

All answers must be indicated on the MARK SHEET.

I Read the following passage and answer the questions below.

My earliest relationship with language was defined by rules. As an immigrant who came to this country from Peru at age 4, I spent half of my days in kindergarten occupied with learning the rules of the English language. There was the tricky inconsistency of pronunciation to navigate and, once I learned to speak it, the challenge of translating what I'd learned into reading skills.

At home, my mom would often create games to help my sister and me preserve our Spanish and improve our grammar. Driving around our neighborhood in Miami, she'd point at a traffic light, hold up four fingers and say, "Se-ma-fo-ro—on which syllable do you put the accent?"

Each language had its defined space: English in school, Spanish at home. But as my parents became more fluent (and my sister and I more dominant) in English, the boundaries became blurred. Being bilingual empowered us to break barriers beyond the rules and definitions attached to words. Some things were simply untranslatable, because they spoke to this new space we were living in—within, between, and around language. We were making a new home here, same as so many immigrants who end up shaping language as much as it shapes us.

It became evident as the phrase "Cómo se dice?" or "How do you say?" became a constant in my home. Sometimes, it'd be my parents who asked, "How do you say" followed by a word like "sobremesa" or "ganas." It seemed simple enough in theory, but proved nearly impossible for us to translate without elaborating using full sentences or phrases. After all, to have a word to describe a long conversation that keeps you at the table and extends a meal, you'd have to value the concept enough to name it. Some ideas are so embedded in Latin American and Spanish cultures that they exist implicitly. Of course "ganas" can be something you feel but also give, and be at once more tame yet more powerful than "desire." (If you know, you know.)

Other times, it'd be my sister and I who were curious about a word's Spanish counterpart. Was there really no differentiating in Spanish between the fingers ("dedos") on our hands, and those on our feet we call toes? When we wanted to say we were excited about something, the word "emocionada" seemed to fall short of capturing our specific, well, emotion. Sometimes we would blank on a word. But sometimes, we would find that the perfect word isn't necessarily in the language we're speaking.

What I'm describing, of course, has its own word: code switching. The act of shifting from one language or dialect to another, particularly based on social context, is often framed as something that so-called minorities do to fit into more mainstream spaces. It's true that code switching can be a form of assimilation, a way of shielding ourselves from the prejudices rooted in racism, classism and xenophobia that can arise when we freely express our culture and language in spaces not designed to embrace them. But what I seldom see discussed is how code switching isn't solely a reactionary response to feeling unwelcome. Within our own communities, it can signal comfort and belonging.

Take the Spanish word "maleta," or "suitcase" in English. This year, I was at a writing conference and met up with two Mexican American authors, one of whom brought her suitcase to the venue because she had already checked out of the hotel. We walked the halls and offered to help with her maleta, making several jokes and references to it, but never once using the word "suitcase," despite speaking mainly in English.

This was an entirely natural and unspoken decision. There are some words that simply feel truer in Spanish than they do in English. I call these "home words" and "heart words" because I associate them with the place I most grew up using them: at home, among family. Though the words might share a literal definition with their translation, one version carries emotional depth that enriches its meaning. To code switch this way among friends implies we share not only a language, but an intimate understanding of where we come from.

A suitcase is for clothes and possessions when someone travels, but to me, a maleta meant family

had arrived from Peru, carrying flavors, textures, and memories of my birthplace. Language is rooted in context, which is another way of saying that language is driven by memory. In this way, what we do or don't choose to translate is another way of telling stories about our past.

Last year, a study identified the specific way that Miamians use direct Spanish translations to form English phrases. It's a type of borrowing between languages that results in what is known as calques. For decades, expressions like "get down from the car" and "super hungry," which are translated from Spanish, have made their way into regional speech, even in the case of non-Spanish speakers.

When I shared the article on social media, my DMs were flooded by friends and family—not only in Miami but also in the Rio Grande Valley in Texas and in Southern California—who joked that they've been using these phrases since they were children, and their parents had, too. The novelty was not in their usage but in their validation (whether or not we sought that validation). My friends and I grew up being told to speak a certain way and respect the rules of both languages. We, in turn, didn't so much break the rules as we simply played with them, swirling bits of English and Spanish together until it resembled something new yet familiar, our fingerprints proudly planted in its mess.

This is one of my greatest joys as a writer. I love language not only for all it can do but also for all it can't and all the space it leaves in the gaps for creation. It is empowering that something as supposedly fixed as the meaning of a word or phrase is actually alive and evolving. It means we don't have to lose parts of ourselves to assimilation; we can expand language to include the full breadth of our experiences. [...]\*

\* [...] indicates that part of the text has been omitted.

[Adapted from Natalia Sylvester, "Some Words Feel Truer in Spanish,"  
*The New York Times* (April 13, 2024).]

(1) **Choose the ONE way to complete each of these sentences that is NOT correct according to the passage.**

1 The author

- A has felt that English and Spanish do not always correspond.
- B finds that Spanish holds more emotional resonance in some situations.
- C lived with a rather fixed notion of language until she became more bilingual.
- D sometimes converses in English even with those who can speak Spanish.
- E struggled to pick up English but needed no help with Spanish as a child in the United States.

2 The words "sobremesa" and "ganas"

- A are typical examples of calques found among Spanish speakers.
- B express something that is understood within certain ethnicities, but not others.
- C grew out of customs that often feel natural to Spanish speakers.
- D have no direct English equivalents and can be cumbersome to explain.
- E reflect, for many who speak Spanish, their familiar lifestyle.

3 Code switching

- A can provide a shared sense of community.
- B helps some people deal with societal risk.
- C is an adaptive measure taken by some minorities.
- D is sometimes used to justify cultural stereotypes.
- E serves to protect its users in certain social contexts.

4 The word "maleta"

- A carries nuances that the word "suitcase" does not.
- B is, in the author's mind, freighted with the past.
- C signified a cultural bond among the three speakers.
- D suggests the limits of the author's command of English.
- E was used instinctively by the author and her colleagues.

- 5 Calques, according to the author,
- A apply one set of linguistic conventions upon another language.
  - B are not geographically limited to the Miami area.
  - C can be observed among English speakers.
  - D have been around for at least a couple of generations.
  - E help to draw a clear line between Spanish and English.

(2) Choose the BEST way to complete each of these sentences, which relate to sections of the passage underlined with \_\_\_\_\_.

- 1 “Here” in “We were making a new home here” refers to
- A an unsettled linguistic space.
  - B Miami.
  - C the broken Spanish spoken with family.
  - D the combined memories of Peru and the United States.
  - E the United States.
- 2 “If you know, you know” is a verbal wink to those who
- A are unfamiliar with everyday Latino practices.
  - B ignore the emotional precision in the word “*ganas*.”
  - C see the irony of talking about Spanish in English.
  - D share a common cultural background.
  - E underestimate the complexities of Spanish.
- 3 “To code switch this way” differs from a more recognized mode of code switching in that it
- A can help mainstream society better appreciate minority speech.
  - B involves the attempt to erase one’s identity within a greater social context.
  - C is an unusual way to move between different linguistic spaces.
  - D is subtly imposed upon individuals by the majority cultural group.
  - E reinforces a sense of cultural-linguistic connection among the practitioners.
- 4 “Our fingerprints proudly planted in its mess” means that the author and her friends and family
- A communicated in a rigid, rule-bound way.
  - B confused Spanish words for English words.
  - C could use Spanish to acquire English more easily.
  - D manipulated language on their own terms.
  - E realized the benefits of grammatical rules.
- 5 The LEAST likely to occur in “all the space it leaves in the gaps for creation” is
- A immigrants influencing the local language in unexpected ways.
  - B phrases such as “get down from the car” and “super hungry.”
  - C slipping the word “*maleta*” into a largely English conversation.
  - D the author’s mother devising games to teach her daughters proper pronunciation.
  - E the way English speakers in Miami have adopted calques.

- (3) Which ONE of the following sentences BEST summarizes the main point of the passage?
- A English speakers would benefit from a deeper understanding of minority languages, such as Spanish in this instance, because it can enrich the dominant language.
  - B Linguistic conventions have their uses but, sometimes, it is when such norms are disrupted that language truly comes alive and becomes invested with personal meaning.
  - C Powerful techniques like code switching help newcomers assimilate into society, which is why immigrants should take more pride in their original language.
  - D Societies that are more linguistically flexible and diverse will be better able to accommodate foreigners like the author and her family, thus facilitating globalization.
  - E Spanish is no less useful than English for those living in the U.S., especially when it comes to narrating the immigrant experience and creating precious memories.
- (4) Choose the BEST way to complete each of these sentences about how the underlined words are used in the passage.
- 1 Here “blurred” means
- A challenging.
  - B layered.
  - C misplaced.
  - D unclear.
  - E unnegotiable.
- 2 Here “blank on” means to
- A be unable to recall.
  - B create from zero.
  - C feel nothing towards.
  - D lack confidence.
  - E take a guess on.
- 3 Here “xenophobia” means the fear of
- A dialects.
  - B foreigners.
  - C gender.
  - D minorities.
  - E religion.
- 4 Here “validation” means
- A accuracy.
  - B approval.
  - C distinction.
  - D equality.
  - E popularity.

## II Read the passage and answer the questions below.

For most westerners today leprosy is a forgotten, irrelevant, exotic disease. The word “leper” brings to mind images of ragged medieval beggars with hideous deformities ringing a bell to warn of their approach. If we associate leprosy with modern times at all, we commonly view it as a tropical disease, isolated to far-flung places and still to be avoided at all costs.

Leprosy is caused by a bacterium, *Mycobacterium leprae*, first identified by a Norwegian doctor, Gerhard Armauer Hansen, in 1873, and spread by water droplets through coughing and sneezing. Although it was traditionally (and often still is) feared as highly contagious, it is actually hard to catch; it develops only through close and frequent contact, and 95 per cent of us are naturally immune. Once caught, it develops slowly, attacking the skin and peripheral nerves to cause numbness, skin lesions, and blindness. Today, it is treated with a multidrug therapy introduced in 1981. [1], but there are about 200,000 new cases annually, mostly concentrated in Brazil, India, and Indonesia. Nowadays, “Hansen’s disease” is the preferred term for leprosy—though the name is not without its problems—and the word “leper” is regarded as offensive.

[...]\* Although persecution certainly took place during the medieval era—for instance, the mass execution, in 1321, of leprosy sufferers in Périgueux, France—in general people with leprosy were treated humanely and were free to roam. The bell was probably used to appeal for alms rather than to ward off approach. In St Albans, Richard of Wallingford (1292-1336) was a revered abbot who devoted himself to horology\*\* and astronomy, despite his classic symptoms.

Nineteenth-century writers, [2], concocted and exaggerated stories from the Middle Ages to stoke fear of leprosy in order to pursue colonialist policies of banishment and segregation. [...] Hansen discovered the biological trigger for leprosy, but also pioneered the segregation policies that turned a mildly contagious disease into a terrifying scourge. Convinced, wrongly, that leprosy was hereditary, he spurred Norway to introduce the Seclusion of Lepers Act (1885), which enabled the authorities to remove people from their families to isolated leprosaria. Lobbied by Hansen and fuelled by sensationalist scaremongering, delegates at the first international congress on leprosy in 1897 adopted segregationist policies as standard policy. [...] Britain introduced the Lepers Act across India the following year.

The first instances of resistance by patients were swift to follow. After Hansen injected a virulent strain of the disease into the eye of one patient, without her consent, she took him to court. He was stripped of his hospital post in 1880, but continued to oversee Norway’s leprosy policy.

The pattern Hansen set in train was repeated across the world, as leprosy sufferers—including children—were dragged from their homes and incarcerated in colonies where many underwent enforced sterilization and even abortions. [...] Often, the policy of separation was used to wreak further exploitation and abuses. In Hawaii in the early twentieth century, it was alleged that as many as 200 people were spuriously diagnosed with leprosy and sent to an island colony so that settlers—mostly US sugar companies—could grab their land for sugar production. [...] Japan imposed segregation in the late 1920s with a public campaign which included dropping leaflets from planes. Teams of doctors in protective clothing, flanked by armed police, raided homes and took away anyone identified with leprosy in open trucks. Some 11,000 people were incarcerated in thirteen sanatoria, that were effectively prisons.

[...] Yasushi Shimura, now aged ninety and in a wheelchair [...] was among hundreds of patients who joined a united resistance campaign named Zen-Ryo-Kyo, which led calls for change from the 1950s. Patients broke out of one sanatorium and marched on government buildings; others went on hunger strike to demand compensation. Finally, in 1996, the government repealed its segregation laws and five years later a class action won compensation and a state apology for unfair incarceration, forced labour, and coerced sterilizations and abortions. Today, all thirteen hospitals remain, homes to dwindling populations of former exiles with nowhere else to go.

[3], in Brazil, the dictator Getúlio Vargas introduced segregation laws in the 1930s that led to an estimated 24,000 people being exiled in thirty-three hospitals. Couples were allowed to cohabit, but their

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\* [...] indicates that part of the text has been omitted.

\*\* horology: the study and measurement of time.

children were removed and sent to homes. [...] After concerted campaigning, patients last year won a state apology and compensation for those lost children from the president of Brazil, Luiz Inácio Lula da Silva. Reading the apology, he said: “The fight against prejudice is a historical fight. It is prejudice that is the disease.” [...]

[Adapted from Wendy Moore, “Unclean, Unclean! The Dark History of Leprosy Discrimination,” *Times Literary Supplement* (June 20, 2025).]

(1) **Choose the SIX statements that are NOT correct according to the passage. You may not choose more than SIX statements.**

- A Although leprosy is unheard of in most countries of the world, still more than two million people become ill with the disease annually.
- B Contrary to Hansen’s convictions, leprosy is not genetically passed down from parent to child.
- C Even though scaremongers, along with Hansen, raised alarms about the harm of isolating leprosy patients, an international meeting at the end of the nineteenth century did not heed their warning.
- D In medieval Europe, leprosy sufferers were usually not segregated from the general population but allowed to move around as they wished.
- E In the nineteenth century, historical records dating from the medieval period were discovered and helped people to realize that leprosy was not the terrifying scourge that they had been led to believe.
- F Japan ended its segregationist policy approximately thirty years ago, and the government has since officially acknowledged its mistreatment of leprosy patients.
- G Laws introduced in Brazil in the first half of the twentieth century permitted parents with leprosy to live with their partner but not with their children.
- H Leprosy affects the skin, nerves, and eyesight, and not everyone is susceptible to it.
- I Leprosy patients in both Brazil and Japan successfully campaigned for compensation as well as apologies from their respective governments.
- J Leprosy sufferers often resisted government policies designed to isolate them from others.
- K Since Hansen believed that leprosy was a genetically transmitted condition, he questioned the efficacy of and lobbied against segregationist policies.
- L Since the 1990s, all around the world the hospitals, leprosaria, and sanatoria in which leprosy sufferers used to be confined have been closed and former patients released.
- M The thirteenth-century abbot Richard of Wallingford was a scholar of time and space, not a sufferer of leprosy.

(2) **Choose the BEST way to complete the following sentences.**

- 1 Today, it is mistakenly believed that, with regards to leprosy,
  - A it is still highly contagious.
  - B legal battles over mistreatment of leprosy patients can be won.
  - C patients did not exist in the past.
  - D patients were prevented from having children.
  - E some people are naturally immune to the disease.
- 2 President de Silva, in saying, “The fight against prejudice is a historical fight,” most likely means that
  - A leprosy, a medical condition for which there is a remedy, is an issue of lesser magnitude than prejudice, which has a long history.
  - B prejudice should be perceived no longer as an issue against which one fights and more as an epidemic that requires a cure.
  - C revolutionary change, unprecedented in other times or places, has resulted from the policies he has implemented in order to combat the prejudice.
  - D such battles are of the past and are no longer relevant in the world today.
  - E there has been a long legacy of human rights violations and acts of discrimination against patients of leprosy.

- 3 Overall, the author suggests that the currently preferred term for leprosy, “Hansen’s disease,” is “not without its problems” because
- A although Hansen discovered the cause of leprosy, he was also guilty of medical malpractice, wrong about how the disease is transmitted, and in favor of segregationist policies that led to great suffering.
  - B despite Hansen’s undoubted importance as the discoverer of the cause of leprosy, he did not develop a cure for the disease.
  - C Hansen was a nineteenth-century doctor with limited medical expertise whose policies concerning the treatment of leprosy patients had a long-term, mostly positive impact on sufferers of the disease.
  - D Hansen was responsible for the false diagnoses of leprosy that forced patients into isolated island colonies and enabled the seizure of their land by US sugar companies.
  - E it was Hansen who claimed that it was not in fact leprosy but rather people’s prejudice against sufferers of the disease that was the real problem.

(3) For each blank in the passage, choose the option that makes the MOST sense in the context of the passage.

1 1

- A Countries that report high numbers of cases include Nigeria, Bangladesh, and Nepal
- B It is virtually extinct in Europe and North America
- C Once it spreads, it will persist unless aggressively eliminated
- D Use of the word leper is frowned upon now
- E Warm and humid conditions help the survival of *Mycobacterium leprae*

2 2

- A consequently      B hence                      C however                      D in this way                      E likewise

3 3

- A Comparatively                                      B On the other hand                                      C Similarly
- D Specifically                                      E Therefore

(4) Choose the BEST way to complete each of these sentences, which relate to the underlined word(s) in the passage.

1 Here “alms” means

- A decisions.              B decorations.              C distances.              D divinity.              E donations.

2 Here “scourge” means

- A patriarch.              B picture.              C plague.              D populism.              E poverty.

3 Here “set in train” means

- A board a train and go on a journey.                      B cause to start doing something.
- C devise a test and give it to someone.                      D put in a group together with others.
- E save something for the future.

4 Here “incarceration” means

- A collapse.              B collision.              C combustion.              D confinement.              E conscription.

(5) Find the vowel with the strongest stress in each of these words, as used in the passage. Choose the ONE which is pronounced DIFFERENTLY in each group of five.

1 A apology              B biological              C exotic              D isolated              E tropical

2 A compensation                                      B contagious                                      C incarcerated  
D raided                                      E separation

3 A disease              B lesions              C medieval              D patients              E sneezing



V Choose the BEST way to fill in the blanks in the summary of the table below.

Number of International Students Enrolled				
University	2005	2025	Change	% Change
Loggins	2,390	4,892	+2,502	+105%
Brafford	490	2,092	+1,602	+327%
Pendelton	1,670	1,593	-77	-5%
Dyer	7,638	9,484	+1,846	+24%
Santana	1,995	1,350	-645	-32%

Between 2005 and 2025, international enrollment trends varied widely across the five universities. Brafford University demonstrated [1], increasing its international student body by 1,602 students—a staggering 327% rise over two decades. Loggins University also experienced significant expansion by more than doubling its international enrollment. Dyer, which already had the highest number of international students in 2005, saw a solid 24% growth and [2] numbers in 2025. [3], Santana University faced a sharp decline, losing 645 international students—a 32% decrease— [4] in overseas recruitment or retention. Likewise, Pendelton also experienced a downturn, though [5], as it had 77 fewer students in 2025 than in 2005. Overall, the data reveals a diverse set of trends, with some institutions expanding their overseas reach aggressively [6] others struggle to maintain or grow their international student populations.

- (1) A the biggest numerical dip  
 C the highest absolute rise  
 E the speediest gross gain  
 B the greatest relative growth  
 D the longest sustained jump
- (2) A climbed to higher-ranking  
 C maintained its lead in absolute  
 E trailed only Brafford's  
 B enjoyed almost a quarter of  
 D rose at the highest rate
- (3) A Consequently  
 C In stark contrast  
 E Reflecting that growth  
 B However negatively  
 D Not coincidentally
- (4) A causing issues  
 C leading indicator  
 E suggesting challenges  
 B declining severity  
 D nearing one-third
- (5) A barely greater  
 C far more modest  
 E no less sudden  
 B comparably steep  
 D much shorter
- (6) A except                      B however                      C over                      D while                      E with

WRITING SECTION
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**VI In complete English sentence(s), use numbers or specific examples and explain the problem in the logic of each of the following arguments.**

- (1) 38% of the audience at this cinema are adults, of whom 98% enjoy art films the most; 62% are minors, of whom 70% enjoy comedy films. This cinema, concluding that the favorite genre of the majority of its audience is art films, has decided to reflect this in its programming.
- (2) In case you are unfamiliar with snakes, they are creatures that have no legs. Avoid all creatures without legs that you encounter during this nature walk, as they are snakes.

**VII If you were to participate in a volunteer activity as a university student, what would you like to do? Explain in a paragraph and provide at least two reasons for your choice.**

[以下余白]