

cultivation). 5 \_\_\_\_\_ However you measure child-rearing, middle-class parents tend to do it differently than poor parents — and the path they follow in turn tends to give their children an array of advantages. As Lareau points out, kids from poor families might be nicer, they might be happier, they might be more polite — but in countless ways, the manner in which they are raised puts them at a disadvantage in the measures that count in contemporary American society.

What would it take to overcome these disadvantages? Does poverty itself need to be eradicated, or can its effects on children somehow be counteracted? 6 \_\_\_\_\_ Is it enough simply to educate poor children in the same way that middle-class children are educated? And can any school, on its own, really provide an education to poor minority students that would allow them to achieve the same results as middle-class students?

#### Part Four Error Identification (20 points)

##### Passage One

In each numbered line of the following passage, there is an extra word. Identify the word and write it down on your Answer Sheet. You need not look for any error in the unnumbered line. (10 points)

We are offered a key to the character of Socrates by the wonderful

1. phenomenon about which he calls his daemon. In exceptional circumstances,
2. when his gigantic intellect begins to fail in him, he receives a secure support
3. in the utterances of a divine voice which manifests itself up at such moments.
4. This voice, whenever so it comes, always *dissuades*. In this utterly abnormal
5. nature instinctive wisdom not only appears in order to *hinder* here and there the
6. progress of conscious perception. Whereas in all productive men who it is
7. instinct that is the creatively affirmative force, and consciousness in that acts
8. critically and dissuasively; with Socrates it is instinct that which becomes critic,
9. and consciousness of that becomes creator—a perfect monstrosity *per defectum!*
10. And we do indeed observe here upon a monstrous *defectus* of all mystical aptitude so that Socrates might be called ...

##### Passage Two

In each numbered line of the following passage, there is an extra word. Identify the word and write it down on your Answer Sheet. You need not look for any error in the unnumbered line. (10 points)

One of the technical means which the modern employer uses in order to

1. secure to the greatest possible amount of work from his men is the device of
2. piece-rates. In agriculture, for instance, the gathering up of the harvest is a case
3. where to the greatest possible intensity of labour is called for, since, the weather
4. being uncertain, the difference between high profit and the heavy loss may

5. depend on the speed with which on the harvesting can be done. Hence a system
6. of piece-rates is being almost universal in this case. And since the interest of the
7. employer in that a speeding-up of harvesting increases with the increase of the
8. results and the intensity of the work, the attempt which has again and again been
9. made, by increasing the piece-rates of the workmen, thereby giving them up
10. an opportunity to earn more what is for them a very high wage, to interest them in increasing their own efficiency.

### Part Five Use of English (20 points)

#### Section One

In this section, there are 10 sentences with idiomatic usages. Fill in the gap of each sentence with an appropriate word. The first letter of the word is given as a hint. (10 points)

1. There is no (l \_\_\_\_\_) lost between Tom and Mary—they still dislike each other.
2. Lots of companies got (h \_\_\_\_\_) on the idea of contracting out. They feel enthusiastic about letting outside personnel and organizations do part of their routine work.
3. I'm not (h \_\_\_\_\_) some secret grudge against my boss.
4. The fact that people find change difficult is taken as (g \_\_\_\_\_).
5. The future of the company (h \_\_\_\_\_) in the balance, no one can predict with certainty what will happen.
6. The show has been playing to (p \_\_\_\_\_) audiences since it opened.
7. After the boat's motor failed, they were at the (m \_\_\_\_\_) of the weather.
8. It's only a trifle, but he's trying to make a mountain out of a (m \_\_\_\_\_).
9. The old man has no children of his own, so his property will be left to his next of (k \_\_\_\_\_).
10. The team needs some encouragement to win the game, so the captain gave the players a (p \_\_\_\_\_) talk.

#### Section Two

In this section, you will read 10 sentences with idiomatic expressions underlined. Explain in your own words what these expressions mean. (10 points)

1. The father of the house is killing the fatted calf in anticipation of his son.
2. This old man is wearing sackcloth and ashes after the sad event.
3. There has been a sea change in people's attitude towards sex over the last decade.
4. His hat has seen better days but he won't buy a new one.
5. The fragile man seems to be a ghost of his former self.
6. Further economic decline set in during the 1930s.

7. I don't think the plan is as cut and dried as people think.
8. The dilapidated factory is an eyesore amid the new villas for the wealthy.
9. This young man is too puffed up with his clout.
10. Chris's success is all down to his wife, at least she thinks so.

## Part Six Reading Comprehension (40 points)

### Passage One

Read the following passage and then complete the sentences that follow by filling in the blanks with appropriate information from the text. You may have to use words that summarize the meaning of some portions of the text or spell the word with the initial letter given. (15 points)

However, plays change their meaning over time. The elements that modern audiences find most disturbing in *The Merchant of Venice* would probably not have bothered the average Elizabethan theatregoer, while conversely, Elizabethans would have been aware of social and religious nuances that may be lost on us. Particularly troubling to modern critics is Shylock's enforced conversion: to the modern sensibility it's difficult to reconcile Portia's fine words about charity with the court's subsequent denial of the Jew's right to the religion that is the very core of his ethnic identity. This is unlikely to have bothered Elizabethan theatregoers. Compared with the fate that was meted out to Catholic heretics like Edmund Campion, Shylock's sentence is lenient. Moreover, conversion of the Jews to Christianity was such a central, and proverbial, part of sixteenth-century apocalyptic that it's unlikely that an Elizabethan audience would have regarded Shylock's sentence as unreasonable. After all, hadn't St Paul himself said that 'all Israel shall be saved' (Rom. 11:26), which the Geneva Bible glossed as meaning that Christians have a duty to work for the conversion of the Jews by spreading the gospel and 'the good tidings of salvation which they preached'? Elizabethan exegetes believed that conversion of the Jews was the last stage in the grand historical plan outlined in Daniel's interpretation of Nebuchadnezzar's dream (Daniel 2:31-44).<sup>6</sup> The surprising thing about *The Merchant of Venice* is not that Shakespeare could have written a play that seems to give such free expression to anti-Semitic prejudice, but that in an age when dramatists and their audiences had few inhibitions about such matters, it asks us to question that prejudice. Despite Portia's flagrant deception of a court of law, most Elizabethan theatregoers would probably have agreed that by the end of Act iv mercy had been shown and justice done; Shylock's conversion was clearly a matter of being cruel only to be kind.

However, that's not to say that Shylock would have been an uncontroversial figure for a contemporary audience. Though he is portrayed as a Jew, his values seem almost indistinguishable from those of a puritan: he is thrifty and self-righteous ('What judgement shall I dread, doing no wrong?' — iv.i.88); he hates music, masquing and revelry; his house is 'sober' (n.v.36); he

places great importance on his family (unlike his wifeless, 'prodigal' adversary); and his idea of justice is based on the old *lex talionis*. Jews may not have been a pressing social issue in Elizabethan England, but puritans certainly were. ...In *The Merchant of Venice* Shakespeare was more circumspect than he was in the two later plays, and used a politically uncontroversial hate-figure to stand for the puritan sensibility. The link was not entirely arbitrary. As a way of confirming their status as God's chosen people, some fundamentalist puritans actually referred to themselves as Israelites. ...The parallel between puritans and Jews was sufficiently familiar to be made a topic of anti-puritan satire.

1. The author states that responses to a play may \_\_\_\_\_ (1 word) as history goes on.
2. Modern audiences may fail to perceive some \_\_\_\_\_ in *The Merchant of Venice* which seemed obvious to Elizabethans. (4 words)
3. \_\_\_\_\_ (3 words) most disturbs modern critics because there is a discrepancy between rhetoric and practice in *The Merchant of Venice*.
4. The phrase that means "apportion or allot" in the text is \_\_\_\_\_.
5. The verdict on Shylock was in keeping with the contemporary religious expectation and would not be felt \_\_\_\_\_. (1 word)
6. What is unexpected about *The Merchant of Venice* is that it requires the spectators to cast doubt on a \_\_\_\_\_. (1 word)
7. The author believes that Portia has blatantly \_\_\_\_\_ (1 word) the court of law.
8. The second paragraph seems to point out the \_\_\_\_\_ (1 word) of moral principles between Shylock and the Puritans.
9. The author implies that Shakespeare used Shylock as a safe object of ridicule to represent the \_\_\_\_\_. (2 words)
10. Summarize the main idea of this passage in about 30 words.

### Passage Two

**Read the following passage and then answer the questions either by writing briefly or completing the gaps in the sentences. (15 points)**

The survival of traditional elements in novel and emerging value systems is unavoidable and difficult to control when the assimilation of the old into the new actually occurs. Hence, it would be unfair to attribute the absence of a carefully formulated theory of human excellence suitable to the cultural climate of contemporary man exclusively to the undetected religious background of the defenders of recent humanism. The reluctance to come to grips with the problems which the quest for excellence poses has its roots partly in the modern interpretations of the place of the scientific method in ethics, and partly in the current views about human nature. The former points to the demand to keep ethical generalizations as open and provisional in character as scientific hypotheses are, with the obvious merit of securing for ethics freedom from

dogmatism and preserving in its conclusions the pluralistic and open-textured qualities of experience. The latter has permitted ethical theory to bypass thorny issues that attend the systematic effort to base substantive considerations and definite valuational prescriptions on a theory of man supported by rigorous scientific evidence. The consensus among behavioral scientists has been for quite some time that the nature of man is to have no nature. In the face of such formidable obstacles from the sciences of man, the science of the good life was never launched.

Given the widespread prevalence of this fluid conception of human nature, it is easy to see why efforts to formulate a system of humanistic excellences within the scope of substantive ethics have been by and large inhibited. It is common knowledge that professional philosophers have cautiously avoided even mentioning the existence of such an enterprise in their list of endeavors. The only course left open to the daring advocates of nonreligious substantive ethics was mainly one which led to a soft and scientifically inoffensive "open-textured" humanism of fulfillments. The philosophy on which the view rested was as derivative as the utilitarian and pragmatic features which constituted its basic appeal. What has been missing all along was the bold effort needed to give the new humanism the respectable objectivity that only a science of the good life could provide. But in the absence of a firm foundation the gospel of plural fulfillments is subject to the same treatment given to loud manifestos and protean promises. Its appeal is more to our sentimentality than to our critical faculties. One thing is clear: the new humanism has demonstrated its power to persuade. What the time calls for is more wisdom. It is precisely on this point that the humanism of classical Greece has demonstrated its relevance, but not every humanist is prepared to agree with me on this issue.

1. What will certainly remain in new sets of moral principles and standards?
2. What would be an invalid reason for explaining a cultural phenomenon?
3. Which phrase in the text means "to understand or deal with something difficult?"
4. If ethics is to be out of the control of dogmatism, then what qualities must its generalizations have?
5. What point do behavioral scientists agree on?
6. It can be inferred from the passage that there is no fixed idea about \_\_\_\_\_. (2 words)
7. What is a taboo subject among professional philosophers?
8. The gospel of plural fulfillments shares the same fate as loud manifestos and protean promises because the former has no \_\_\_\_\_. (2 words)
9. It can be inferred that the gospel of plural fulfillments cannot stand the scrutiny of man's \_\_\_\_\_. (2 words)
10. The author expects differences of opinion from fellow humanists regarding the question of whether classical Greece has any \_\_\_\_\_ (1 word) to our time's particular need.

### Passage Three

Read the following passage and answer the questions listed below. Write your answers on the Answer Sheet. (10 points)

Japan is the biggest waster of women. Though the proportion of its women in the labor force is rising rapidly, it still has the industrial world's deepest "M" shaped graph of female labor-force participation—the proportion rises to 70% by the age of 25, but then falls to 50% as women are forced to quit when they get married, rising again only after the age of 35.

Though some Japanese firms are catching on to women's potential, and many are luring women as part-time factory workers, most have so far paid more attention to gray-haired males. Older people should be ideal targets for corporate recruiters everywhere. They are less likely to miss work, more polite to customers, and more loyal than their younger counterparts. In practice though, surely all they want to do is retire? The average age at which American men retire has declined from 65 in 1963 to 62 today and seems set to decline further. The few companies that are trying to halt that trend are an unconventional minority. On the Conference Board's reckoning, 62% of American companies offer early retirement plans and only 4% offer inducements to delay retirement.

That will change as American companies weigh the difficulties of recruiting new workers against the advantages of retaining old hands. Varian, a Silicon Valley company engaged in high-tech wizardry, is pioneering the way. Its phased-retirement plan permits employees who are 55 or older to work 20-32 hours a week for as long as they and the company wish. Retired people in America are allowed to work for 1,000 hours a year without affecting their pension and health benefits.

Japan's old people are, you guessed it, workaholics: most big firms have moved their retirement ages from 55 to 60 in recent years, to please their workers as well as to relieve the labour shortage. But there is a quid pro quo: many firms have adjusted their seniority systems so that the highest wages are paid at around 45 rather than just before retirement, in order to hold down labor costs. More than 60% of Japanese men over 55 are still working, compared with 40% in America. And Japanese women lead the world in one respect, at least: at 30%, their labor participation rate over the age of 55 is the industrial world's highest.

European companies are also waking up to the potential of hiring older workers. In the first six months of 1989 a British supermarket chain, Tesco, recruited around 1,500 people in their 50s and 60s. With a "Life begins at 55" campaign. At a recent conference in West Germany on the country's greying society, sponsored by BDI, the employers' confederation, two-thirds of the companies said they employed old-age pensioners part-time, and 75% said they expect to lure someone over 50 in the next year. With the youngest pensionable age in Europe, Germany has a huge reservoir of trained labor. All the signs are that it will need it.

1. According to the passage, the Japanese women have the following work participation patterns:
  - A. More newly married women work than girls, but fewer than women

- over 35.
- B. Equal proportion of girls and married women over 35 go to work, but fewer than newly married women.
  - C. Far more girls work than newly married women, but more women return to work when they are over 35.
  - D. Fewer newly married women keep working than girls, and even fewer women go to work when they are over 35.
2. Japanese firms prefer to employ older male workers than to fire women because:
    - A. women can only work as part-timers, and they are generally lazy too.
    - B. older males possess many important ideal qualities as employees.
    - C. older males have grey hair and working experience.
    - D. women do not have potential and are unable to work after marriage.
  3. According to the second Paragraph, which of the following statements is true of American men retirement?
    - A. American men workers will probably retire at the age of 60 in the future.
    - B. American men workers are likely to work older than before.
    - C. The majority of American companies may allow their employees to work longer.
    - D. The minority of American companies are hesitant in coming up with their plan to delay retirement.
  4. As far as employment policy is concerned, European companies:
    - A. are totally different from American and Japanese companies.
    - B. like to lure a younger workforce than an older one.
    - C. do not have any special preference to any age group.
    - D. are coming to realize the value of older workers as American companies do.
  5. From the passage, we can infer that what will cause the decrease in the number of younger people in the workforce in European companies in the 1990s is:
    - A. increasing life expectancies as a result of better health care.
    - B. fewer births as a result of increasing use of birth control methods.
    - C. a large number of young people lacking basic job skills.
    - D. young people's lack of interest in working.