

Đề tiếng Anh_11
(Đề thi gồm 20 trang)

KỶ THI CHỌN HỌC SINH GIỎI
LẦN THỨ XVII, NĂM 2026

ĐỀ THI MÔN: TIẾNG ANH – LỚP 11

Thời gian làm bài: 180 phút
(không kể thời gian giao đề)

I. LISTENING (50 pts)

Part 1: Choose from the list (A-H) how each speaker feels about picking up extra shifts. (10 pts)

1. Speaker 1:	A. sees it encroaching on their private life B. sees it as test of loyalty
2. Speaker 2:	C. sees it motivating through tangible rewards. D. sees it as a burden on their health
3. Speaker 3:	E. .sees it as a stepping stone for career advancement F. sees it as a handout under certain conditions
4. Speaker 4:	G. . sees it as a way to earn more H. . sees it as an unsustainable drag
5. Speaker 5:	

Your answers:

1.	2.	3.	4.	5.
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Part 2: Choose from the list (A-H) what's the speaker's opinion about their colleagues. (10 pts)

6. Speaker 1:	A. always show strong solidarity and collective spirit B. take umbrage at the speaker's deftness
7. Speaker 2:	C. insist on leaving promptly regardless of unfinished works
8. Speaker 3:	D. manage their responsibilities competently E. are prone to petty disputes and constant disagreements
9. Speaker 4:	F. appear complacent and risk losing their positions G. scarcely push themselves beyond the minimum

10. Speaker 5:	required H. provide encouragement in both successes and failures
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Your answers:

6.	7.	8.	9.	10.
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Part 3: Listen to a conversation between a father and his son and choose the answer which fits best according to what you hear. (10 pts)

11. In what way does the father admit to being mistaken?

- A. He was surprised how he was able to stay resolute for the benefit of his family.
- B. What happened between the two men was in direct contrast to what he had expected to happen.
- C. He thought his own children would have taken the news in a considerably worse fashion.
- D. The effect that the incident had on him was more severe than he thought it would be.

12. What view does the son express towards his father?

- A. Despite the incident he should have been more attentive to the needs of his children during the ordeal.
- B. That he has the ability to process matters such as a death in an admirable way.
- C. How he regrets the manner in which he reacted to the incident with his mother.
- D. That the father is considered to be a stoic character.

13. What change in behaviour does the father recognise after his wife's emergency?

- A. He quickly became emotionally withdrawn from the rest of his family.
- B. He started to develop relationship issues outside of his personal relationships.
- C. He started to become observant of members of his own family.
- D. He noticed how he became more emotionally dependent on others from this time.

14. What is the biggest loss according to the father?

- A. An inability to do the activities that they felt brought them closer.
- B. A loss of how the two are able to interact with one another.
- C. Their ability to experience their golden years in a state of rest and relaxation.
- D. The loss of being in contact with others outside of the family.

15. To what does the father confess?

- A. That he is emotionally damaged by trauma and continuing hardships of caring for a stroke victim.
- B. That he is overcome with guilt as he feels he is inadequately able to care for his wife.
- C. He is concerned as to how his proposal to hire professional help will be perceived by the rest of the family.
- D. He lacks the ability to manage the situation without the aid of others.

Your answers:

11.	12.	13.	14.	15.
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Part 4. For questions 16-25, listen to a talk about Social Media Addiction Trial and complete the summary below using words taken from the recording. Write NO MORE THAN THREE WORDS in each blank. (20pts)

Social Media Addiction Trial

A landmark verdict has been reached in a social media addiction trial. The jury found Meta and YouTube responsible for harming the (16)_____ of young people. Specifically, Meta bears (17)_____ of the responsibility, while YouTube bears 30%. This (18)_____ case is significant because it serves as a (19)_____ for thousands of similar lawsuits across the country.

Legal expert Dave Erenberg noted that while platforms like TikTok and (20) _____ settled before trial, Facebook decided to (21) _____, a move that resulted in a major loss. This is Meta's (22) _____ in just two days, following a (23)_____ verdict in New Mexico. Although Meta (24)_____ with the jury's decision, the company is currently (25)_____ its legal options and is likely to appeal the decision in the coming days.

Your answers:

16.	17.	18.	19.	20.
21.	22.	23.	24.	25.

II. READING (100 pts)

II. 1. Language in Use (35 points)

Part 1. For question 26-35, read the passage below and decide which answer (A, B, C, or D) best fits each space. Write the letter A, B, C or D in the numbered boxes provided.

In the past decade, the scientific evidence that connection with nature has important therapeutic benefits for human mental health has mushroomed. (26) _____ studies from disciplines across the world are (27) _____ what many intuitively know – that we often feel restored when we spend time in nature.

There is a wide range of evidence to support this. Time spent in nature is linked to lower stress, restored attention, a balanced nervous system, increased levels of cancer-fighting “natural killer cells”, the activation of neural pathways associated with calm, and decreased levels of anxiety and depression. Phytoncides (compounds emitted from trees and plants), relaxation, stress reduction and awe are known to (28) _____ enhance immune function.

And there is an abundance of awe outside in spring. The leaves are starting to erupt, all vivid lemon green. Birds are busy making their nests. The baby-skin softness of an (29) _____ chestnut bud breaks through. Bumblebees potter sleepily. Spring is a symbol of renewal and regeneration that we all need during this time of the Covid-19 outbreak.

Can spending time in nature help people deal with death and dying today? For those faced with the (30) _____ of the death and suffering of loved ones, the natural world, with its seasons and changes and weather, reminds us of the facts: death and disease are one of those things.

What about the most (31) _____ in our society, the disabled and chronically ill? National parks have been doing important work improving access to open spaces for people with limited mobility. The South Downs, for instance, is creating new routes in an aim (32) _____ the most accessible park in Britain. And for people who can't get outdoors at all? Studies have shown that just looking at a picture of the natural world can give stress reduction and wellbeing benefits. Pot plants, (33) _____, are no small thing. GPs in Manchester have even started to (34) _____ them.

Of course, the natural world isn't there to make us feel better. It doesn't exist for mankind. Are there ways, then, that the relationship can be (35) _____ instead of a one-way street? Perhaps it's time we considered making our gardens nature-led, more habitable for other species and supporting initiatives that improve access to nature and biodiversity.

26. A. Robust B. Riveting C. Innocuous D. Vicarious
27. A. demystifying B. deregulating C. demoralizing D. depraving
28. A. utterly B. definitely C. substantially D. thoroughly
29. A. unfolding B. unflagging C. unflinching D. unfurling
30. A. spectre B. prospect C. spectacle D. retrospect
31. A. tangible B. reducible C. discernible D. vulnerable
32. A. of becoming B. to become C. at becoming D. for having
become
33. A. either B. too C. as well D. also
34. A. propose B. dictate C. prescribe D. interpret
35. A. recessive B. recondite C. relentless D. reciprocal

Your answers

26.	27.	28.	29.	30.	31.	32.	33.	34.	35.
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Part 2. For questions 36-40, read the passage, then fill in each of the numbered spaces with the correct form of the words given in the box. Write your answers in the numbered boxes provided. There are FOUR words that you do not need to use.

TRANSIENT ABOUND SUBMIT CAPTURE REVERBERATE

CONSOLE PERTAIN ETERNAL NEGLECT

The ruins of ancient civilizations stand as a (36) _____ reminder of the hubris of empire. Where once stood marble columns and bustling forums, now only the (37) _____ silence of the desert remains. These crumbling edifices, slowly being reclaimed by the earth, offer a visual representation of (38) _____ the inevitable dissolution of all human endeavor into the dust of history.

To the Romantic poets, such decay was not a source of despair, but of a strange, melancholic (39) _____. They found beauty in the jagged edges of broken stone, seeing them as symbols of nature's ultimate (40) _____ over the artificial constructs of man. In the presence of these relics, the frantic pace of modern life feels like a mere flicker in the vast, indifferent expanse of deep time.

Your answers

36.	37.	38.
39.	40.	

Part 3. The passage below contains 05 grammatical mistakes. For questions 41-45, UNDERLINE the mistakes and WRITE THEIR CORRECT FORMS in the numbered boxes provided.

The concept of "Deep Time," a term coined by James Hutton in the 18th century, necessitated a radical reorientation of human's place in the cosmos. Before this paradigm shift, the prevailing theological orthodoxy had constrained the age of the Earth to a mere few thousand years, a scale within which human history and geological history were virtually indistinguishable. Hutton's observations of unconformities in rock strata, however, provided irrefutable evidence of a planet whose biography was written in epochs, not centuries. This discovery did not merely expand our temporal horizons; it decimated them. By suggesting that the Earth was of an indefinite antiquity, Hutton effectively displaced humanity from the centre of the temporal stage. The psychological impact was profound, leading to a sense of existential vertigo as individuals struggled to reconcile their transient existence with the vast, indifferent stretches of geological duration. It is this very vertigo that continues to haunt modern thought, reminding us that we are but a brief flicker in a dark, seemingly eternal corridor. No sooner had the implications of Deep Time begun to sink in than the comforting certainty of a human-centric universe has vanished forever.

Your answers

41.	42.	43.
44.	45.	

II. 2. Reading comprehension (65 points)

Part 1. For questions 46-55, read the text and fill each of the following numbered blanks with ONE suitable word. Write your answers in the corresponding numbered boxes provided.

We're told we can do anything if we (46) _____ our minds to it. If you have a positive outlook, they say, there are no (47) _____ to what you can achieve. Doubtless, it can sometimes be helpful to try to remain upbeat when in difficulties, but it's virtually (48) _____ to do so all the time. The downside of willing (49) _____ to be positive is that we can (50) _____ up feeling more anxious – obviously a huge drawback. Trying to eliminate negative thoughts is unrealistic. Research shows that 80 percent of our thoughts are (51) _____ ! What should we do? Coming to (52) _____ with our feelings instead of trying to bypass them. In one study, people about to give a speech were instructed to try to calm their nerves. Others were told to (53) _____ ownership of their anxiety. The best speeches were delivered by the second group. Suppressing negative feelings takes up brain power, and in the meantime we might miss out (54) _____ helpful experiences and consequently forgo the opportunity to change things for the (55) _____ !

Your answers

46.	47.	48.	49.	50.
51.	52.	53.	54.	55.

(Source: The Medium)

Part 2. For questions 56-69, read the following passage and do the tasks that follow.

DESIGNED TO LAST

Could better design cure our throwaway culture?

Jonathan Chapman, a senior lecturer at the University of Brighton, UK, is one of a new breed of “sustainable designers’. Like many of us, they are concerned about the huge waste associated with Western consumer culture and the damage this does to the environment. Some, like Chapman, aim to create objects we will want to keep rather than discard. Others are working to create more efficient or durable consumer goods or goods designed with recycling in mind. The waste entailed in our fleeting relationships with consumer durables is colossal

Domestic power tools, such as electric drills, are a typical example of such waste. However, much DIY the purchaser plans to do, the truth is that these things are thrown away having been used, on average, for just ten minutes. Most will serve conscience time, gathering dust on a shelf in the garage; people are reluctant to admit that they have wasted their money. However, the end is inevitable for thousands of years in landfill waste sites. In its design, manufacture, packaging, transportation, and disposal, a power tool consumes many times its own weight in resources, all for a shorter active lifespan than that of the average small insect.

To understand why we have become so wasteful, we should look to the underlying motivation of consumers. ‘People own things to give expression to who they are and to show what group of people they feel they belong to’ Chapman says. In a world of mass production, however, that symbolism has lost much of its potency. For most of human history, people had an intimate relationship with objects they used or treasured. Often they made the objects themselves, or family members passed them on. For more specialist objects, people relied on expert manufacturers living close by, whom they probably knew personally. Chapman points out that all these factors gave objects a history – a narrative – and an emotional connection that today’s mass production cannot match. Without these personal connections, consumerist culture instead idolizes novelty. We know we can’t buy happiness, but the chance to remake ourselves with glossy, box-fresh products seems irresistible. When the novelty fades we simply renew the excitement by buying more new stuff: what John Thackara of Doors of Perception, a network for sharing ideas about the future of design, calls the “schlock of the new”.

As a sustainable designer, Chapman’s solution is what he calls “emotionally durable design”. Think about your favourite old jeans. They just don’t have the right feel until they have been worn and washed a hundred times, do they? It is like they are sharing your life story. You can fake that look, but it isn’t the same. Chapman says the gradual unfolding of a relationship like this transforms our interactions with objects into something richer than simple utility. Swiss industrial analyst Walter Stahel, visiting professor at the University of Surrey, calls it the “teddy-bear factor”. No matter how ragged and worn a favourite teddy becomes, we don’t rush out and buy another one. As adults, our teddy bear connects us to

our childhoods, and this protects it from obsolescence Stahel says this is what sustainable design needs to do.

It is not simply about making durable items that people want to keep. Sustainable design is a matter of properly costing the whole process of production, energy use, and disposal. “It is about the design of systems, the design of culture,” says Tim Cooper from the Centre for Sustainable Consumption at Sheffield Hallam University in Britain. He thinks sustainable design has been “surprisingly slow to take off” but says looming environmental crises and resource depletion are pushing it to the top of the agenda.

Thackara agrees. For him, the roots of impending environmental collapse can be summarized in two words: weight and speed. We are making more stuff than the planet can sustain and using vast amounts of energy moving more and more of it around ever faster. The Information Age was supposed to lighten our economies and reduce our impact on the environment, but the reverse seems to be happening. We have simply added information technology to the industrial era and hastened the developed world’s metabolism, Thackara argues.

Once you grasp that, the cure is hardly rocket science: minimize waste and energy use, stop moving stuff around so much and use people more. Ezio Manzini, Professor of industrial design at Politecnico di Milano University, Italy, describes the process of moving to a post-throwaway society as “changing the engine of an aircraft in mid-flight” Even so, he believes it can be done, and he is not alone.

Manzini says a crucial step would be to redesign our globalized world into what he calls the “multi-local society”. His vision is that every resource, from food to electricity generation, should as far as possible be sourced and distributed locally. These local hubs would then be connected to national and global networks to allow the most efficient use and flow of materials.

So what will post-throwaway consumerism look like? For a start, we will increasingly buy sustainably designed products. This might be as simple as installing energy-saving light bulbs, more efficient washing machines, or choosing locally produced groceries with less packaging.

We will spend less on material goods and more on services. Instead of buying a second car, for example, we might buy into a car-sharing network. We will also buy less and

rent a whole lot more: why own things that you hardly use, especially things that are likely to be updated all the time? Consumer durables will be sold with plans already in place for their disposal. Electronic goods will be designed to be recyclable, with the extra cost added to the retail price as prepayment. As consumers become increasingly concerned about the environment, many big businesses are eagerly adopting sustainable design and brushing up their green credentials to please their customers and stay one step ahead of the competition.

For questions 56-61, decide whether the following statements are True (T), False (F) or Not Given (NG). Write T, F or NG in the corresponding numbered boxes provided.

56. The public's dynamics with plastic can be viewed as rather ephemeral.

57. The consumers are usually unaware of their engagement in conscience time.

58. The mismatch between an object or a product's manufacturing materials and usage duration is negligible.

59. The motive for possession of items today derives from people's need to demonstrate their status.

60. All items in one way or another lack an intimate connection with their owners nowadays.

61. The fascination with an item's freshness apparently can be rekindled easily in the modern culture.

Your answers

56.	57.	58.	59.	60.	61.
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For questions 62-69, complete the summary by filling in the missing information WITH NO MORE THAN THREE WORDS for each blank. Write your answers in the corresponding numbered boxes provided.

Chapman introduces “emotionally durable design,” where objects develop emotional connections over time, which is also dubbed as (62) _____. Stahel adds to the argument, believing that sustainable design should avoid making items prone to (63) _____. Beyond durability, sustainable design must address the (64) _____ and the issue of habits and beliefs across the entire manufacturing process. Tim Cooper argues that the urgency for sustainable design is driven by the consequences of (65) _____, which continues to escalate. Thackara emphasises that the solution requires the increasing emphasis on (66) _____. Equally prominent is the necessary transition to (67) _____ in which area-based

(68) _____ provisions are the priority. In this vision, consumers will prioritise sustainably designed products and allocate more for (69) _____ rather than concrete items.

Your answers

62.	63.
64.	65.
66.	67.
68.	69.

(Source: IELTS Reading Actual Test 2021)

Part 3. In the passage below, six paragraphs have been removed from the extract. For questions 70-75, read the passage and choose from the paragraphs A-G the one which fits each gap. There is ONE extra paragraph which you do not need to use. Write the letters A-G in the corresponding numbered boxes.

SMARTPHONES ARE POISON FOR BOYS' MINDS

Every so often, a television drama comes along that has the power to change things. Last year, it was ITV's *Mr Bates vs The Post Office*, in which the plight of subpostmasters was rendered with such success that it actually hastened in real-world legislation to compensate them.

70.

It probably shouldn't work like this. Policy decisions would ideally not hinge on the quality of an actor's performance (Adolescence had some spectacular ones, which explains its success), and whether politicians manage to catch the latest Netflix series. It makes us look a little emotionally incontinent, as a country, when the decisions of TV drama commissioners weigh quite so heavily in our politics. But the fickle spotlight of political attention has landed here, for now.

71.

One is that the problem stems from an unfulfilled need among these young men – a lack of guidance, or self-esteem or of other men on which to model themselves. That was the central contention of Gareth Southgate's Dimbleby lecture last week.

72.

The other argument is that the poison starts and ends with the influencers themselves: these men are so compelling they can radicalise boys who are otherwise well looked after and have plenty to do. This is the thesis at the heart of Adolescence. Its central character is a boy drawn into MRA culture, which eventually persuades him to kill – but he also comes from an ordinary family, with a loving father and many male role models around him.

73.

Proponents of the first idea want investment in youth centres and mentoring programmes, and to encourage more men into teaching. These notions have much merit, and would of course be good on their own terms. But as a solution to the problem of misogyny among radicalised schoolboys, I lean more towards the ideas offered by the second school of thought: getting them away from their smartphones.

74.

A survey last week of 14- to 17-year-olds found 40% spent at least six hours a day online – the equivalent of a school day. This is not just about a lack of other options. These platforms take the stimulus to socialise – recognition, inclusion, approval – and gamify it to an addictive level. Why spend time with your friends or go to community centres when online culture is more rewarding?

75.

In the offline world, a dent to your ego can be laughed off; online it can be devastating, and longer lasting. This makes people brittle and insecure. No wonder there is an exploding online market for self-improvement and self-help, which MRA influencers tap into – promising young men routes to status and approval.

Missing paragraphs:

A. Here's one indication that youth clubs may not be the answer: online culture is not merely compensating for the real world, but outcompeting it. As tech geniuses devote all their brainpower to keeping people engaged, algorithms are getting smarter, and online life more exciting. I've previously written about the similarities between social media and casino slot machines: both use league tables, points, lucky streaks and rewards to get the dopamine pumping and keep us hooked.

B. There is no trauma in his life, no abuse. As the writer, Jack Thorne, puts it: "He comes from a good background, like me; he's a bright boy, like I was. The key difference between us? He had the internet to read at night whereas I had Terry Pratchett and Judy Blume."

C. The issue of rising misogyny among young boys, fuelled by online influencers, has long been troubling. If we are approaching a point that action might be taken, that is a good thing. But what should that action be? There are, roughly, two lines of thought.

D. Add to this the fact that the internet is a grievance machine, feeding users content that will enrage them and opinions that match their own. And now enter Tate and his ilk, with a package of promises: status, female attention and a target for resentment. You can see why this might be hard to resist.

E. And now we have Netflix's *Adolescence*, which looks at the online radicalisation of young boys by men's rights activists (MRAs) such as Andrew Tate. Last week, Keir Starmer told the Commons he had been watching the series with his family and that it portrayed an "emerging and growing problem" that needed to be tackled. Now MPs are examining ideas to address the issue with greater urgency.

F. There's an argument, too, that spending large chunks of your life online itself creates the preconditions for the kind of radicalisation offered by the "manosphere". A central trait of MRA culture, for example, is that followers are obsessed with their status. But that fixation is also fuelled by social media platforms themselves, which revolve around improving your

social standing and projecting it to others. That is one difference with real-world socialising, where overconfidence tends to be kept in check.

G. He talked of an “epidemic of fatherlessness” and the fact that boys are spending less time at youth centres and sports events where they might have met the kinds of aspirational figures Southgate looked up to: coaches, youth workers and teachers. Without this, he said, boys are driven on to the internet “searching for direction”, where they stumble on role models who “do not have their best interests at heart”.

Your answers

70.	71.	72.	73.	74.	75.
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(Source: The Guardian)

Part 4. For questions 76-85, read an article about education and choose the answer A, B, C or D which fits best according to the text.

Aggressive behaviour is any behaviour that is intended to cause injury, pain, suffering, damage, or destruction. While aggressive behaviour is often thought of as purely physical, verbal attacks such as screaming and shouting or **belittling and humiliating** comments aimed at causing harm and suffering can also be a type of aggression. What is key to the definition of aggression is that whenever harm is inflicted, be it physical or verbal, it is intentional.

Questions about the causes of aggression have long been of concern to both social and biological scientists. **Theories about the causes of aggression cover a broad spectrum, ranging from those with biological or instinctive emphases to those that portray aggression as a learned behaviour.**

Numerous theories are based on the idea that aggression is an inherent and natural human instinct. Aggression has been explained as an instinct that is directed externally toward others in a process called ***displacement***, and it has been noted that aggressive impulses that are not channelled toward a specific person or group may be expressed indirectly through socially acceptable activities such as sports and competition in a process called ***catharsis***. Biological, or instinctive, theories of aggression have also been put forth by ethologists, who study the behaviour of animals in their natural environments. A number of

ethologists have, based upon their observations of animals, supported the view that aggression is an innate instinct common to humans.

Two different schools of thought exist among those who view aggression as instinct. One group holds the view that aggression can build up spontaneously, with or without outside provocation, and violent behaviour will thus result, perhaps as a result of little or no provocation. Another suggests that aggression is indeed an instinctive response but that, rather than occurring spontaneously and without provocation, it is a direct response to provocation from an outside source.

In contrast to instinct theories, social learning theories view aggression as a learned behaviour. This approach focuses on the effect that role models and reinforcement of behaviour have on the acquisition of aggressive behaviour. *Research has shown that aggressive behaviour can be learned through a combination of modelling and positive reinforcement of the aggressive behaviour and that children are influenced by the combined forces of observing aggressive behaviour in parents, peers, or fictional role models and of noting either positive reinforcement for the aggressive behaviour or, minimally, a lack of negative reinforcement for the behaviour.* While research has provided evidence that the behaviour of a live model is more influential than that of a fictional model, fictional models of aggressive behaviour such as those seen in movies and on television do still have an impact on behaviour. On-screen deaths or acts of violent behaviour in certain television programs or movies can be counted in the tens, or hundreds, or even thousands; while some have argued that this sort of fictional violence does not *in and of itself* cause violence and may even have a beneficial cathartic effect, studies have shown correlations between viewing of violence and incidences of aggressive behaviour in both childhood and adolescence. Studies have also shown that it is not just the modelling of aggressive behaviour in either its real-life or fictional form that correlates with increased acts of violence in youths; a critical factor in increasing aggressive behaviours is the reinforcement of the behaviour. If the aggressive role model is rewarded rather than punished for violent behaviour, that behaviour is more likely to be seen as positive and is thus more likely to be imitated.

76. The author mentions belittling and humiliating comments in the first paragraph in order to _____.

- A. demonstrate how serious the problem of aggression is
- B. clarify the difference between intentional and unintentional aggression
- C. provide examples of verbal aggression
- D. illustrate the nature of physical aggression

77. Which of the sentences below expresses the essential information in the underlined sentence in the second paragraph?

- A. Biological theories of aggression emphasize its instinctive nature.
- B. Theories that consider aggression biological are more accepted than those that consider it learned.
- C. Various theories about aggression attribute it to either natural or learned causes.
- D. Various theories try to compare the idea that aggression is biological with the idea that it is learned.

78. According to the third paragraph, displacement is _____.

- A. internally directed aggression
- B. aggression that is unintentional
- C. a modelled type of aggression
- D. aggression that is directed outward

79. It can be inferred from the third paragraph that catharsis _____.

- A. is a positive process
- B. is studied by ethologists
- C. involves channelling aggression internally
- D. should be negatively reinforced

80. An ethologist would be most likely to study _____.

- A. learned catharsis in a certain species of monkey
- B. the evolution of a certain type of fish
- C. the bone structure of a certain type of dinosaur
- D. the manner in which a certain male lion fights other male lions

81. It is **NOT** mentioned in the fourth paragraph that some believe that instinctive aggression may occur _____.

- A. without being provoked
- B. in response to minor provocation
- C. in order to cause provocation
- D. in response to strong provocation

82. The author begins the fifth paragraph with the expression “**In contrast to Instinct theories**” in order to _____.

- A. introduce the instinct theories that will be presented in paragraph (5)
- B. indicate that paragraph (5) will present two contrasting theories

C. contrast instinctive theories of aggression with biological theories of aggression

D. provide a transition to the idea that will be presented in paragraph (5)

83. Which of the sentences below expresses the essential information in the underlined sentence in the fifth paragraph?

A. Research on aggression has shown that the best way to combat aggression is to model appropriate behaviour and positively reinforce non-aggressive behaviour.

B. Children learn to behave aggressively by witnessing aggressive behaviour that is rewarded or is at least not punished.

C. When aggressive behaviour is combined with modelling, it takes positive reinforcement to disrupt this type of behaviour.

D. Children will model aggressive behaviour even in circumstances when the aggressive behaviour is negatively reinforced.

84. What is stated in the fifth paragraph about the modelling of aggressive behaviour?

A. Fictional models are as likely to cause aggressive behaviour as are live models.

B. Little correlation has been found between viewing of aggressive behaviour on television and acting aggressively.

C. Aggression in works of fiction may cause aggressive behaviour.

D. Aggression in society has an effect on the type of violence in movies and on television.

85. The phrase “*in and of itself*” in the fifth paragraph is closest in meaning to _____.

A. internally B. single-handedly C. genuinely D. semi-privately

Your answers

76.	77.	78.	79.	80.	81.	82.	83.	84.	85.
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(Source: TOEFL Online Practice Tests)

Part 5. For questions 86 – 95, read the following passage and choose from the passage marked A, B, C and D. Write your answers in the corresponding numbered boxes provided.

A. A new hygge has dropped, but you’ll need to take off your cosy slippers and put down your cinnamon bun to try it. There is a real danger of getting the wrong end of the stick

when we get enthusiastic about other nations' lifestyles – such as when the New York Times writes about modern Britons enjoying boiled mutton for lunch, or “cavorting” in swamps, and we all get cross – but this comes straight from the Viking's mouth. That's Meik Wiking, the perfectly named chief executive of the Happiness Research Institute in Copenhagen. Writing in *Stylist*, Wiking suggests we consider adopting a Norwegian concept that requires no blankets or candles: *dugnadsånd*, approximately translated as “community spirit”. He likens *dugnadsånd* to barn-raising in 18th- and 19th-century North America, describing a “collective willingness of people to come together in the context of community projects – emphasising cooperation and selflessness”.

- B.** Could it catch on here? In a way, it already has. There aren't many barns that need raising in 2025, but our communities definitely need and rely on collective action. With bare-bones budgets, threadbare public services and cuts, cuts, cuts, community spirit is already at least partly responsible for ensuring hungry children are fed, effluent discharged into our waterways is highlighted and refugees are welcomed, among other things. There is a very fair question to be asked about whether, really, individuals and communities should be plugging those gaping holes. To British ears, *dugnadsånd* could evoke a dread echo of David Cameron's “big society” – the expedient outsourcing of the state's obligations to a patchwork of charitable and voluntary organisations when what really needs to happen is for very rich people and corporations to pay vastly more tax.
- C.** But if I've grasped *dugnadsånd* correctly, from what Wiking writes, it is mostly more modest: neighbours helping neighbours, communities clearing rubbish or creating playgrounds. Anyone can be the beneficiary, as well as the giver. “Helping each other out through reciprocation made the whole community stronger, more resilient and, I would argue, also happier,” he says. I can well believe that, because there's hard evidence that volunteering is good for you. A 2023 review of 28 studies on volunteering concluded there was “consistent evidence to support effects on general health and wellbeing and quality of life”; there is even evidence of “reduced mortality”. Social prescribers refer clients for volunteering opportunities, because believing that you have something to contribute, and acting on it, feels good. Reciprocity is baked in, because everyone benefits.

- D.** I know how that feels. I have been a trustee of a local environmental charity for the past few years, and while I rarely feel particularly helpful and sometimes actively the opposite (especially facing budget spreadsheets), I always feel less despairing when I'm there – not least because it has shown me how many people will cheerfully pick nappies and Monster cans out of freezing mud, or do itchy, sweaty battle with invasive plants. My husband (who actually has useful skills) gets something similar from his slots at the local repair cafe: not every lamp or toaster gets fixed, but there is a sense of building something.
- E.** It also feels like training for what lies ahead. When government in Britain is bitterly disappointing and in other places is actively, enthusiastically furthering the end of the world, there will certainly be more, and worse, natural disasters and doubtless more human-made ones. Do we really want to try to survive them atomised, sitting on stockpiles of tinned goods? In the New York Times, an exploration of how the horrifying current political climate has supercharged intellectual interest in the idea of solidarity included a description of it that stuck with me: “a distinctive and delicate form of intimacy”. It is intimate, also vulnerable, to accept and express when we need help; to want to offer it but not know how, or to feel inept when we do; to accept we need each other. Dugnadsånd – practical solidarity, really – seems like a way of practising that, of training our collective thinking, collective action, but also our collective vulnerability muscles. It is either that, or it's something completely different – over to you, Norway.

Which paragraph mentions the following?

- 86.** A comparison between an idea from another country and a past government approach.
- 87.** A discussion on how preparing for future challenges requires people to come together.
- 88.** A personal anecdote that highlights both the pros and cons.
- 89.** A description of a concept as explained by someone who specialises in the subject.
- 90.** An explanation of how certain activities can have both direct and indirect positive effects on individuals.
- 91.** Examples of different ways people can contribute to their local environment.
- 92.** The idea that cultural concepts can sometimes be misunderstood.
- 93.** A question about whether individuals should take on responsibilities that might belong elsewhere.

94. A discussion on how giving and receiving support can feel complicated.

95. An observation on how getting involved in something bigger than oneself can provide a sense of purpose.

Your answers

86.	87.	88.	89.	90.	91.	92.	93.	94.	95.
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(Source: *The Guardian*)

III. WRITING (50 pts)

Part 1. Read the following extract and use your own words to summarize it. Your summary should be between 100 and 120 words. (20 points)

The extraordinary system, language, allows us to communicate about anything whatsoever, whether it is present, absent, or even non-existent. This is quite strange, compared with the communication systems of other animals, which are mostly confined to messages about everyday events, such as food, danger, mating and territorial rights. Humans are the odd ones out. We humans are strange, because language with its fast and precise sounds has more in common with birdsong than with the vocal signals of our ape relatives.

So how did it all begin, this powerful, weird communication system of ours? Frustratingly, we do not know. Our earliest written records are around 5,000 years old, though most are more recent. Yet language must have evolved at least 50,000 years ago, and most researchers propose a date around 100,000 years ago. Until recently, how it all began was an unfashionable question, a playground for cranks.

Curious theories abounded. Take the views of Lord Monboddo, a Scottish aristocrat, who in 1773 published a book claiming that humans learned how to spin and weave from spiders, how to construct dams from beavers, and how to sing and speak from birds. The cuckoo, the raven and the parrot, he noted, produced almost alphabetical sounds. Therefore in his view human articulation was the result of imitating such birds.

As absurd claims mushroomed, the question of language origin was shunned by serious scholars. In 1866, a ban on the topic was even imposed. Yet scholarly disapproval did not stop speculation. One academic, in fact, has counted twenty-three 'principal theories' of language origin. Another acidly commented: The very fact ... that human animals are ready

to engage in a great "garrulity" over the merits and demerits of essentially unprovable hypotheses, is an exciting testimony to the gap between humans and other animals.'

The origin of language is like a juicy fruit dangling just out of reach. Human beings have a natural curiosity about it seemingly built into their minds: 'Few questions in the study of human language have attracted so much attention, provoked so much controversy, or resisted so resolutely their answers as that of the origin of language,' noted a recent writer.

Source: Aitchison (1996) - Seeds of Speech (language origin and evolution)

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2. Essay writing (30 pts)

Write an essay of at least 300 words to express your opinion on the following issue.

The integration of Artificial Intelligence (AI) tools, such as ChatGPT, into education has sparked intense debate. Some people believe that AI will revolutionize learning by providing personalized support, while others fear it will lead to a decline in students' critical thinking and academic integrity.

Discuss both views and give your own opinion.

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