affairs of world capitalism. Of the many distinguishing features of this new stage, two, in my opinion, are decisive: First, England is no longer the undisputed leading industrial power. Strong industrialized rivals appear on the scene: the United States, Germany, France, and Japan. Second, within each of the industrialized nations, economic power shifts to a relatively small number of big integrated industrial and financial firms.

The framework for these developments was provided by the introduction during the last 20 to 30 years of the 19th century of new sources of energy and a new departure in technology, which Veblen called "the technology of physics and chemistry." This is a technology that is based on the direct application of science and scientific research, rather than on mere mechanical ingenuity. Even more important than the technological features of this period per se is that this technology as a rule required investment of large amounts of capital and large production units.

Sometimes referred to as a "second industrial revolution," these new phenomena were integral to the shift from a capitalism characterized by dispersed small competitive units to one in which large concentrations of economic power dominated the industrial and financial scene.

5. Which of the following would be the most appropriate title for this passage?
- The Second Industrial Revolution
 - Imperialism in the Late 19th Century
 - Lenin was Wrong
 - The Impact of Science and Technology in the Late 19th Century

6. Which of the following does the author NOT present as a consistent part of capitalism up to and including the late 19th century?
- exploitation of workers
 - concern with selling products overseas
 - the perceived need for foreign resources
 - colonialism

7. According to this passage, the new sources of energy developed in the late 19th century
- were part of the second industrial revolution.
 - led to a new kind of technology.
 - led to dispersion of industries.
 - had only a limited impact on capitalism.
8. The author uses the rise of new industrial countries in the late 19th century to argue that
- industrial integration is a crucial factor in imperialism.
 - science and technology were changing dramatically at that time.
 - a larger change in capitalism occurred at that time.
 - one cannot assign a specific date to the beginnings of imperialism.

C. Ask a girl in junior high or high school about the boy whom she would “absolutely love” to ask her out to the prom and chances are almost 100 percent that she would tell you her fantasy boy is *both* good-looking *and* successful (a jock or student leader, or someone who “has potential”). Ask a boy, whom he would absolutely love to ask out to the prom and chances are almost 100 percent his fantasy girl is good-looking. Only about 25 percent will also be interested in a girl’s “strong career potential” (or her being a top female jock). His invisible curriculum, then, taught him that being good-looking is not enough to attract a good-looking girl—he must be successful *in addition* to being good-looking. This was his experience of inequality: “Good-looking boy does not equal good-looking girl.” Why are boys willing to consider themselves unequal to girls’ attention until they hit their heads against 21 other boys on a football field?

In part, the answer is because boys are addicted. In all cultures, boys are addicted to the images of beautiful women. And in American culture this is enormously magnified. Boys are exposed to the images of beautiful women about 10 million times per year via television, billboards, magazines, etc. In the process, the naturally beautiful girl becomes a *genetic celebrity*. Boys become addicted to the image of the quasi-anorexic female. To be the equal of this genetic celebrity, the adolescent boy must become an *earned celebrity* (by performing, paying on dates, etc.). Until he is an earned celebrity, he feels like a groupie trying to get a celebrity’s attention.

Is there an invisible curriculum for girls and boys growing up? Yes. For girls, “If you want to have your choice among boys, you had better be beautiful.” For boys, it’s “You had better be handsome *and* successful.” If a boy wants a romantic relationship with a girl he must not only be successful and perform, he must pay and pursue—risk sexual rejection. Girls think of the three Ps—performing, paying, and pursuing—as male power. Boys see the three Ps as what they must do to earn their way to female love and sexuality. They see these not as power, but as compensations for powerlessness. This is the adolescent male’s experience of inequality.

9. In this article, the author is most concerned about
- inequality.
 - the unfair treatment of females.
 - pressure on males.
 - the true meaning of *celebrity*.
10. According to the author, how can someone become an *earned celebrity*?
- by becoming beautiful or handsome
 - by becoming successful
 - through the experience of being rejected
 - by having a beautiful girlfriend

11. What is a jock?
- someone who is a leader
 - someone who can become a leader
 - an athlete
 - a genetic celebrity
12. What does the author mean by “an invisible curriculum”?
- what kids *should* be taught
 - what kids are implicitly taught
 - what kids are not taught
 - what kids are taught but do not learn

D. Representative of the materialist thesis was the view of Ernst Haeckel. Haeckel believed that science had indubitably proved that “the universe, or the cosmos, is eternal, infinite, and illimitable, [and that] its substance, with its two attributes (matter and energy), fills infinite space, and is in eternal motion.... This motion runs on through infinite time as an unbroken development” in the course of which “countless organic forms” gradually emerge. “Our mother-earth is a mere speck in the sunbeam in the illimitable universe, [and] man himself is but a tiny grain of protoplasm in the perishable framework of organic nature.”

There is no problem, Haeckel held, about the “origins of life” or about the nature of “sensation and rational thought.” Everything can be explained in terms of the evolutionary development (in accordance with the “laws of the conservation of matter and the conservation of energy”) of material substance. Haeckel called his philosophy “monism” to emphasize his denial of the various nonmaterial substances—minds, souls, and so on—of traditional philosophy.

Monistic cosmology proved...that there is no personal God; comparative and genetic psychology showed that there cannot be an immortal soul; and monistic physiology proved the futility of the assumption of “free will.” Finally, the science of evolution made it clear that the same eternal iron laws that rule in the inorganic world are valid too in the organic and moral world.

This conclusion is sweeping—and it is as dogmatic as any religion. But the crucial question for any materialistic monism is whether life can in fact be explained in mechanistic terms, by means of the “law of the evolution of substance,” as Haeckel held. Long before Haeckel, Hobbes had held that it can be; Descartes had excluded only man—and not man’s body but merely man’s soul—from his otherwise universal mechanism. For such early modern philosophers, however, the question had been entirely theoretical; no one had regarded himself as being in a position to offer such an explanation in detail. But toward the end of the nineteenth century advances in biology made it seem likely that a complete explanation was actually possible. Many scientists came to believe that “ultimately life can be unequivocally explained in physico-chemical terms.”

13. The author seems to feel that Haeckel was
- scientific.
 - reasonable.
 - cautious.
 - overconfident.

14. According to the passage, which of the following philosophers felt that aspects of life are not basically physico-chemical phenomena?

- a. Haeckel
- b. Hobbes
- c. Descartes
- d. all of the above

15. What does this passage imply about Haeckel's view of Christianity?

- a. He completely rejected it.
- b. He was sympathetic to it.
- c. He felt significant changes were needed in its doctrine.
- d. He wanted to synthesize it with science.

II. Cloze (30%). For each numbered blank, choose the one word which is most appropriate. Each of the words should be used exactly once.

A. If you had been alive in Europe in the year 999—on the eve of the last millennium—you would have inhabited a world only barely recognizable today.

The grand, sophisticated cultures and large urban centers were elsewhere: China, which boasted perhaps the greatest city in the world, the imperial capital of Kaifeng; the Byzantine Empire and the vast extent of Islam, the most widely dispersed civilization on Earth at the time.

Since the fall of the Roman Empire five centuries earlier, Europe had 1 a comparatively poor, backward and intensely rural place. Although 2 may have been 70 million people from Scandinavia to Greece—far fewer than present-day 3 alone—more than 90 percent of them lived on the land, and a 4 big city had 10,000 or 20,000 inhabitants. Much of Europe's population was 5 from what now is the Netherlands, down through France and into Italy, 6 most people lived near the coast.

Without the vanished Roman legions—7 by slave labor—to maintain roads, cities and fortifications, travel had become 8 difficult. Maps were practically unknown, and once-dependable routes had fallen 9 ruin. Some lords maintained the roads across their holdings and charged a 10 to use them. But there were so few travelers that it was not cost-effective.

One 11 French monk of the period, on what 12 earlier have been a quite uneventful short trip from Reims to Chartres, "13 his way on several occasions."

"His pack-horse was unable to withstand the 14 and soon collapsed," writes the historian Hans-Werner Goetz. "In the dark, the monk 15 dared set foot on the bridge across the Marne leading to Meaux, 16 of the many holes. On top of all this, he was in 17 fear of robbers."

The monk finally made it after three days and 18 lucky to have arrived.

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|--------------|-------------|-----------|---------|
| A. hardships | F. constant | K. hardly | P. and |
| B. extremely | G. because | L. would | Q. felt |
| C. clustered | H. become | M. there | R. toll |
| D. Germany | I. intrepid | N. into | |
| E. powered | J. really | O. lost | |

B. Most folks never left home or had 1 reason to do so. Except, of course, the chronically underfed Vikings, who 2 spent three centuries looting northern Europe and would reach what is 3 Canada in 1000.

The European nations that we know today did not 4, and the region was a political patchwork of monarchies and fiefdoms, held together—5—by the influence of organized Christianity. Indeed, virtually every educated person in Europe was either a 6 or a monk. Some powerful monarchs, notably 7 Otto the Great (912-973), king of Germany and emperor of what still was called the Roman Empire, were barely literate if they could 8 at all.

To be sure, things were about to improve quickly. 9 was on the verge of a spectacular expansion that would last until the Black Plague of the 14th Century.

But for most Europeans in 999, and for 10 decades to come, says William McCarthy of the Catholic 11 of America in Washington, “life was, by our standards, almost unimaginably mean, 12, unhealthy and short—even for those at the pinnacle of society.”

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|---------------|-----------|---------|
| A. population | E. cleric | I. read |
| B. university | F. many | J. now |
| C. including | G. exist | L. any |
| D. barely | H. dirty | M. had |

III. Summarizing (20%). Write a short Chinese summary of the following passage. You should find the main ideas of the text and express them in your own words; do not simply translate portions of the English text. Your summary should be no longer than 50 words.

What is the place of natural language in human cognition and thought? People's views on this matter have differed very markedly, dividing roughly into two opposing camps, as follows. On the one hand, there are those who espouse what we shall call *the communicative conception* of language, who view language as a mere adjunct to belief and thought. As the name suggests, they see the exclusive function and purpose of language to be the communication of thought, where thought itself is largely independent of the means of its transmission from mind to mind. The communicative conception is now dominant in many areas of the cognitive sciences (understood broadly to include cognitive psychology, empirical-minded philosophy of mind, linguistics, artificial intelligence—AI—and cognitive neuroscience). However, equally many historically have been committed to what we shall call *the cognitive conception* of language, which sees language as crucially implicated in human thinking. Roughly speaking, on this view, we think *in* natural language, in such a way that natural language sentences are the vehicle of our thoughts. Those espousing the cognitive conception have not claimed that language is used exclusively for thought, of course; they have allowed that it is also used in communication (they could hardly do otherwise).

In discussing the cognitive conception of language, care needs to be taken to distinguish a *requirement-thesis* from a *constitution-thesis* (which its adherents rarely do, in fact). It is one thing to say that language is *required for*, or is a *necessary condition of* thought, or certain kinds of thought (which can be fully consistent with a communicative conception of language, in fact); and it is quite another thing to claim that language itself is *constitutively involved in* those thoughts, or is the medium of those thoughts. Everyone should allow that some form of requirement-thesis has at least a degree of limited applicability, since it is plain that children rely upon language to acquire many of their beliefs and concepts. It seems obvious, indeed, that a languageless person could never entertain thoughts about electrons or neutrinos, genes or cell-division, for example, since it is only through language that we can learn of these things. It is quite another, and more interesting thing, to say that language

remains implicated in the beliefs so acquired—in such a way, for example, that a thought about electrons can only be actively entertained by activating a representation of the *word* ‘electron’ (or some equivalent).

IV. English Composition (20%). Write an English composition (approximately 100-150 words) giving your reaction to the following statement:

Nationalism has had mostly harmful effects on the world. The world would be better off without it.

You can accept or reject the statement, or consider arguments both for and against it, or offer an alternative perspective on the issue. Be sure that you clearly explain and briefly defend your view.