한양대학교 2013학년도 신입학전형 수시

재능우수자 (국제학부) 영어 심층면접

수험번호 (　　)　　성　명 (　　)

면접 진행

① 대기실-II (7분): 지문 읽기, 발표(Presentation) 및 질의응답(Interview) 준비 → ② 면접실 이동 및 입실 → ③ 신분 확인 → ④ 면접 진행: 영어 발표 (3분) 및 영어 질의응답 (4분) → ⑤ 면접지 제출 및 퇴실

Read the following passages to prepare an English presentation as directed below and be ready for an English interview.

(A) As the two-hundredth anniversary of Richard Wagner, the most volcanically controversial figure in the history of music, arrives soon, we will be reminded again of the Wagnerian iconography of Hitler's Germany that has never ceased to rage around this composer. If you ask the average person about Wagner, you will probably hear at least one thing: he was Hitler's favorite composer—the reductionist image that prevails in the public mind due to his spiteful anti-Semitism. For some decades, there has been an unofficial ban on live performances of Wagner in Israel, but musicians in recent decades have periodically attempted to play Wagner in Israel, setting off impassioned protests. At an Israel Philharmonic concert in 1981, Zubin Mehta, after giving audience members an opportunity to leave the hall, conducted the "Liebestod" from Wagner's "Tristan und Isolde" as an encore. In response, Ben-Zion Leitner, a Holocaust survivor and a hero of the First Arab-Israeli War, walked in front of the podium, bared his scarred stomach, and shouted, "Play Wagner over my body." A similarly charged scene unfolded when an effort by the Israel Wagner Society to present a concert at Tel Aviv University created another media frenzy this past summer. The Israeli conductor Asher Fisch has some reasons for campaigning against the unwritten ban: his mother, who was forced to leave Vienna in 1939, felt that if her son could conduct Wagner in Israel it would amount to a final victory over Hitler, and he still hopes to realize her dream.

(B) What I call *victimism* means that the victim unwittingly chooses to stay in his or her role as victim because that identity sometimes opens an almost inexhaustible "credit line" of sympathy from others. In victimism, the victim receives his or her identity solely through victimhood. Thus, it can happen that the victim is not prepared to accept any form of excuse or reparation. Victimism gives the perpetrator no exit; he or she is forever and completely identified with evil acts and thus is forced into a defensive position characterized by self-righteousness. But victimsm also gives the victim no exit; the victim's life becomes totally determined and ruled by the endured evil. The determination not to grant the perpetrator a "posthumous victory" may even become the victim's primary reason for living. Such victims invest all their energies in the everlasting story of their victimhood instead of working on their traumas. The ironic result is that the perpetrator gains immense and lasting control over the victim. Through forgiveness the victim can make himself or herself independent of the perpetrator.

Moreover, the greatest harm produced by victimism is that it destroys the inner freedom of the victim. The victim links his or her future to that of the perpetrator and becomes dependent on the perpetrator's whim. Victimism then cannot allow for the possibility of accepting an interaction between the past event and the future, between the victim's own suffering and the suffering of others. The present is dominated by the past. It is only through forgiveness that the victim can be freed from the crushing link with the past and from his or her dependence on the perpetrator. However, when it comes to the case of Holocaust survivors, one can understand how difficult it is to extort forgiveness from the victim who is still suffering from traumatic memories. Then, a key question remains: does such a release from the backbreaking weight of the past necessarily mean that "forgiveness" implies "forgetting"?

Tasks for the Presentation

1. Examine the two different attitudes, each of which is underlined in (A), toward live performances of Wagner in Israel within the context of "victimism" presented in (B).

2. Figure out your own answer to the question posed at the end of (B) by differentiating "forgiveness" from "forgetting."

유의 사항

1. 이 면접지에 메모를 하여 면접실로 가지고 가서 사용할 수 있습니다. 단, 면접지는 반으로 접은 후 면접실로 이동하고 면접시험이 끝나는 대로 책상위에 놓고 퇴실하십시오.
2. 발표시간 3분을 채우지 못하더라도 질의응답은 4분간만 진행합니다.