

# KINGLISH



## SEASON.1

# 영어 영역

홀수형

18. 다음 글의 목적으로 가장 적절한 것은?

Dear Principal Matthews,

I hope this message reaches you well. I am writing on behalf of the Student Academic Committee to request that the school consider extending access to the library during after-school hours, especially in the weeks leading up to exams. Currently, the library closes too soon after classes end, leaving many students with no quiet and resource-rich space to study. For those who live in crowded or distracting home environments, this poses a serious obstacle to academic success. We suggest either keeping the library open until 6 p.m. during exam season or designating a few classrooms as monitored study areas. This small adjustment could significantly support students' efforts to prepare effectively and reduce unnecessary stress. We appreciate your time and hope you will consider this proposal.

Sincerely,

Jihwan Ahn

Student Academic Committee

- ① 시험 일정 조정을 요청하려고
- ② 방과 후 학습 지도 인력을 모집하려고
- ③ 시험 기간에 조용한 학습 공간 확보를 건의하려고
- ④ 학생회 활동의 성과를 보고하려고
- ⑤ 교내 안전 문제를 제기하려고

19. 다음 글에 드러난 **Sungjun**의 심경 변화로 가장 적절한 것은?

It had been nearly a month since Sungjun last visited home. As he unlocked the front door, he felt a wave of comfort—everything looked familiar, even welcoming. The lights in the hallway were on, and his slippers were placed neatly by the entrance. “Mom?” he called out, expecting her usual cheerful reply. But the house remained silent. He stepped into the living room, and that’s when he noticed it—the television was on, showing static. A single plate sat on the table, untouched, with food gone cold. A chill ran down his arms. Something wasn’t right. He walked slowly toward the kitchen, where he found a chair knocked over and a faint trail of red leading to the back door, left half-open. His breath caught. The warmth he had felt minutes ago had vanished.

- ① peace → irritation
- ② excitement → confusion
- ③ relief → fear
- ④ nostalgia → guilt
- ⑤ hope → disappointment

20. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

In an age dominated by instant notifications, algorithm-curated content, and the constant ping of digital devices, our ability to focus for extended periods has noticeably declined. While multitasking is often praised as a valuable skill, numerous studies suggest that rapidly switching between tasks actually reduces overall efficiency and increases mental fatigue. Furthermore, the prevalence of short-form media—designed to entertain within seconds—has altered our cognitive expectations. We now grow impatient with long texts or complex ideas, not necessarily because they are harder to understand, but because they require sustained attention we’re no longer used to giving. This trend is particularly concerning in educational and professional settings, where deep work and critical thinking are essential. Without deliberate effort to limit digital distractions and rebuild our attention span, we risk becoming increasingly passive consumers of shallow information, rather than active, thoughtful participants in learning and decision-making.

- ① 다양한 정보를 빠르게 처리하는 능력을 키우는 것이 현대 사회에서 중요하다.
- ② 짧고 단순한 콘텐츠가 복잡한 지식을 더 쉽게 전달할 수 있다.
- ③ 디지털 시대에는 멀티태스킹이 집중력 향상에 도움이 된다.
- ④ 집중력을 회복하려면 의도적으로 디지털 사용을 조절할 필요가 있다.
- ⑤ 정보의 소비는 속도보다 양이 더 중요하게 고려되어야 한다.

21. 밑줄 친 To be heard in the noise, one must first become the noise가 다음 글에서 의미하는 바로 가장 적절한 것은? [3점]

In recent years, public discourse has become increasingly polarized, not necessarily due to ideological shifts, but because of the architecture of modern communication itself. Online platforms are engineered to amplify emotional reactions, rewarding outrage over nuance and certainty over doubt. As a result, individuals are drawn into digital echo chambers, reinforcing existing beliefs rather than challenging them. Exposure to differing perspectives becomes not only rare but actively uncomfortable, as algorithms continually filter content to match user preferences. In this environment, critical thinking becomes less of a habit and more of a conscious effort—one that many are unwilling to make. To be heard in the noise, one must first become the noise. Thus, those who wish to influence public opinion often resort to simplification, exaggeration, or even misinformation—not out of malice, but because subtlety rarely goes viral.

\* **polarized**: (의견이나 태도가) 양극단으로 나뉘어진, 극단적으로 갈라진

- ① People must raise their voices in order to defend their opinions against false claims.
- ② In the age of digital media, provocation is often necessary to gain public attention.
- ③ Expressing complex ideas is the most effective way to resist online manipulation.
- ④ Silence can be more powerful than loud arguments in certain public debates.
- ⑤ Intellectual humility is becoming the norm in online communication environments.

22. 다음 글의 요지로 가장 적절한 것은?

In modern societies, the value of slowness is often overlooked in favor of speed. Efficiency is praised, deadlines dominate, and productivity metrics overshadow contemplative thought. Yet, when everything is rushed, we risk missing the deeper significance of what we do and why we do it. Slowness is not synonymous with laziness or lack of ambition; rather, it allows space for reflection, nuance, and meaning-making. Many of humanity’s greatest works—whether in art, science, or philosophy—emerged not from haste, but from deliberate and patient effort. By constantly accelerating, we may accomplish more in terms of quantity, but perhaps at the cost of quality, understanding, and purpose. Choosing to slow down, even momentarily, can be a radical act of reclaiming depth in a culture obsessed with velocity.

**\*contemplative:** 사색적인, 깊이 생각하는 **\*\*nuance:** 미묘한 차이

- ① 성과 중심 사회에서는 신속한 판단과 즉각적인 대응이 필수적이다.
- ② 삶의 속도를 늦추는 것이 오히려 깊이 있는 성찰과 창조를 가능하게 한다.
- ③ 느림은 비효율적이라는 사회적 인식을 극복해야 한다.
- ④ 빠르게 움직이는 사회일수록 실용적인 지식의 활용이 강조된다.
- ⑤ 창의적인 결과를 위해서는 목표보다 과정에 집중해야 한다.

23. 다음 글의 주제로 가장 적절한 것은? [3점]

While the Enlightenment celebrated reason as the ultimate tool for progress, it also introduced a paradox that continues to shape modern identity. The elevation of individual autonomy, once heralded as liberation from tradition, has also fostered fragmentation—both socially and psychologically. In emphasizing self-determination, modern thought tends to detach the self from its historical and communal context. Yet, identity does not emerge in a vacuum. It is relational, woven through inherited values, cultural narratives, and intersubjective experiences. Moreover, the liberal emphasis on choice often overlooks the implicit frameworks that guide those choices. What appears to be freedom may, in fact, be conditioned by norms we fail to recognize. In this light, the self becomes not a solitary agent of reason, but a constructed node within overlapping systems of meaning.

- ① Rational thought is the foundation of moral responsibility in modern society
- ② True autonomy requires awareness of the cultural forces that shape personal identity
- ③ Enlightenment ideals have resolved the tension between freedom and tradition
- ④ The concept of individual freedom has been universally consistent across history
- ⑤ Social cohesion can only exist when individual will is suppressed

24. 다음 글의 제목으로 가장 적절한 것은?

In an era increasingly defined by algorithmic mediation, our perception of reality no longer arises solely through direct experience, but through layers of abstraction curated by digital systems. What we call the “self” is thus constructed not only through memory and embodiment, but also through patterns of data, filtered interactions, and predictive feedback loops. The ancient dictum “know thyself” presupposed a stable subject capable of introspection. Yet in a networked environment where identity is continuously fragmented, performed, and surveilled, this notion becomes tenuous. The self is no longer a unified agent, but a composite of behavioral traces optimized for attention economies. Consequently, self-understanding demands more than internal reflection—it requires an awareness of how platforms shape not only what we see, but how we see ourselves. To ignore this is to misread the conditions of modern subjectivity.

- ① The Disappearance of Introspection in a Networked Age
- ② The Digital Self: Constructed, Observed, and Sold
- ③ Memory as the Last Frontier of Identity
- ④ Algorithms as the New Ethics of the Self
- ⑤ The Collapse of Narrative in Postmodern Subjectivity

25. 다음 도표의 내용과 일치하지 않는 것은?

Average Weekly Screen Time by Age Group (in hours)

Age Group	Social Media	Video Streaming	Gaming	Work/Study
10-19 years	16.4	12.1	9.3	5.2
20-29 years	14.7	14.2	6.0	12.4
30-49 years	9.1	11.5	2.5	15.6
50+ years	4.3	7.8	0.9	10.3

Teenagers continue to lead in social media usage, while older generations dedicate more screen time to work or study-related tasks. ① The 10-19 age group records the highest average weekly hours on gaming among all age groups. ② People in their 20s spend more time streaming videos weekly than any other age group. ③ Adults aged 30-49 spend more time on social media than on gaming each week. ④ The 50+ age group spends more hours on work/study activities than on social media, gaming, and video streaming combined. ⑤ Among all age groups, those in their 30s and 40s report the highest work/study screen time. These trends reveal how digital habits shift with age and responsibility.

26. Simone Weil에 관한 다음 글의 내용과 일치하지 않는 것은?

Simone Weil was a French philosopher, mystic, and political activist known for her uncompromising pursuit of truth and justice. Born in 1909 into a secular Jewish family, she exhibited intellectual brilliance from a young age. While studying at the École Normale Supérieure, she earned a reputation for her sharp mind and radical social views. In her twenties, Weil took a surprising turn by working incognito in factories to better understand the struggles of the working class. Despite chronic health issues, she refused special treatment, insisting on sharing the physical and emotional burdens of labor. In the late 1930s, she traveled to Spain during the Civil War, hoping to join the fight against fascism. Though her involvement was brief due to injury and ideological conflicts, the experience deepened her reflections on violence and human dignity. A lifelong seeker of spiritual truth, Weil grew increasingly drawn to Christianity, though she never formally converted. Her writings—such as Gravity and Grace—blend metaphysical insight with ethical urgency, and continue to inspire thinkers across disciplines. She died in 1943 in England, likely from complications of tuberculosis and self-imposed starvation, her health having deteriorated as she refused to eat more than those she believed to be suffering under wartime rations.

- ① 그녀는 청년 시절 직접 노동 현장에 투신하여 노동자의 삶을 체험했다.
- ② 스페인 내전에서 그녀는 장기간 전투에 참여하며 강한 군사적 신념을 보였다.
- ③ 그녀는 건강이 좋지 않았음에도 육체적 고통을 회피하지 않으려 했다.
- ④ 종교적으로 기독교에 깊이 매료되었으나, 공식적인 개종은 하지 않았다.
- ⑤ 그녀는 철학과 윤리, 영성에 관한 저작을 남겼으며, 이는 현재까지도 영향을 미치고 있다.

27. Gibeuni Walk Program에 관한 다음 안내문의 내용과 일치하지 않는 것은?

Gibeuni Walk Program - Volunteer Dog Walking Opportunity

Gibeuni is a mid-sized shelter dog currently residing at Saengmyeong Park Animal Center in Namyangju, Gyeonggi Province.

The Gibeuni Walk Program is designed to help socialize Gibeuni through regular walks and human interaction.

Location: Saengmyeong Park, Namyangju-si, Gyeonggi-do

Schedule: Every Saturday & Sunday, 10:00 a.m. - 12:00 p.m.

Eligibility: Open to individuals aged 19 and older; prior dog-handling experience preferred but not required

Dog Info: Gibeuni is a 4-year-old neutered male Jindo mix with a calm temperament

Important Notes:

- Volunteers must wear closed-toe shoes and bring their own gloves
- Gibeuni must remain on leash at all times
- In case of rain, sessions will be automatically canceled without separate notice

Registration:

- Apply online through the Saengmyeong Park Volunteer Portal
- Maximum 8 participants per session; first-come, first-served

Come walk with Gibeuni and help him build trust with the world, one step at a time!

- ① 기븐이는 경기도 남양주시 생명공원 동물센터에 보호 중이다.
- ② 산책 봉사 활동은 비 오는 날에는 실내에서 진행된다.
- ③ 참가자는 반드시 운동화와 장갑을 준비해야 한다.
- ④ 반려견 돌봄 경험이 없어도 신청할 수 있다.
- ⑤ 회차당 최대 8명까지만 신청 가능하다.



28. Pig Magic Show에 관한 다음 안내문의 내용과 일치하는 것은?

**Pig Magic Show: The Swine Illusion Returns!**

*Prepare to be astounded as the legendary magician pig Ahn Hyeonseong returns with a spectacle that defies logic, gravity, and all expectations.*

**Date:** November 16th–18th, 2025  
**Venue:** Golden Pet Theater, 3rd basement level, Pigsquare Mall, Daegu  
**Showtimes:**

- Weekdays: 7:00 p.m.
- Saturday & Sunday: 2:00 p.m. / 6:30 p.m.

**Tickets:**

- Standard: ₩55,000
- Premium (front 3 rows + signed poster): ₩90,000
- Child (under 10): ₩33,000

※ Early-bird discount (10%) available until October 15.

**Special Highlights:**

- The legendary “Flying Pig Tornado” trick, performed for the first time in Korea
- Live pig volunteers (no animals harmed—certified!)
- One randomly selected audience member will assist in a grand finale escape illusion

*This is not a children’s show—it’s a mind-bending event designed for all ages. Tickets are selling fast. Don’t miss the porkadelic phenomenon of the year!*

- ① 공연은 서울에 위치한 골든펫 극장에서 개최될 예정이다.
- ② 주말 공연은 하루에 한 번만 열릴 예정이다.
- ③ 프리미엄 티켓 소지자는 서명된 포스터를 받을 수 있다.
- ④ 10세 이상 아동은 할인 요금이 적용된다.
- ⑤ “Flying Pig Tornado”는 해외에서 이미 수차례 공연된 마술이다.

29. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은?

The rise of digital communication has transformed how humans interact across cultures and continents. While many people celebrate this shift as a means to greater connection, others argue it has led to emotional isolation and ① diminished empathy. Critics point out that online conversations, often conducted without facial cues or vocal tones, ② makes it easier to misunderstand intentions. Furthermore, the convenience of texting and instant messaging may reduce the likelihood that individuals ③ engage in deeper, sustained dialogue. In particular, younger generations—who grew up in a world dominated by screens—are sometimes said to have lost the ability to read social signals, which once ④ served as essential tools for human bonding. Proponents of digital life, however, counter that such platforms have ⑤ enabled marginalized voices to be heard on a global scale. The debate continues, with no clear consensus in sight.

30. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점]

The development of quantum materials has opened new frontiers in condensed matter physics. These materials exhibit behaviors that cannot be adequately explained using ① classical mechanics, particularly when it comes to electron correlation and entanglement. In certain low-temperature environments, quantum systems transition into ② coherent states, allowing particles to behave as if they were part of a single wave function. One of the most striking examples is superconductivity, where electrical resistance drops to zero without external ③ input, resulting in perfect conductivity. However, the phenomenon is highly sensitive to structural ④ digestion, such that even minor impurities can disrupt the effect entirely. Researchers continue to explore ways to enhance the stability of these states through lattice tuning and ⑤ doping techniques. As such, quantum materials remain at the forefront of next-generation technological innovation.

[31~34] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

31. Philosophers of language have long debated the extent to which meaning resides in words themselves or in the intentions behind their use. Some argue that semantics is inherently referential—that is, words point to things in the world. Others, however, insist that meaning emerges only within a framework of shared context and pragmatic inference. This tension is further complicated in cases of irony, metaphor, or coded speech, where literal interpretations fall apart. In such instances, it becomes apparent that language operates not as a transparent medium of truth, but as a system whose logic is recursive, contingent, and historically embedded. Thus, any theory that treats language as a fixed conduit of information must also acknowledge that \_\_\_\_\_, since meaning is constantly being reshaped by cultural assumptions, shifting norms, and interpretive habits.

- ① it stems from biological instinct rather than conscious structure
- ② its ambiguity arises purely from structural inefficiencies
- ③ it functions within dynamic, context-dependent interpretive systems
- ④ all utterances require rigid referential correspondence
- ⑤ every statement presupposes empirical verifiability

32. Scientific realism posits that the world described by science—including unobservable entities like quarks or dark matter—exists independently of our perceptions. Yet, this view faces a persistent challenge: throughout history, many once-accepted theories were later discarded as flawed or incomplete. Consider the shift from Newtonian mechanics to relativity, or from phlogiston theory to modern chemistry. Such changes suggest that our access to “truth” is always mediated through conceptual schemes that may themselves be provisional. This leads some philosophers to argue that scientific knowledge is not a mirror of nature but rather a construct contingent on methodological conventions, instrumentation, and epistemic values. Accordingly, a theory’s success at prediction does not necessarily confirm its ontological accuracy, and \_\_\_\_\_ becomes a legitimate stance in the philosophy of science. [3점]

- ① denying the validity of all empirical observation
- ② assuming that scientific laws are mere linguistic fictions
- ③ claiming that all past knowledge has been entirely false
- ④ withholding metaphysical commitment to scientific entities
- ⑤ equating theoretical abstraction with subjective belief

33. The effort to define life has eluded biologists and philosophers alike for centuries. Attempts to reduce life to a fixed list of characteristics—such as reproduction, metabolism, or responsiveness—inevitably encounter exceptions: viruses defy cellular norms, sterile organisms persist, and synthetic models simulate vitality without possessing it. More recent approaches draw on systems theory, positing that life emerges from complex self-organizing networks far from thermodynamic equilibrium. This view reframes the organism not as a machine composed of parts, but as a dynamic whole whose identity is continuously produced through interaction with its environment. In such a framework, boundaries between the living and non-living become blurred, and the essence of life shifts from static substance to relational process. Consequently, any rigid ontological definition becomes less useful than one which captures the fluidity, context-dependence, and embeddedness of living systems. For this reason, \_\_\_\_\_ becomes not only a philosophical position, but a practical necessity for modern biology. [3점]

**\*ontological:** 형이상학적인, 존재론적인

- ① treating life as a process rather than a discrete category
- ② eliminating all non-replicating systems from biological consideration
- ③ prioritizing chemical composition over systemic behavior
- ④ asserting that viruses cannot be considered alive under any framework
- ⑤ distinguishing living matter solely through molecular autonomy

34. In debates over the foundation of moral judgment, the tension between universal ethics and cultural specificity remains unresolved. While some argue that morality is grounded in objective truths accessible through reason, others contend that \_\_\_\_\_, shaped by historical contingency and social context. This divide influences everything from international human rights discourse to cross-cultural disagreements on justice and obligation. Attempts to resolve the conflict by appealing to common human nature often ignore the interpretive frameworks through which “nature” itself is understood. As a result, ethical discourse requires not only rational coherence, but also reflexivity about the conditions under which moral claims are made. [3점]

- ① morality derives entirely from evolutionary utility
- ② all normative statements are expressions of individual emotion
- ③ reason alone is sufficient to arbitrate ethical dilemmas
- ④ ethical realism must override cultural relativism in all cases
- ⑤ moral norms emerge from contingent, intersubjective constructions

35. 다음 글에서 전체 흐름과 관계 없는 문장은?

The act of observation in science is often assumed to be a neutral process—merely registering what is “out there.” ① However, numerous philosophers of science argue that all observation is theory-laden, shaped by prior conceptual commitments. ② This means that even the data we collect are interpreted through frameworks that may include implicit metaphysical assumptions. ③ In contrast, moral intuition is often portrayed as arising independently of formal reasoning or systemic structure. ④ Consequently, distinguishing between “what is seen” and “how it is seen” becomes a central challenge in epistemology. ⑤ The debate is particularly salient in fields like quantum mechanics, where measurement itself alters the state of the observed system. Thus, recognizing the observer’s role is not a philosophical distraction, but a necessary condition for scientific self-awareness.

[36~37] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

36.

Our capacity to understand the world is mediated not only by the senses, but also by the conceptual frameworks into which sensory data are placed.

(A) Language, in this view, does not merely describe reality but actively participates in constructing what counts as “real” in the first place. This recognition compels us to reconsider the neutrality of observation and the objectivity of empirical knowledge itself.

(B) Some epistemologists argue that perception is never raw, but always already shaped by linguistic, cultural, and theoretical presuppositions. Thus, what one sees—or believes one sees—can be influenced by paradigms one unconsciously adopts.

(C) This has led to debates over whether reality is discovered or, in part, invented by the cognitive apparatus used to apprehend it. If knowledge is always filtered through interpretation, then the line between subject and object becomes inherently unstable.

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

37.

Claims about objectivity in the social sciences often rest on the assumption that observation can be separated from interpretation, as though facts exist independently of the frameworks used to describe them.

(A) From this standpoint, knowledge production becomes not the passive reflection of external reality but an active structuring of what is seen and said. Hence, recognizing the epistemological filters we impose is not a sign of bias, but a prerequisite for critical inquiry.

(B) Supporters of standpoint epistemology argue that all knowledge is situated—that is, shaped by the social position of the knower. What counts as legitimate evidence may vary depending on one’s cultural, historical, or institutional standpoint.

(C) However, critics contend that abandoning objectivity entirely risks collapsing into relativism, where all claims are seen as equally valid regardless of merit. Such a view undermines the possibility of shared standards in evaluating truth claims across divergent contexts. [3점]

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

[38~39] 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

38.

This suggests that technological interfaces do not merely mediate our access to information, but actively condition the forms of attention we are capable of sustaining.

In discussions about digital literacy, the emphasis often falls on users’ ability to locate, evaluate, and interpret information. Increasingly, however, scholars are shifting focus from information acquisition to the cognitive environments in which such acquisition takes place. (①) The architecture of digital platforms—through notifications, feeds, and recommendation algorithms—shapes the rhythms and thresholds of attention. (②) Yet these structural elements are frequently perceived as neutral backdrops rather than as agents of influence. (③) As a result, discussions of digital agency often neglect the role of interface design in shaping cognitive patterns. (④) A more critical approach must consider how habitual interactions with technology reconfigure not only what we notice, but also what we ignore. (⑤) Ultimately, rethinking attention in digital culture requires acknowledging the infrastructure that governs it.

39.

This line of critique raises the question of whether biology merely describes tendencies or illegitimately prescribes normative boundaries.

Biological explanations of behavior have long been treated as neutral descriptors of innate traits. Recently, however, scholars have challenged the extent to which these explanations reflect ideological biases.(①) Evolutionary psychology, for instance, often frames complex human actions in terms of reproductive utility. (②) While this may yield elegant models, it can also obscure the roles of culture, language, and historical contingency. (③) The tendency to treat evolved traits as fixed constraints may lead to deterministic narratives that naturalize inequality. (④) In this way, science risks becoming complicit in reinforcing the very norms it seeks to examine critically. (⑤) To move forward, a more reflexive approach is needed—one that distinguishes empirical description from covert moral implication. Only then can biological insight enrich rather than limit our understanding of human possibility. [3점]

\*contingency: 우연성, 우발성, 필연이 아닌 것

40. 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은?

While language is often viewed as a neutral tool for expressing thought, recent perspectives argue that it plays a formative role in shaping what can be thought in the first place. Linguistic structures, far from being passive vessels, participate in constructing cognitive boundaries by privileging certain distinctions while excluding others. This has profound implications: if language molds perception, then it also constrains or enables the categories we use to make sense of the world. Importantly, these categories are not universal but vary across cultures, suggesting that thought itself is neither fully private nor purely rational, but historically and socially embedded.

Language not only expresses thought but actively shapes its possible forms by influencing (A). As a result, cognition is not purely internal but dependent on (B) contexts.

- | (A)                     |       | (B)          |
|-------------------------|-------|--------------|
| ① emotion               | ..... | biological   |
| ② vocabulary.           | ..... | universal    |
| ③ conceptual boundaries | ..... | cultural     |
| ④ syntax rules          | ..... | neurological |
| ⑤ communicative clarity | ..... | innate       |

[41~42] 다음 글을 읽고, 물음에 답하시오.

Scientific models are often thought of as simplified representations of reality, designed to assist with explanation, prediction, and control. Yet recent philosophical inquiry challenges the notion that these models are mere approximations, suggesting instead that they play a constitutive role in the way scientific knowledge is produced. Models do not just mirror the world; they actively shape what counts as observable and (a) relevant. In certain contexts, features that would otherwise be dismissed as noise become central to the model's structure and explanatory power. Moreover, the assumptions embedded in models are rarely neutral—they reflect prevailing theoretical commitments and (b) metaphysical orientations. This raises the question of whether we can ever fully (c) disentangle empirical data from the conceptual scaffolding used to interpret it. While some argue that this undermines objectivity, others contend that acknowledging the productive nature of modeling allows for a more reflexive and (d) constructive view of science. Still, critics worry that overemphasizing the autonomy of models could lead to scientific (e) improvisation rather than disciplined inquiry. Navigating this tension remains one of the central challenges in the epistemology of science.

41. 윗글의 제목으로 가장 적절한 것은?

- ① Why Models Fail to Reflect Reality
- ② The Crisis of Truth in Empirical Science
- ③ Modeling as a Creative but Structured Scientific Practice
- ④ How Assumptions Destroy Scientific Integrity
- ⑤ Noise, Objectivity, and the End of Explanation

42. 밑줄 친 (a)~(e) 중에서 문맥상 낱말의 쓰임이 가장 적절하지 않은 것은? [3점]

- ① (a)                      ② (b)                      ③ (c)                      ④ (d)                      ⑤ (e)



[43~45] 다음 글을 읽고, 물음에 답하시오.

(A)

The ticking had grown louder, though the clock had long stopped. Anne pressed her fingers against the worn edge of the piano, its surface humming faintly beneath her palm. She couldn't tell if the vibrations were real, or if her mind had begun replacing what her ears could no longer grasp. "Is it too much?" she asked. Koala looked up from the staff paper, then shook her head. "It's what it's meant to be," she replied. They had promised not to mention what was leaving Anne—not yet.

(B)

They composed with chalk and light, drawing notes not in sound but in motion. Koala would hum into Anne's palm; Anne would sketch phrases in the air. Somehow, they both understood. When the final chord came, neither wrote it. (b) She simply pressed her hand to the oak, and the music ended.

(C)

The first time the silence screamed was during rehearsal. The orchestra paused at bar 34, waiting for Anne's cue. She didn't give it. She saw their faces tilt toward her, mouths moving like choreography she hadn't learned. Only Koala didn't move. (a) She had already known.

(D)

At the premiere, Anne stood behind the curtain. The hall swelled with what she imagined were the first few bars. In the dressing room mirror, Koala's eyes glistened. She didn't cry, not until the silence returned. (c) She had promised to be strong—for both of them. And as the lights dimmed, (d) she reached for the score. Not to read it, but to hold it. Anne, on the train ride home, leaned against the window, feeling vibrations again. This time, they didn't frighten her. (e) She knew some things could still be heard without sound.

43. 주어진 글 (A)에 이어질 내용을 순서에 맞게 배열한 것으로 가장 적절한 것은?

- ① (B) - (D) - (C)  
② (C) - (B) - (D)  
③ (C) - (D) - (B)  
④ (D) - (B) - (C)  
⑤ (D) - (C) - (B)

44. 밑줄 친 (a)~(e) 중에서 가리키는 대상이 나머지 넷과 다른 것은?

- ① (a)            ② (b)            ③ (c)            ④ (d)            ⑤ (e)

45. 다음 중 윗글의 내용과 일치하지 않는 것은?

- ① Anne은 처음 청력을 잃은 것을 리허설 도중 자각하게 되었다.  
② Koala는 음 대신 손바닥과 공기를 통해 작곡을 도왔다.  
③ 마지막 악장은 두 사람이 함께 동시에 써 내려갔다.  
④ 발표 당일 Koala는 울음을 참다가 결국 눈물을 흘렸다.  
⑤ Anne은 소리를 느끼지 못해도 진동을 통해 음악을 받아들였다.

빠른 정답

③③④②②②②④②②  
③②④③④①⑤③③⑤  
③③③③⑤②②③

KINGLISH 시즌1 - 제1회 영어 모의고사 총평

1. 난이도 총평

이번 Kinglish 시즌1 제1회 모의고사는 작년 2025학년도 수능 영어 수능보다 확실히 어려우며, 2025학년도 6월 모의평가와 유사하거나 일부 영역에서는 상회하는 문항 밀도로 구성되었습니다.  
단순히 “어렵기만 한” 문제가 아니라, 수능이 요구하는 논리적 사고력 + 어휘 기반 해석력 + 정보 재구성 능력을 모두 평가할 수 있도록 문항을 배치하였으며, 특히 빈칸·문장삽입 등 상위권 변별 문항은 실제 수능보다 더 생소한 주제와 어휘를 다루어 체감 난도가 높았을 것입니다.

2. 절대평가 시대, 왜 이렇게 어렵게 출제했는가?

절대평가는 어렵게 나와도 등급을 확보해야 하는 시험입니다. 그렇기에 “풀리는 쉬운 문제”만 반복하는 훈련으로는 1등급을 기대할 수 없습니다. 이번 Kinglish 1회 모의고사는, “쉬운 문항은 빠르게 풀고”, “어려운 문항에서는 논리로 끝까지 가는 연습”을 할 수 있도록 시간 배분 가능한 난이도 분산, 정교한 고난도 설계, 그리고 무엇보다 상위권에게 진짜 위협이 될 수 있는 문제 구성을 의도했습니다.

특별 안내: 시즌1 제1회는 무료 배포합니다.

Kinglish는 국어·수학 중심 모의고사 중심 시장에서, 진짜 영어 실력을 평가하는 새로운 기준을 제시하고자 합니다.  
그 시작점인 시즌1 1회는 모든 수험생을 응원하는 마음으로 무료 배포합니다. 단 한 회의 시험이라도, 진짜 실력을 마주할 수 있는 경험이 되길 바랍니다.

수험생 여러분께

지금 이 글을 읽고 있는 당신은, 분명  
이 어려운 시험지를 끝까지 붙들고 해석하고, 구조를 따지고, 답을 골라낸  
진짜 수험생입니다.  
당신의 노력은 무의미하지 않습니다.  
Kinglish는, 그런 당신을 위한 시험지였습니다.

앞으로도 흔들리지 말고, 자신 있게.  
매일의 실전이 수능을 이깁니다.  
모든 수험생 여러분, 화이팅.

## 영어 영역

짝수형

18. 다음 글의 목적으로 가장 적절한 것은?

Dear Exhibition Board,

As a frequent visitor to the Contemporary Expressions Gallery, I've always admired the institution's commitment to innovation and boundary-pushing curation. However, after attending several recent installations, I've noticed a recurring issue that deserves reconsideration. Many of the digital media works are presented without adequate explanation of the interactive components, leaving viewers unsure of how to engage with the pieces as intended. For an exhibit rooted in interactivity and audience participation, this lack of clarity undermines the works' conceptual depth. I suggest incorporating subtle yet accessible signage or short introductory videos near each installation to guide viewers through the intended modes of interaction. Doing so would not compromise artistic ambiguity but rather enable deeper immersion and interpretive confidence. Thank you for your time and for continually challenging the boundaries of artistic experience.

Sincerely,  
Mara Linden

- ① 전시 작품의 주제를 바꿔달라고 요청하려고
- ② 전시 관람 시간을 연장해달라고 제안하려고
- ③ 작품 설치 방식의 안전 문제를 보고하려고
- ④ 특정 작가의 작품을 더 많이 전시해달라고 건의하려고
- ⑤ 관람객이 작품과 더 잘 상호작용할 수 있도록 안내 방식을 개선하고자 제안하려고

19. 다음 글에 드러난 Hwanjun의 심경 변화로 가장 적절한 것은?

The neon sign flickered once, then died—just like yesterday. Hwanjun stood motionless in front of the shuttered hot dog stand, the one he'd been dreaming of since Monday. It wasn't just the craving; it was the routine, the small promise he'd made to himself for making it through the week. With his hands stuffed in his coat pockets, he walked home, the city humming indifferently around him. Each step echoed disappointment, each block felt longer than the last. But the silence broke the moment he pushed open his apartment door. Balloons bobbed lazily in the air, a string of fairy lights blinked above the entryway, and familiar faces shouted before he even registered what they were saying. Someone handed him a paper crown. The hot dog could wait.

- ① hopeful → betrayed
- ② amused → perplexed
- ③ dejected → uplifted
- ④ overwhelmed → apathetic
- ⑤ anxious → outraged

20. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

The recent obsession with “quantifying the self” has transformed even the most intimate human experiences into data points. People now wear devices that count steps, monitor sleep cycles, and calculate stress levels based on skin conductivity, as if the complexity of well-being could be distilled into bar graphs. This shift is not without consequences. In the pursuit of numerical optimization, individuals may ignore the intangible aspects of their own lives—those which resist measurement but define meaning: a spontaneous conversation, the warmth of a memory, the subtle intuition that something feels right or wrong. By allowing algorithms to declare what is “healthy,” “efficient,” or “ideal,” we risk outsourcing our inner authority to systems incapable of empathy or context. The question, then, is not how much data we can collect, but how much of ourselves we're willing to surrender in doing so.

- ① 기술 발전은 인간의 삶의 질을 높이는 핵심적인 수단이다.
- ② 데이터 기반 자기관리는 일관된 자기통제를 가능하게 한다.
- ③ 측정 가능한 정보는 항상 직관보다 더 신뢰할 수 있다.
- ④ 삶의 본질적인 가치들은 수치화되지 않는 경험 속에 존재한다.
- ⑤ 알고리즘은 감정을 분석함으로써 인간의 결정을 도와줄 수 있다.

21. 밑줄 친 entropy, in such contexts, is not a quantity to be conserved, but a story we tell about disorder가 다음 글에서 의미하는 바로 가장 적절한 것은? [3점]

The second law of thermodynamics has long held its place as a fundamental principle governing energy transformations, asserting that entropy tends to increase in an isolated system. But recent studies in quantum statistical mechanics have raised nuanced questions about how entropy behaves in microscopic realms, especially where systems briefly defy classical intuitions. Some physicists argue that “entropy, in such contexts, is not a quantity to be conserved, but a story we tell about disorder.” This framing suggests a shift not in the mathematics of entropy, but in the philosophical understanding of what it represents when we observe complex systems from limited perspectives. In these situations, what seems like a violation may simply reflect our incomplete access to the system's information.

**\*realm:** 영역, 범위, 분야 **\*\*defy:** 거스르다, 반하다

- ① Entropy must always increase in every physical system without exception.
- ② Entropy should be understood as a physical constant rather than a conceptual framework.
- ③ Entropy is a contextual narrative shaped by our limited observational access.
- ④ Entropy is fundamentally incompatible with quantum mechanical systems.
- ⑤ Entropy can be precisely measured regardless of system complexity.

22. 다음 글의 요지로 가장 적절한 것은?

Cognitive dissonance is often perceived as a psychological discomfort that arises when one's actions contradict their beliefs. While this understanding is not incorrect, it only captures a surface-level dynamic. More recent interpretations suggest that dissonance is not merely a signal of internal inconsistency but a critical catalyst for self-construction. Individuals confronted with dissonant experiences don't always strive for resolution; instead, they may reshape their beliefs entirely, using the discomfort as raw material for identity revision. In this view, cognitive dissonance functions less like an alarm to be silenced and more like a furnace—painful but generative. It presses the individual to confront the boundaries of their self-concept and, in doing so, may initiate transformations that simple affirmation could never achieve.

\*catalyst: (변화를 유도하는) 촉매, 계기

- ① 인지 부조화는 일관된 행동을 유지하게 하는 통제 메커니즘이다.
- ② 인지 부조화는 감정적 고통을 줄이기 위한 회피 행동을 유도한다.
- ③ 인지 부조화를 피하기 위한 전략은 자아 안정에 도움이 된다.
- ④ 인지 부조화는 자기 개념의 변화와 성장을 유도하는 촉매로 작용할 수 있다.
- ⑤ 인지 부조화는 타인의 기대에 부응하기 위해 발생하는 심리적 긴장이다.

23. 다음 글의 주제로 가장 적절한 것은? [3점]

Traditional models of rational choice presume that individuals make decisions by weighing costs and benefits to maximize utility. However, such models struggle to explain phenomena like time-inconsistent preferences, compulsive consumption, or the systematic undervaluation of long-term outcomes. Behavioral economists have pointed out that preferences are neither fixed nor context-independent. Emotional states, framing effects, and cognitive biases can all distort decision-making, making it less about optimization and more about bounded rationality. This reconceptualization doesn't render classical economics obsolete but urges a hybrid approach—one that acknowledges the imperfect, psychologically embedded nature of economic agents. Only through this lens can we better understand why people often act against their own declared interests.

- ① The predictive power of classical economic theories in modern markets
- ② The limitations of rational choice and the rise of behavioral perspectives
- ③ How emotional intelligence enhances financial literacy
- ④ The role of data analytics in reshaping utility theory
- ⑤ Why consumers always act in their own best interest

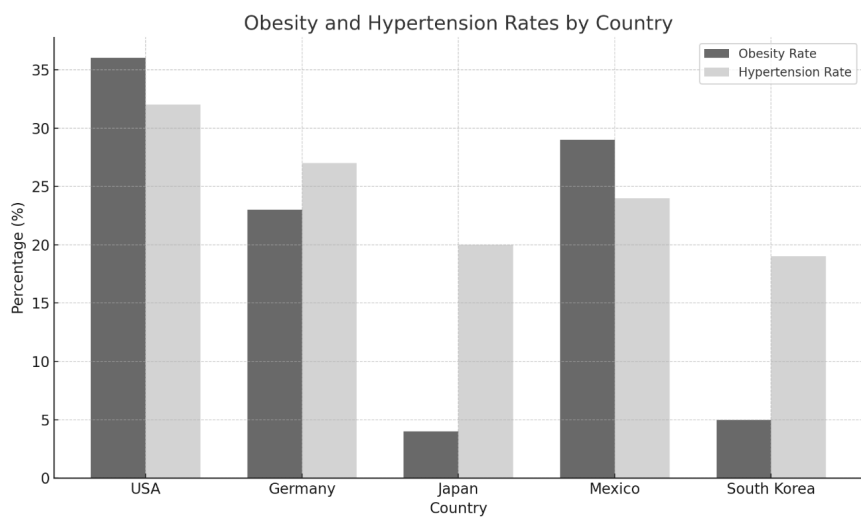
24. 다음 글의 제목으로 가장 적절한 것은?

In South Korea, the private education industry has long operated as a parallel system to formal schooling, filling perceived gaps while simultaneously creating new inequities. What began as supplementary support has evolved into a competitive market saturated with celebrity tutors, test-prep monopolies, and brand-name academies. Behind the promise of academic excellence lies a meticulously orchestrated ecosystem—one where students are stratified by income, and information is commodified through closed networks. These institutions do not merely respond to market demand; they manufacture it, exploiting parental anxieties and standardization pressures. Despite calls for reform, the “hagwon-industrial complex” remains resilient, buoyed by media influence, opaque consulting systems, and tacit alignment with structural incentives embedded in college admissions. It is no longer a matter of education, but of industry.

\*commodified: 상품화된, 상업적인 거래 대상으로 전환된

- ① The Triumph of Educational Meritocracy
- ② Tutors, Tests, and Triumphs: How Hagwons Shape Success
- ③ Cracking the Code: Navigating South Korea's Academic Culture
- ④ Behind the Curtain: The Secrets of Elite Education
- ⑤ The Industrialization of Private Education in South Korea

25. 다음 도표의 내용과 일치하지 않는 것은?



The global health landscape is shifting rapidly, with obesity and hypertension emerging as twin epidemics in both developed and developing nations. ① The United States exhibits the highest obesity rate among the five countries shown, surpassing 35%. ② South Korea's obesity rate remains under 10%, yet its hypertension rate exceeds 25%. ③ Japan displays a relatively low obesity rate but a comparatively high hypertension rate. ④ Germany has a higher hypertension rate than obesity rate, reversing the pattern seen in Mexico. ⑤ Mexico, unlike South Korea, shows a significant gap between obesity and hypertension rates. These discrepancies reveal how cultural and dietary factors shape the epidemiology of chronic conditions.

26. Maria Sibylla Merian에 관한 다음 글의 내용과 일치하지 않는 것은?

Maria Sibylla Merian, born in 1647 in Germany, was a pioneering naturalist and scientific illustrator whose work laid foundational insights into insect metamorphosis. At a time when women were excluded from most scientific circles, she independently conducted field studies, often collecting specimens herself and observing their developmental stages in meticulous detail. In 1699, Merian traveled to Suriname, a Dutch colony in South America, where she documented exotic insects and plants under harsh tropical conditions. Her most famous publication, *Metamorphosis Insectorum Surinamensium*, combined scientific precision with artistic depth and challenged prevailing beliefs that insects spontaneously generated from mud. Although largely unrecognized during her lifetime, her legacy has since been acknowledged as crucial in the development of entomology and ecological art.

- ① 그녀는 곤충의 성장 과정을 세밀하게 관찰한 인물로, 당대 여성으로서는 보기 드물게 현장 연구를 직접 수행하였다.
- ② 그녀는 남아메리카에 위치한 한 네덜란드 식민지로 탐사를 떠난 바 있다.
- ③ 그녀의 대표작은 죽은 곤충을 활용한 예술적 재현을 중심으로 구성되어 있다.
- ④ 그녀의 업적은 곤충의 자연 발생설을 비판하는 데 기여하였다.
- ⑤ 그녀는 생전에 널리 인정받지 못했으나, 후대에 곤충학 발전에 큰 영향을 준 인물로 평가된다.

27. Nights date matching program에 관한 다음 안내문의 내용과 일치하지 않는 것은?

**Welcome to the Nights Matching Program – where meaningful connections begin after dusk.**

Designed for individuals aged 25 to 39, this program curates matches based on shared values, lifestyle preferences, and conversational chemistry.

- ① All participants must complete a personality inventory and undergo a short virtual interview prior to selection.
- ② Once selected, participants will attend two themed events: Twilight Talks and Moonlight Walks, each offering a unique social dynamic.
- ③ Participation is capped at 40 individuals per cohort, ensuring an intimate atmosphere and high match compatibility.
- ④ The matching algorithm favors depth over appearance, analyzing over 60 behavioral indicators before assigning pairs.
- ⑤ Refunds are available only for those who cancel at least 48 hours before the first session.

Join us not just to meet people—but to meet the right person, under the right stars.

- ① 이 프로그램은 대화와 가치관을 중심으로 매칭을 진행한다.
- ② 모든 참가자는 온라인 인터뷰를 필수적으로 완료해야 한다.
- ③ 참가자는 총 3개의 테마 이벤트에 참여하게 된다.
- ④ 한 차수당 최대 40명의 참가자만 허용된다.
- ⑤ 환불은 프로그램 시작 이틀 전까지만 가능하다.

28. Heaven Study Program에 관한 다음 안내문의 내용과 일치하는 것은?

**HEAVEN STUDY PROGRAM – Not Just a Study Group, But a Journey**

Ready to elevate your life and your mind? The Heaven Study Program is now accepting new applicants for its 8-week self-actualization curriculum.

Designed for ambitious individuals aged 18 to 35, the program blends daily reflection, curated readings, and weekly live forums with certified mentors.

Sessions are conducted every Tuesday and Friday at 9:30 PM KST via Zoom. Participants are expected to submit weekly reflection notes and complete at least one soul project—an independent, value-driven task.

Enrollment is free, but a refundable deposit of 50,000 KRW is required to secure your seat. Attendance below 75% forfeits refund eligibility.

Apply by July 15th at: [www.heavenstudy.kr/apply](http://www.heavenstudy.kr/apply)

**“Heaven is not a place—it’s a process.” Join now and start the ascent.**

- ① 모든 연령대가 신청 가능하며, 프로그램은 대면으로 진행된다.
- ② 참가자는 매주 세 개의 과제를 제출해야 한다.
- ③ 등록비 5만 원은 환불되지 않는다.
- ④ 프로그램은 격주로 총 4주간 운영된다.
- ⑤ 프로그램은 주 2회 줌을 통해 진행되며, 성찰 과제를 제출해야 한다.

29. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은?

Language is not merely a tool for communication but a framework through which we perceive reality. The philosopher Ludwig Wittgenstein once asserted that “the limits of my language mean the limits of my world,” emphasizing how language ① shape our cognitive boundaries. In cross-cultural communication, even subtle semantic differences can ② result in profound misunderstandings. For instance, the concept of “time” in some Indigenous cultures is ③ treating as cyclical, rather than linear, posing translation challenges. Scholars argue that linguistic relativity ④ has influence how individuals categorize experiences. Understanding this complexity ⑤ requires not only fluency, but also cultural humility and interpretative sensitivity.

30. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점]

Quantum mechanics has long challenged classical notions of locality, determinism, and causality. The phenomenon of quantum entanglement allows particles to exhibit correlated behaviors even when ① separated by vast distances, defying traditional models of interaction. Experimental verification of entanglement requires ② meticulous calibration of apparatuses to rule out hidden variables. This framework implies a form of reality where observer-dependent outcomes are ③ inevitable, contrasting sharply with Newtonian absolutes. Some interpretations, such as the Many-Worlds Hypothesis, posit that each quantum measurement causes an ④ arbitrary universe to branch off into actuality. These ideas remain ⑤ contentious, often inviting debate between philosophical realists and instrumentalists. Yet despite ongoing controversy, entanglement has been empirically confirmed through numerous Bell test experiments.

[31~34] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

31. While much has been said about the power of language to construct social reality, fewer discussions interrogate the subtle architectures through which language determines epistemic access. Lexical categories not only name things but also constrain the ways those things are thinkable. For instance, the presence or absence of specific grammatical forms—such as evidential markers—can influence a speaker’s sensitivity to truth claims. This suggests that linguistic forms may act less like passive vessels and more like epistemic gatekeepers. The very act of naming an experience introduces an interpretive frame that simultaneously reveals and obscures. Thus, to speak is always to select, to prioritize, and to exclude. In this view, language becomes a medium through which the world is rendered \_\_\_\_\_, filtered through structures that both illuminate and distort.

- ① out of reach
- ② universally valid
- ③ partially knowable
- ④ logically recursive
- ⑤ empirically reducible

32. The rise of the metaverse has not merely introduced a novel form of digital interaction but has fundamentally disrupted ontological boundaries between presence and representation. Within immersive environments, the distinction between the ‘self’ and its avatar is neither fixed nor binary but exists along a continuum of intentional projection. Psychological immersion in such spaces leads users to embody digital forms with surprising fluidity, challenging assumptions about embodiment and identity. Moreover, sociotechnical infrastructures embedded within these worlds are designed to algorithmically respond to affective cues, creating feedback loops that simulate interpersonal attunement. In this context, \_\_\_\_\_, blurring the line between mediated performance and authentic expression. As users enact increasingly complex versions of themselves, agency becomes co-produced by code and cognition. The metaverse, then, is not simply an interface but a constitutive domain where identity is performatively constructed. [3점]

- ① the user’s affective coherence becomes algorithmically unstable
- ② agency is passively subsumed under market-driven metrics
- ③ identity becomes a recursive abstraction mediated by code
- ④ the self is enacted through a dialectic of simulation and recognition
- ⑤ the system registers embodied presence as a form of data latency

33. Contemporary legal theory has grappled with the problem of whether law derives its legitimacy from moral content or institutional structure. Legal positivists argue that the validity of law is contingent upon its source, independent of its moral worth. Natural law theorists, on the other hand, assert that unjust laws lack true legal authority, as legality and morality are inseparable.\_\_\_\_\_. This tension becomes especially salient in legal systems that enforce normatively problematic statutes through procedurally sound mechanisms. Thus, the question is not simply whether a rule is legally enacted, but whether it merits obedience as law in the fullest sense. The very notion of “law” may then entail both empirical recognition and normative justification.

\*normative: 규범적인, 당위적 기준과 관련된

- ① The debate centers on whether legality requires a moral foundation to achieve normative force
- ② The historical development of jurisprudence suggests a progression toward codified systems of accountability
- ③ Courts often prioritize procedural regularity over substantive justice in positivist frameworks
- ④ Critics argue that natural law’s moral absolutism undermines democratic pluralism
- ⑤ Some theorists propose that law emerges as a form of linguistic governance



34. Contemporary ethical theory increasingly confronts a paradox: the attempt to articulate universal principles often collapses under the weight of contextual complexity. While deontological frameworks prioritize the integrity of rules, consequentialist models assess outcomes, frequently at the expense of individual rights. This divide becomes pronounced in moral dilemmas involving conflicting duties—cases in which no available action preserves all ethical commitments.

\_\_\_\_\_ To address this, some theorists propose dialogical ethics, emphasizing the situated nature of moral reasoning and the necessity of intersubjective validation. Here, moral knowledge is not derived from static maxims but emerges through the negotiation of shared meanings in context-bound interactions. Thus, rather than seeking an absolute calculus of right action, ethical reasoning must remain open to revision, grounded in humility and responsiveness. Such an approach reframes morality as a dynamic practice, rather than a closed system of prescriptions.

\* intersubjective: 상호주관적인 [3점]

- ① The rigidity of moral universalism often renders it incapable of navigating real-world ethical ambiguity.
- ② Historical utilitarianism offers a practical alternative by maximizing aggregate welfare.
- ③ Postmodern critiques suggest that all ethics are forms of ideological coercion.
- ④ Dialogical ethics can be reduced to a rebranding of emotivism.
- ⑤ Philosophers increasingly agree that moral language must be logically positivist.

35. 다음 글에서 전체 흐름과 관계 없는 문장은?

Language has long been regarded as a transparent medium through which reality can be directly accessed, but such a view has been steadily dismantled. ① Philosophers such as Wittgenstein and Derrida have emphasized that meaning is not a fixed entity, but rather a product of relational positioning within systems of signs. ② In digital architecture, modular design allows developers to rearrange interfaces without rewriting the core codebase. ③ This complicates attempts to ground moral discourse in a supposedly universal semantics. ④ Semantic holism suggests that words derive meaning from their role within a linguistic network, not in isolation. ⑤ Consequently, interpreting language becomes less about decoding static symbols and more about negotiating shifting frameworks. In this light, language does not merely describe reality — it performs and constructs it.

[36~37] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

36.

The assumption that individuals always act in their own economic self-interest underpins much of classical economic theory.

(A) However, a growing body of empirical research, especially from behavioral economics, reveals consistent patterns of deviation from strictly rational behavior. Emotions, social norms, and even cognitive framing effects have been shown to significantly alter individual decision-making in economic contexts.

(B) This foundational assumption gave rise to predictive models such as utility maximization and efficient market hypotheses, where the aggregation of self-interested behavior was believed to lead to optimal outcomes. These models shaped not only academic discourse but also policy frameworks in many capitalist economies.

(C) In response, economists have begun integrating insights from psychology and neuroscience to construct hybrid models that reflect bounded rationality. These approaches recognize that individuals employ mental shortcuts—heuristics—that, while not always optimal, are adaptive in complex environments.

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

37.

The intersection between cognitive limitations and technological mediation challenges traditional notions of autonomy in decision-making.

(A) When individuals rely on algorithms to filter information, they unconsciously surrender a portion of their evaluative agency. This shift occurs subtly, as convenience often overrides critical awareness, embedding algorithmic authority in everyday judgment.

(B) Consequently, any ethical framework that assumes fully autonomous decision-makers must be recalibrated in light of technologically distributed cognition. What emerges is a need for models that account for both human vulnerability and system-level influence in shaping outcomes.

(C) Cognitive offloading, the practice of using external tools to manage mental tasks, exemplifies this intersection vividly. Whether it's using GPS for navigation or personalized news feeds for staying informed, technology becomes part of the thinking process itself. [3점]

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

[38~39] 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

38.

This creates a paradox where transparency initiatives, though seemingly democratic, can reinforce centralization by making control mechanisms appear neutral.

The proliferation of data-driven governance has been celebrated as a triumph of transparency and efficiency. ① These systems ostensibly reduce human bias by replacing subjective judgment with algorithmic calculation. ② Yet the very opacity of algorithmic processes renders them inaccessible to public scrutiny. ③ The structural asymmetry between those who produce data and those who interpret it is rarely acknowledged. ④ In many cases, citizens are unaware of how their data is harvested, modeled, and operationalized. ⑤ Moreover, the metrics used to justify data-based decisions are often embedded with unexamined normative assumptions. The rhetoric of objectivity thus functions less as a safeguard than as a mask for epistemic dominance.

\*epistemic: 지식의, 인식에 관련된

39.

Such findings challenge the long-standing assumption that consciousness arises from a single, unified cognitive center.

Contemporary neuroscience has increasingly undermined the philosophical notion of a stable, coherent self. ① Rather than being localized, neural activity related to memory, emotion, and perception appears widely distributed across cortical networks. ② In split-brain patients, for instance, the severing of the corpus callosum can result in seemingly independent agents coexisting within a single skull. ③ This multiplicity of cognitive agents suggests that the self may be less of a unified entity and more of an emergent narrative constructed post hoc. ④ Despite these findings, popular culture and even many philosophical discourses continue to treat the self as indivisible and essential. ⑤ This reluctance may stem not from empirical disagreement, but from the existential discomfort of a decentralized identity. If so, then the persistence of the unified self-concept may reveal more about human psychological needs than about ontological truth. [3점]

\*ontological: 존재론적인, 존재의 본질과 관련된

40. 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은? [3점]

In a media-saturated society, the distinction between reality and representation becomes increasingly blurred. As individuals are inundated with visual stimuli, their perception of truth is less anchored in firsthand experience and more shaped by mediated constructs. This condition, often described as “hyperreality,” suggests that symbols and simulations no longer reflect the real but constitute it. Consider how news images, memes, and algorithm-curated content shape collective memory: what is remembered is not necessarily what happened, but what circulated. Even traditional epistemological frameworks, built on the assumption of an objective observer, are strained under these conditions. Observers are now nodes within an attention economy, incentivized not to seek truth, but to engage, share, and perpetuate resonance. In this context, the credibility of information is not determined by its veracity but by its virality. This has implications not only for how we know, but for what it means to know at all. When perception is engineered, the subject of cognition becomes entangled with the medium itself. Truth, thus, is no longer discovered—it is constructed, negotiated, and performed within a mediated environment.

\*hyperreality: 현실보다 더 현실 같은 미디어 세계 / 실재와 구분되지 않는 시뮬라크르 현상

As media environments increasingly mediate perception, (A) becomes destabilized, and the boundaries between the knower and the known dissolve. Rather than being an external referent, (B) emerges as a product of circulation and cognitive resonance.

(A)		(B)
① objectivity	.....	truth
② reality knowledge	.....	knowledge
③ autonomy	.....	meaning
④ knowledge perception	.....	perception
⑤ subjectivity	.....	discourse

[41~42] 다음 글을 읽고, 물음에 답하십시오.

To the untrained eye, the arena of professional fighting may appear (a) barbaric, a crude spectacle of brute force and unrestrained violence. Yet, beneath the visceral clamor and aestheticized bloodshed lies a cultivated ethic—an internal code that demands restraint, respect, and a paradoxical kind of (b) serenity. The fighter, far from being a mere aggressor, is often a disciplined craftsman, whose training consists as much in the control of emotion as in the mastery of technique. Audiences, however, frequently misconstrue the nature of combat, interpreting moments of tactical aggression as signs of unfiltered rage or moral (c) depravity. This misreading ignores the philosophical lineage of martial discipline, which traces back to Stoic ideals of endurance, measured response, and the elevation of struggle into a form of self-cultivation. To step into the ring is not merely to engage a physical opponent, but to wrestle with one's own (d) equanimity, pride, and fear, in a performance that is as much internal as it is external. In that light, even a knockout blow can be a gesture of aesthetic (e) nihilism, not of wanton destruction, but of the elegant finality that only a fully committed contest can confer.

41. 윗글의 제목으로 가장 적절한 것은?

- ① The Hidden Discipline of Violence
- ② Chaos Unleashed: The Psychology of Fighters
- ③ Beyond Technique: The Economics of Combat
- ④ The Collapse of Ethics in Professional Fighting
- ⑤ Rage and Reason: Spectatorship in Modern Boxing

42. 밑줄 친 (a)~(e) 중에서 문맥상 낱말의 쓰임이 가장 적절하지 않은 것은? [3점]

- ① (a)            ② (b)            ③ (c)            ④ (d)            ⑤ (e)

[43~45] 다음 글을 읽고, 물음에 답하십시오.

(A)

The scandal spread faster than Junho had ever imagined. Headlines screamed guilt, and his social media was a battlefield. He stood by the window, holding his phone, unable to reply to a single message. (a) He had never felt so surrounded and yet so isolated.

(B)

Minho knocked twice before entering. “You need to speak,” he said. “Or someone else will speak for you.” Junho looked up slowly. (b) He had never doubted his brother's loyalty, but trusting himself felt harder. Minho left a voice recorder on the table and walked out without another word.

(C)

The next afternoon, Junho sat in the press hall, words trembling behind his teeth. “This is not a denial,” he began, eyes meeting the crowd. “It's a demand. A demand to be heard before judged.” Minho stood at the back, arms crossed, watching (c) him reclaim his voice. By the end of the statement, (d) he didn't know if the world had changed — but something inside him certainly had.

(D)

That morning, Junho had recorded everything: the truth, the regret, and the rage. He deleted half, rewrote it again, and listened to (e) himself until it no longer sounded foreign. When Minho heard it, he said only, “This is enough.” And somehow, it was.

43. 주어진 글 (A)에 이어질 내용을 순서에 맞게 배열한 것으로 가장 적절한 것은?

- ① (B) - (D) - (C)
- ② (C) - (B) - (D)
- ③ (C) - (D) - (B)
- ④ (D) - (B) - (C)
- ⑤ (D) - (C) - (B)

44. 밑줄 친 (a)~(e) 중에서 가리키는 대상이 나머지 넷과 다른 것은?

- ① (a)            ② (b)            ③ (c)            ④ (d)            ⑤ (e)

45. 다음 중 윗글의 내용과 일치하지 않는 것은?

- ① Junho는 자신의 목소리가 낮설지 않게 될 때까지 녹음을 반복해 들었다.
- ② 기자회견장에서 Junho는 사람들의 시선을 마주하며 입장을 밝혔다.
- ③ Minho는 Junho에게 별다른 말을 하지 않고 녹음기를 두고 나갔다.
- ④ Junho는 기자회견에서 혐의를 전면적으로 부인하며 억울함을 강조했다.
- ⑤ Junho는 회견을 마친 후 내면의 변화가 있었음을 느꼈다.

## 빠른 정답

⑤③④③④②⑤②③③

⑤④④③④①①②②④

③③①①⑤④③④

## KINGLISH 시즌1 - 제2회 영어 모의고사 총평

Kinglish 시즌1 제2회 모의고사는 1회보다 더욱 정제되고 전략적인 문항 구성으로, 수험생들의 실전 감각을 극대화하는 데 초점을 맞추었습니다. 특히 고난도 독해 문항의 경우, 단순히 단어의 난해함에 의존하는 것이 아니라 지문 전개 구조, 주제 흐름, 암시된 정보 간의 논리적 연결을 바탕으로 출제되어, 진정한 독해력과 사고력을 요구합니다.

반면, 중하위권 학생들도 제한된 시간 내에 도전해볼 수 있도록 쉬운 문항은 훨씬 더 간결하게 구성했습니다. 적절한 문항 난이도 분포와 직관적인 문제 배열을 통해, 실력이 어느 정도 뒷받침되는 학생이라면 실전처럼 시간을 맞춰 풀기에 충분하도록 설계되었습니다.

작년(2025학년도) 6월 평가원 모의고사와 비교했을 때, 체감상 약간 더 수월하게 느껴질 수도 있으나, 이는 지문 길이나 표현보다는 출제 의도의 정제된 간결함 때문입니다. 단순히 어려운 문항이 아니라, '변별력 있는 문항'으로서의 가치에 집중한 구성입니다.

본 모의고사는 일부 꼭 필요한 수험생에 한해서만 한정적으로 무료 배포되며, 무단 유포를 금지합니다. 정식으로 추후 유료 판매될 예정이며, Kinglish 시리즈만의 정교한 독해 밸런스를 경험하고 싶은 수험생들에게 확실한 기준점이 되어줄 것입니다.

실전은 연습을 배신하지 않습니다.

Kinglish가 수험생 여러분의 '영어 1등급 습관'을 만들어드릴 수 있기를 진심으로 바랍니다.

모든 수험생 여러분, 끝까지 파이팅입니다.



# KINGLISH

Season.2



## 영어 영역

홀수형

18. 다음 글의 목적으로 가장 적절한 것은?

Dear Community Board,

I am writing to formally request an urgent reevaluation of the current state of our public library facilities. As it stands, the library suffers from inadequate seating, outdated digital resources, and irregular maintenance schedules. These deficiencies have significantly hampered its role as a functional space for education and research. Many local students and elderly residents rely on this library as their primary place of study and access to information. Without appropriate updates, the space is rapidly losing its relevance in our increasingly digital society. I urge the board to consider allocating funds for structural improvements, expanding technological access, and restoring regular upkeep. Your attention to this matter is not just appreciated—it is imperative.

Sincerely,  
Katherine Liu

- ① 공공 도서관의 유지 보수 주기를 늘리도록 건의하려고
- ② 도서관 내의 이용 인원을 줄이도록 요청하려고
- ③ 지역 도서관의 기능 향상을 위한 개선을 요구하려고
- ④ 노년층의 도서관 이용을 금지해 달라고 주장하려고
- ⑤ 디지털 자료보다 인쇄 매체를 우선시해 달라고 부탁하려고

19. 다음 글에 드러난 Juwon의 심경 변화로 가장 적절한 것은?

Juwon stepped over the broken threshold of the abandoned house, a grin playing at the corners of his mouth. The air was musty, thick with dust, but the thrill of adventure made it almost electric. “Guys?” he called out. No answer. The silence was too complete—no footsteps, no laughter. The light from his phone flickered for a moment, and shadows danced in unfamiliar shapes across the peeling walls. Suddenly, the creak of a door upstairs echoed through the house, though no one had touched it. Juwon tightened his grip on the flashlight, his grin long vanished.

- ① Curious → Disappointed
- ② Amused → Anxious
- ③ Indifferent → Surprised
- ④ Confident → Resentful
- ⑤ Cheerful → Defensive

20. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

In today’s culture of relentless productivity, rest has become a luxury rather than a necessity. Many individuals feel guilty when they take time off, equating idleness with laziness. This mindset has been reinforced by corporate ideals that equate one’s worth with their output, pushing people to constantly maximize efficiency—even at the expense of their well-being. However, studies have repeatedly shown that sustained overwork leads not only to physical exhaustion but also to cognitive decline. True productivity does not stem from unbroken labor but from a well-rested mind. By denying ourselves proper rest, we ultimately undermine the very efficiency we strive to achieve.

- ① 꾸준한 자기계발이 정신적 안정을 돕는다.
- ② 효율성을 높이기 위해서는 끊임없이 일해야 한다.
- ③ 충분한 휴식 없이 생산성을 높이는 것은 불가능하다.
- ④ 현대 사회에서는 휴식보다 성과가 더 중요해졌다.
- ⑤ 자신을 게으르다고 느끼는 것은 자아성찰의 일환이다.

21. 밑줄 친 The act of measurement collapses a field of possibility into a single thread of certainty가 다음 글에서 의미하는 바로 가장 적절한 것은? [3점]

Recent developments in quantum computing have reignited debates about the relationship between uncertainty and information. Contrary to classical expectations, increasing knowledge about a system does not always equate to predictability. In quantum systems, observing one aspect—like position—can obscure another, such as momentum, due to the constraints of Heisenberg’s uncertainty principle. Physicist John Wheeler once remarked, “It from bit”—suggesting that physical reality emerges from informational choices. In this context, observation is not just passive; it is participatory. “The act of measurement collapses a field of possibility into a single thread of certainty.” Yet even that certainty is probabilistic, subject to the contextual influence of the observer. This has led many to question whether reality is a fixed entity or a dynamic interplay of information, interaction, and interpretation.

\* **collapse**: (물리) 파동함수가 특정 상태로 수축함

- ① The more we observe, the more accurately we perceive reality as it truly exists.
- ② A measurement transforms multiple quantum possibilities into one observable outcome.
- ③ Information obtained through measurement has no effect on the physical world.
- ④ Probabilities in quantum physics are illusions created by human misinterpretation.
- ⑤ Quantum certainty arises independently of observation or interaction.



22. 다음 글의 요지로 가장 적절한 것은?

Humans are, paradoxically, both the most intelligent and the most susceptible to self-deception among species. Evolutionary psychologists have suggested that this tendency may not be a bug of cognition, but a feature—a mechanism that evolved to navigate complex social realities. By lying to ourselves, we more convincingly lie to others, because we avoid the physiological cues of dishonesty. This hypothesis proposes that self-deception enhances social cohesion by shielding individuals from the cognitive dissonance that arises when private motives conflict with public personas. Indeed, research shows that those who genuinely believe in the righteousness of their actions, even when misguided, are often more persuasive and more socially accepted than those who act with calculated awareness. What appears irrational on the surface—believing falsehoods about oneself—may, in a deeply social species, be a rational strategy of survival.

\* **dissonance**: (n.) 불협화음, 불일치, 심리적 충돌

- ① 인간은 본능적으로 자신의 사회적 역할에 맞추어 진실을 왜곡한다.
- ② 자기기만은 진실된 자기 인식보다 생존에 더 유리한 전략일 수 있다.
- ③ 복잡한 사회에서는 정직보다 계산된 거짓이 더 효율적이다.
- ④ 사회적 수용을 위해 인간은 자신의 인지능력을 희생한다.
- ⑤ 자기기만은 오히려 사회적 고립을 초래할 가능성이 크다.

23. 다음 글의 주제로 가장 적절한 것은?

In the digital economy, value is no longer grounded in tangible production, but in data ownership, algorithmic control, and the branding of experience. Corporations that dominate the market today rarely manufacture physical goods themselves; instead, they exert influence by controlling ecosystems—digital platforms, user behavior analytics, and intellectual property portfolios. This shift has given rise to a new class of monopolies whose power is not built on industrial output, but on asymmetrical access to information and behavioral prediction. Capital has become increasingly abstract—rooted in intangible assets that evade traditional regulation, taxation, and often, public scrutiny. What's more troubling is that this power operates not just through market dominance, but through cultural saturation—by shaping desires, attention spans, and even notions of selfhood.

- ① The challenges of regulating digital trade under international law
- ② How intangible assets have redefined corporate power and economic control
- ③ The rise of sustainable capitalism through decentralized technologies
- ④ The importance of reviving traditional industries in the global South
- ⑤ How intellectual property strengthens small businesses in emerging markets

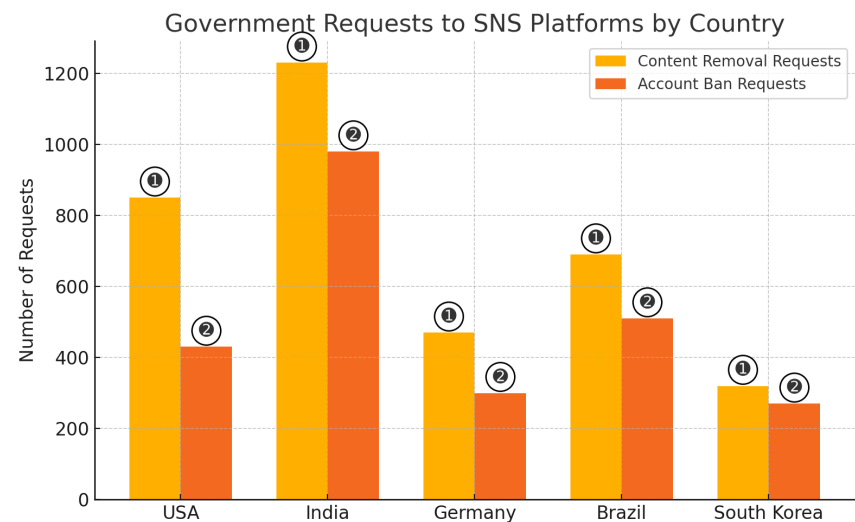
24. 다음 글의 제목으로 가장 적절한 것은? [3점]

In an era where a few tech conglomerates control the infrastructure of global communication, the unchecked power of platform governance has become a threat not merely to user experience but to digital agency itself. Among the most disturbing examples is Meta's opaque protocol of content moderation, where entire accounts are abruptly removed with minimal explanation, recourse, or transparency. While automation in moderation is often defended as a necessity for scale, such mechanization delegitimizes user presence without nuance, especially when appeals are routed through labyrinthine channels devoid of human accountability. Cases have emerged in which users—despite adhering to community standards—have faced indefinite bans, eroding not only digital livelihoods but also basic communicative rights. This is not a glitch; it is architecture—one that prioritizes risk-aversion and liability shielding over fair engagement. Unless platform monopolies are held to greater standards of procedural justice, the public sphere will increasingly resemble a gated community governed by invisible, unappealable code.

\* **procedural justice**: (n.) 절차적 정의, 공정하고 투명한 의사 결정 과정

- ① Algorithmic Moderation and the End of Online Fairness
- ② Building Digital Communities through Platform Efficiency
- ③ The Ethics of Data Sharing in Social Media Advertising
- ④ Automation as a Tool for Inclusive Communication
- ⑤ Decentralized Networks and the Decline of Corporate Platforms

25. 다음 도표의 내용과 일치하지 않는 것은?



Governmental pressure on social media platforms is growing across many democratic and non-democratic regimes. ① According to the chart, India submitted the highest number of both content removal and account ban requests. ② Germany, in contrast, showed comparatively moderate levels of requests in both categories. ③ Brazil's content removal requests slightly surpassed its account ban requests. ④ The United States had fewer account ban requests than content removal requests. ⑤ South Korea recorded the fewest content removal requests among the five countries. These figures underscore the widening disparity in how nations exert control over digital expression.

26. Hannah Arendt에 관한 다음 글의 내용과 일치하지 않는 것은?

Walking through the narrow streets of Heidelberg, I often found myself retracing the very steps she once took—Hannah Arendt, exiled, persecuted, and yet intellectually unrelenting. Her life was stitched together by ruptures: fleeing the Nazis, enduring internment in France, and finally reaching New York, where she would forge her legacy. It is a common mistake to reduce her work to political theory alone. Her writings moved fluidly between philosophy, theology, and personal reflection. She did not merely study totalitarianism; she lived through it. The weight of exile is etched into her prose, sharp yet mournful, like someone who knew freedom only in fragments. What struck me most during my visit to the Arendt archives was not her fierce polemicism, but the tenderness in her letters—particularly those addressed to Heidegger, her mentor and once-lover, whose affiliation with the Nazi party remains a bitter footnote in her biography. She was, in every sense, a woman of contradictions: an existentialist who valued civic life, a Jew who loved a man tainted by fascism, a thinker who wrote as if wrestling the world into sense.

- ① 그녀는 독일을 탈출해 뉴욕에서 활동을 이어갔다.
- ② 그녀는 총체적인 정치 이론보다 개인적인 고찰에도 관심을 가졌다.
- ③ 그녀는 나치에 협력한 지인들과는 철저히 절연했다.
- ④ 하이데거와의 개인적인 관계는 그녀의 삶의 복잡성을 보여준다.
- ⑤ 그녀의 글에는 망명자의 고통과 단절감이 배어 있다.

27. 다음 Winter School 안내문의 내용과 일치하지 않는 것은?

[WINTER SCHOOL 2025 – Intensive Boarding Program]

Aspiring to maximize your academic growth during the winter recess? Our highly selective residential program welcomes top-tier students for a rigorous yet personalized academic journey. The 2025 Winter School operates under strict academic placement and code of conduct policies.

Applicants are classified into one of three cohorts based on their most recent official mock exam scores (KICE-certified only):

- **Medical Track:** Combined percentile ranks of Korean, Math, and English must be 3 or less.
- **Prestige University Track:** Combined percentile ranks of the three subjects must be 5 or less.
- **General Track:** Only those with a combined total of 7 or less are eligible.
- Applicants scoring above this threshold are not considered.

The program runs from January 3 to February 16, during which students remain on campus without exception. Each track includes intensive lectures, daily mock exams, and one-on-one mentoring. Use of digital devices is prohibited except for supervised academic purposes.

To maintain academic focus, all meals are vegetarian, and visits from guardians are only permitted on the designated second Sunday of each month. Violations of curfew or study hall rules result in immediate expulsion.

- ① Medical Track은 국수영 백분위 합이 3 이하여야 지원 가능하다.
- ② 윈터스쿨은 1월 3일부터 약 6주간 운영된다.
- ③ 휴대기기는 학습 목적 외 사용이 금지되어 있다.
- ④ 학부모 면회는 매월 첫 번째 일요일에만 허용된다.
- ⑤ 일정 기준 미달자에 대한 지원은 일절 받지 않는다.

28. 다음 University Festival 안내문의 내용과 일치하는 것은?

[2025 STELLAR NIGHT FESTIVAL – Seoul Future University]

This year’s Stellar Night Festival, hosted by Seoul Future University, brings together innovation and artistry under the theme: Reimagine the Future. The three-day celebration will be held from October 2 to October 4 across the main campus, with all proceeds allocated to the Seoul Children’s Oncology Fund.

Headline events include:

- A Night Drone Parade on October 3 (20:00, Central Field), showcasing synchronized aerial choreography.
- A Pop-Up Art Gallery curated by SFU’s Fine Arts Department, featuring student-led AI-generated works.
- A Sustainability Bazaar, operated entirely with zero single-use plastics, running throughout the festival period.

All main performances require pre-registration through the university portal due to seating limitations.

On-site access to the North Gate is restricted during festival hours, and parking is available only to pre-approved vendors and staff.

Participants are advised to use public transportation and bring personal water containers.

- ① 축제는 서울미래대학교 캠퍼스 외부에서 개최된다.
- ② 드론 퍼레이드는 축제 첫날 밤에 진행된다.
- ③ 공연 관람은 사전 등록이 필요하다.
- ④ 친환경 바자회에서는 일회용 플라스틱 사용이 제한적으로 허용된다.
- ⑤ 복문은 축제 시간 외에만 통행이 제한된다.

29. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은?

In grappling with the philosophical dimensions of artificial moral agents, scholars navigate a landscape of ethical uncertainty and computational complexity. The question of whether an AI can be truly ① sentient remains at the forefront of cognitive inquiry. Even among proponents, there is disagreement over what actually ② constitutes machine consciousness. Some theorists argue that, without subjective qualia, such entities cannot be ③ recognized as moral beings. However, critics emphasize that current AI systems, though simulating empathy, still ④ fails to express authentic moral emotions. Legal philosophers, moreover, question whether responsibility can be ethically ⑤ assigned to non-biological systems. These debates reflect the broader struggle to define agency in an age of algorithmic autonomy.

30. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점]

As quantum computing continues to challenge classical assumptions, it demands new metaphors for interpreting physical reality. While classical computers manipulate binary digits with strict determinism, quantum devices exploit ① superposition to encode information in fundamentally novel ways. This allows qubits to interact through entanglement, forming a state space that ② expands exponentially with each additional unit. However, decoherence—caused by environmental interference—can ③ destabilize computational integrity, making error correction a vital concern. Despite their promise, quantum systems remain ④ redundant for most consumer-level tasks, largely due to cost, fragility, and lack of software infrastructure. Thus, the quantum paradigm, though nascent, is not merely technological but ⑤ epistemological, reshaping how we conceive computation and knowledge itself.

[31~34] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

31. In late-modern societies, where institutional trust is in decline and algorithmic governance is on the rise, individuals often find themselves torn between autonomy and control. This paradox is exacerbated by what some theorists call “participatory surveillance,” wherein people willingly submit data in exchange for inclusion. In such a context, the public sphere is no longer grounded in deliberative rationality, but rather in visibility metrics, emotional contagion, and engineered outrage. As a result, civic engagement has become less about meaningful discourse and more about performative alignment. Under these conditions, traditional democratic processes risk being supplanted by a system in which legitimacy stems not from consensus, but from \_\_\_\_\_.

- ① sociocultural reciprocity
- ② juridical codification
- ③ institutional inertia
- ④ deliberative pluralism
- ⑤ algorithmic reinforcement

32. In contemporary debates on identity, the notion of the “authentic self” has come under considerable scrutiny. Poststructuralist thinkers challenge the coherence of a fixed, inner essence, emphasizing instead the discursive production of subjectivity through language, power, and historical contingency. This theoretical shift implies that identities are not simply discovered, but constructed — always provisional, always mediated by systems of meaning that exceed the individual. Under such a framework, to speak of an “authentic identity” is not to describe a psychological constant, but rather to recognize \_\_\_\_\_. This reconceptualization has profound implications for political activism, as it destabilizes appeals to universal experience while opening space for strategic, situated forms of resistance.

[3점]

**\*discursive:** 담론의, 담화의

- ① that authenticity is grounded in stable moral truth rather than cultural contingency
- ② the possibility of achieving a purely objective standpoint in self-narration
- ③ that authenticity itself is a performance shaped by normative and discursive regimes
- ④ identity categories are immutable reflections of personal essence
- ⑤ the self precedes social inscription and operates as an autonomous moral agent

33. Modern philosophy has long grappled with the tension between being and knowing. While rationalists emphasized the primacy of thought, empiricists rooted knowledge in sensory experience. Kant’s critical philosophy sought to bridge the divide, proposing that the subject imposes form upon the chaotic manifold of perception. More recent phenomenologists, however, problematize the very distinction between subject and object, arguing that the self is not a detached observer but a being-in-the-world, embedded in lived experience. In this view, consciousness is not an internal theater but a structure of intentionality, always already directed outward. Accordingly, \_\_\_\_\_, blurring the boundaries between epistemology and ontology. This ontological shift has profound consequences for how we understand perception, embodiment, and intersubjectivity in both philosophy and cognitive science.

[3점]

**\*intentionality:** 의도성 — 의식이 항상 어떤 대상을 향한다는 현상학의 개념

- ① knowledge is no longer viewed as a passive reflection but as an existential mode of engagement
- ② sense-data become the sole reliable source of knowledge independent of interpretation
- ③ truth must be assessed only by its coherence with formal logical systems
- ④ perception operates entirely prior to any pre-reflective intentionality
- ⑤ the subject remains isolated from the world it seeks to represent

34. Neoclassical economics, grounded in assumptions of rational agents and efficient markets, has long dominated academic and policy discourse. However, recent critiques from institutional and behavioral economists emphasize that \_\_\_\_\_, and that preferences are shaped by context, norms, and evolving social structures. This reconceptualization challenges the idea of utility maximization as a universal principle, suggesting instead that economic action is embedded in historically contingent arrangements. Moreover, the very notion of “choice” becomes problematic when access, information, and power are asymmetrically distributed. Agents do not simply optimize—they navigate, negotiate, and sometimes resist. Thus, markets are not neutral arenas of exchange, but sites of contestation where interests are encoded, legitimated, and sometimes concealed through design. This line of thought aligns with the idea that institutions are not mere constraints, but enablers of action that shape what is economically thinkable and materially possible.

[3점]

**\*contingent:** 우연적인, 특정 상황에 따라 달라지는

- ① economic actors universally conform to rational expectations in frictionless environments
- ② utility functions are innate and stable across temporal and cultural domains
- ③ economic behavior is not merely a function of individual will, but of institutional conditioning
- ④ equilibrium models are inherently capable of incorporating all real-world frictions
- ⑤ prices always reflect the true underlying value irrespective of political or social dynamics

35. 다음 글에서 전체 흐름과 관계 없는 문장은?

Recent discussions on public expenditure have reignited debates over the proper scope and scale of state intervention in welfare provision. ① Critics argue that expanding social safety nets exacerbates fiscal deficits and undermines personal responsibility. ② Yet historical data suggest that nations with robust welfare systems often exhibit greater economic resilience during downturns. ③ The development of quantum cryptography has further complicated regulatory approaches to data protection in transnational finance. ④ Others point out that universal healthcare and subsidized education contribute to upward mobility and long-term productivity gains. ⑤ Furthermore, contemporary political economists have noted that targeted redistribution tends to correlate with social stability. Proponents thus contend that social spending should be seen not as a cost, but as an investment in human capital and systemic cohesion.

[36~37] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

36.

Moral realism, while seemingly intuitive, collapses under scrutiny when confronted with the pluralism of value systems embedded in culturally divergent norms.

(A) Attempts to universalize moral claims often rely on epistemic frameworks that are themselves products of specific socio-historical contexts. This raises questions not only about the objectivity of ethical principles, but also about the legitimacy of imposing them across heterogeneous moral landscapes.

(B) In contrast, anti-realist positions—though diverse—tend to emphasize the contingency and constructedness of value. By decoupling morality from metaphysical foundations, they open space for critical engagement with normativity as a dynamic process.

(C) Nonetheless, some theorists argue that abandoning realism risks sliding into relativism, which can undercut the normative force of moral critique. Without some shared evaluative baseline, it becomes difficult to adjudicate between competing claims, especially in contexts of structural injustice.

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

37.

Contemporary media ecosystems no longer function merely as passive conduits of information but actively mediate political reality.

(A) This mediation is not ideologically neutral; algorithms amplify certain voices while suppressing others based on opaque criteria of “engagement.” In this sense, the architecture of attention becomes a form of soft governance—one that operates without formal accountability.

(B) The traditional boundary between journalism and activism has blurred, as platforms reward emotional intensity over analytical rigor. As a result, political discourse is increasingly shaped by virality rather than verifiability.

(C) Yet this very condition has fueled a countermovement toward media literacy, digital pluralism, and decentralized modes of content verification. Such developments suggest that the politicization of media can also engender democratic resilience, albeit unevenly. [3점]

- ① (A) - (C) - (B)
- ② (B) - (A) - (C)
- ③ (B) - (C) - (A)
- ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

[38~39] 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

38.

This suggests that the division between epistemic representation and ontological constitution may be less clear-cut than traditionally assumed.

Scientific models, while often treated as neutral tools for prediction and explanation, carry implicit assumptions about the structure of reality. ( ① ) They do not merely describe; they actively participate in framing what is taken to be real. ( ② ) For instance, the standard model in physics not only maps known particles but also delimits what counts as theoretically admissible. ( ③ ) This performative aspect of scientific practice complicates the notion that facts are simply “discovered.” ( ④ ) The interface between mathematical formalism and metaphysical commitment remains a contested zone. ( ⑤ ) Philosophers of science have thus begun to explore how methodological choices encode ontological commitments. A growing body of scholarship now examines how knowledge practices may entangle us in realities we help construct.

\*epistemic: 인식론적인, 지식에 관련된

39.

This reveals how perceived neutrality can be a sophisticated mechanism of legitimation that naturalizes existing hierarchies.

Contemporary debates about inequality often hinge on whether disparities stem from meritocratic differences or structural impediments. ( ① ) Institutions such as standardized testing or hiring algorithms are frequently portrayed as impartial evaluative tools. ( ② ) However, these mechanisms often encode biases that favor historically dominant groups while obscuring their operation under a veneer of objectivity. ( ③ ) Even well-intentioned policies may replicate asymmetries when they fail to interrogate the frameworks they presuppose. ( ④ ) What is frequently mistaken as fairness may, in fact, be an aestheticized form of exclusion. ( ⑤ ) This underscores the need to critically assess not just outcomes, but the epistemological scaffolding of systems themselves. A more equitable future, therefore, demands not only redistribution but also a reconfiguration of the very metrics by which we measure worth. [3점]

40. 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은?

The presumed objectivity of scientific knowledge has been increasingly interrogated within the social studies of science, particularly in relation to its entanglement with institutional power. Far from being immune to external influence, scientific inquiry is often shaped by funding sources, policy priorities, and prevailing ideological climates. For example, pharmaceutical research agendas frequently align more with market profitability than with unmet public health needs. Moreover, the gatekeeping mechanisms of peer review and journal publication tend to favor paradigmatic continuity over heterodox innovation. What counts as “valid evidence” or “robust methodology” is thus not purely epistemological, but embedded in socio-political networks of authority and legitimacy. As a result, dominant scientific narratives may marginalize alternative epistemologies—not due to inferior rigor, but due to lack of institutional visibility. Understanding this dynamic is crucial to demystifying the production of scientific “truth” and reimagining more inclusive models of knowledge generation.

↓

The passage contends that \_\_\_\_ (A) \_\_\_\_ is not solely the result of empirical rigor, but a construct mediated by institutional and political forces, and that \_\_\_\_\_ (B) \_\_\_\_\_ requires reconfiguration to accommodate diverse epistemic standpoints beyond conventional authority.

- | (A)                       | (B)                          |
|---------------------------|------------------------------|
| ① scientific consensus    | public science education     |
| ② empirical falsification | peer review mechanisms       |
| ③ scientific knowledge    | knowledge validation systems |
| ④ research funding        | methodological training      |
| ⑤ experimental accuracy   | regulatory oversight         |

[41~42] 다음 글을 읽고, 물음에 답하시오.

Recent critiques of experimental psychology have questioned its methodological assumptions and broader epistemic aspirations. Despite its aspiration to objectivity, the field often relies on operational definitions that reduce complex phenomena to (a) discrete variables for the sake of measurement. Such reductionism, while methodologically convenient, may yield results that are empirically precise yet (b) semantically impoverished. In studying constructs like “grit” or “resilience,” researchers frequently neglect the socio-historical context in which such traits are defined, valued, and distributed. Moreover, the tendency to universalize findings from WEIRD (Western, Educated, Industrialized, Rich, Democratic) samples leads to epistemic (c) imperialism, in which dominant psychological paradigms are exported to diverse cultural settings without due critical reflection. The presumed neutrality of the lab environment itself is increasingly viewed as a (d) hermeneutic fiction—a controlled theater that masks the socio-political embeddedness of research. Replication crises and algorithmic biases in large-scale behavioral studies further erode confidence in psychology’s claim to generalizable knowledge. Yet despite these tensions, the field persists in its self-image as a producer of value-free insights into human behavior. To move forward, some scholars advocate for a reflexive paradigm that acknowledges knowledge as contingent, situated, and politically (e) agile.

41. 윗글의 제목으로 가장 적절한 것은?

- ① Rethinking Variables: A Call for Precision in Cognitive Metrics
- ② From Lab to Life: The Political Embeddedness of Psychological Knowledge
- ③ Resilience as Reality: Empirical Psychology and Its Transformative Power
- ④ Cultural Relativism in Question: Saving the Science of Personality
- ⑤ Generalization Without Borders: The Rise of Global Psychological Standards

42. 밑줄 친 (a)~(e) 중에서 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점]

- ① (a)                      ② (b)                      ③ (c)                      ④ (d)                      ⑤ (e)



[43~45] 다음 글을 읽고, 물음에 답하시오.

(A)

The symposium hall grew still when Nick rose from his seat. He fixed his eyes on Dr. Johnson, who had just completed a presentation on the neural mechanisms underlying ethical decision-making. “I appreciate the methodological rigor,” Nick began, “but I’m curious whether your framework allows space for cultural variability or institutional context.” A few heads turned as Johnson nodded, inviting (a) him to elaborate.

(B)

“I’m not dismissing neuroscience,” he said. “But when we reduce constructs like empathy to measurable patterns of brain activity, aren’t we overlooking the societal narratives that shape how empathy is expressed and valued?” Dr. Johnson paused momentarily. (b) He noticed a slight shift in Johnson’s expression—a hesitation, perhaps, before he responded.

(C)

Dr. Johnson cleared his throat. “You raise a valid point,” he said. “But the strength of neuroimaging lies in its ability to reveal universal substrates beneath behavioral diversity.” (c) He leaned back slightly, gauging Nick’s reaction.

(D)

Nick wasn’t done. “I guess my real question,” he said, “is whether science can ever be apolitical when its questions and tools are embedded in power structures.” He gestured toward the screen still showing fMRI images, pointing out how grant funding and publication incentives often influence research direction. Dr. Johnson listened attentively. (d) He folded his hands and maintained eye contact. (e) He then glanced toward the moderator, who remained still—uncertain whether to intervene or observe.

43. 주어진 글 (A)에 이어질 내용을 순서에 맞게 배열한 것으로 가장 적절한 것은?

- ① (B) → (D) → (C)
- ② (C) → (B) → (D)
- ③ (C) → (D) → (B)
- ④ (D) → (B) → (C)
- ⑤ (D) → (C) → (B)

44. 밑줄 친 (a)~(e) 중에서 가리키는 대상이 나머지 넷과 다른 것은?

- ① (a)
- ② (b)
- ③ (c)
- ④ (d)
- ⑤ (e)

45. 윗글의 내용과 일치하지 않는 것은?

- ① Nick은 Dr. Johnson의 강연에서 문화적 맥락이 배제되었음을 비판했다.
- ② Johnson은 뇌과학이 인간 행위의 보편적 기초를 밝혀낼 수 있다고 말했다.
- ③ Nick은 과학적 탐구의 정치적 중립성에 의문을 제기했다.
- ④ Johnson은 Nick의 질문에 방어적으로 강하게 반박했다.
- ⑤ 사회자는 Nick과 Johnson의 대화를 지켜보기만 했다.

빠른정답

- ③②③②②②①⑤③④
- ③④⑤⑤③①③③④②
- ④③③②⑤③④④



## 영어 영역

짝수형

18. 다음 글의 목적으로 가장 적절한 것은?

To whom it may concern,

As a long-standing advocate for equitable access to academic journals, I write to express profound concern over the increasingly prohibitive paywall systems implemented by several major scientific publishers. While these corporations assert that such barriers are necessary to sustain editorial rigor and peer-review mechanisms, this rationale conveniently obfuscates the disproportionate exclusion it imposes on scholars from underfunded institutions and developing nations. The commodification of knowledge—particularly when research is publicly funded—constitutes not just an ethical contradiction but a structural impediment to global intellectual progress. Knowledge should not be sequestered behind transactional thresholds accessible only to those with institutional privilege. I urge your editorial board to reconsider the existing subscription model and explore more inclusive alternatives such as open-access dissemination or tiered-access frameworks. The democratization of information is not a philanthropic gesture but an epistemic imperative.

Sincerely,

David K. Ambrose

Independent Researcher and Ethics Consultant

- ① 공공 연구 결과에 대한 대중의 인식을 제고하려고
- ② 지식 접근성을 제한하는 기존의 구독 시스템에 변화를 촉구하려고
- ③ 과학 저널의 심사 과정의 공정성을 강화하려고
- ④ 개발도상국 연구자들을 위한 장학금 확대를 건의하려고
- ⑤ 국제 학술지 간의 경쟁을 완화하려고

19. 다음 글에 드러난 Jason의 심경 변화로 가장 적절한 것은?

Jason had spent the early afternoon deliberating between two identical navy shirts, selecting the one with slightly more worn cuffs—she had once traced its fray with absent affection. The reservation, made three days prior, still chimed with punctual irony as he received her message: she wasn't feeling well, and tonight wouldn't be possible. He replied with tempered warmth and tucked his phone away, imagining her curled beneath a blanket, sipping tea, perhaps apologetic. Hours later, in the blue glow of his screen, a photo surfaced—her, unmistakably laughing, a city skyline blurred behind her, a stranger's hand resting where his might've been. The caption read only, "nights like this." Jason didn't text her. He didn't rage. Something inside him simply folded inward, like a letter never sent.

- ① expectant → humiliated
- ② indifferent → regretful
- ③ hopeful → betrayed
- ④ restless → sympathetic
- ⑤ affectionate → complacent

20. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

Modern society often prides itself on the illusion of neutrality—algorithms that claim objectivity, systems that proclaim fairness, and technologies that promise emancipation. Yet embedded within these structures are residues of their creators: invisible fingerprints of bias, hierarchy, and omission. To believe that neutrality emerges organically from code or procedure is to ignore that every design is a decision, and every decision is a reflection of power. When institutions absolve themselves of accountability by outsourcing judgment to “systems,” they don't eliminate discrimination—they abstract it. Such abstraction renders injustice less visible, and thus more insidious. A biased judge is condemnable; a biased algorithm is merely “faulty.” But the impact remains: lives sorted, futures constrained, silences imposed.

- ① 기술적 중립성을 확립하려는 노력이 필요하다.
- ② 알고리즘과 시스템의 공정성은 끊임없이 개선되어야 한다.
- ③ 시스템에 내재된 편향은 권력의 작동 방식과 무관하지 않다.
- ④ 제도적 오류는 인간의 개입 없이 자연스럽게 교정된다.
- ⑤ 기술적 오류보다 인적 오류가 사회에 더 해롭다.

21. 밑줄 친 It is not culture they are selling, but a simulation that feeds on the absence of the original가 다음 글에서 의미하는 바로 가장 적절한 것은? [3점]

In recent years, the global market has shown a voracious appetite for commodified fragments of cultural identity. From indigenous motifs on fast fashion to diasporic cuisine curated for western palates, the trend is not one of appreciation but of extraction. Corporations often parade these cultural artifacts as symbols of inclusivity while erasing their historical contexts and living communities. This aestheticization flattens complexity, converting identity into a digestible spectacle. The more “authentic” a product claims to be, the more likely it is to have been filtered, repackaged, and recontextualized for mass consumption. It is not culture they are selling, but a simulation that feeds on the absence of the original. This form of appropriation does not merely borrow; it transforms, subdues, and ultimately monetizes what once resisted classification.

\* **aestheticization**: 미학화, 외관만 아름답게 포장함

- ① Selling cultural simulations enables indirect cultural engagement without genuine context.
- ② What is commodified is not authentic culture, but a marketable version stripped of its origin.
- ③ Commodifying culture is a necessary strategy to ensure its survival in a globalized economy.
- ④ Global demand for culture fosters natural convergence among diverse cultural expressions.
- ⑤ Consumers prioritize emotionally resonant symbols over historically grounded traditions.

22. 다음 글의 요지로 가장 적절한 것은?

Time, once thought to be a universal constant, has proven to be far more pliable in both theory and experience. Physicists have long challenged the notion of absolute simultaneity, while psychologists demonstrate how temporal perception is deeply entangled with memory, emotion, and attention. Yet modern society treats time as a uniform currency: quantified, segmented, and relentlessly optimized. Calendars and clocks, once tools of coordination, have evolved into instruments of discipline. In chasing efficiency, we've come to value moments not for their intrinsic quality but for their potential yield. This commodification of time leads to a paradox—though we measure it more precisely than ever before, we feel increasingly estranged from it. Our days are full, yet curiously empty, as if time were slipping through fingers too busy to notice.

\* **pliable**: (형체·성질 등이) 유연한, 쉽게 영향을 받는

- ① 시간에 대한 현대의 철학은 과거와 크게 다르지 않다.
- ② 시간 측정 기술이 발전할수록 시간 감각은 더욱 또렷해진다.
- ③ 현대 사회는 시간을 정량화하며 오히려 그 본질과 멀어지고 있다.
- ④ 효율적인 시간 활용은 인간 내면의 만족을 높이는 핵심 수단이다.
- ⑤ 시간은 보편적인 개념으로 모든 문화권에서 동일하게 인식된다.

23. 다음 글의 주제로 가장 적절한 것은?

The legitimacy of legal systems does not rest solely on their procedural correctness or formal coherence. Rather, it emerges from a more elusive nexus: the shared belief among citizens that laws, even when disagreeable, are fundamentally fair and socially grounded. In societies where laws are perceived as mere instruments of coercion or political expediency, compliance is often shallow and transactional. But when law is viewed as a manifestation of collective moral reasoning—however imperfect—its authority becomes internalized. This internalization does not demand universal approval; it requires a sense that dissent is acknowledged and that the law is responsive rather than static. Paradoxically, it is the system's openness to critique that often reinforces its legitimacy. Legal structures that resist accountability in the name of order may enforce obedience, but they rarely secure allegiance. When citizens cease to see themselves as co-authors of the legal narrative, law risks becoming a monologue of power.

\* **expediency**: (형식·원칙보다는) 편의주의, 이익 위주

- ① The procedural autonomy of law ensures its legitimacy.
- ② Legal compliance is most effective when rooted in fear of sanction.
- ③ The perception of fairness is central to sustaining legal legitimacy.
- ④ Law's authority is best preserved when shielded from criticism.
- ⑤ Social order is achievable without citizen participation in lawmaking.

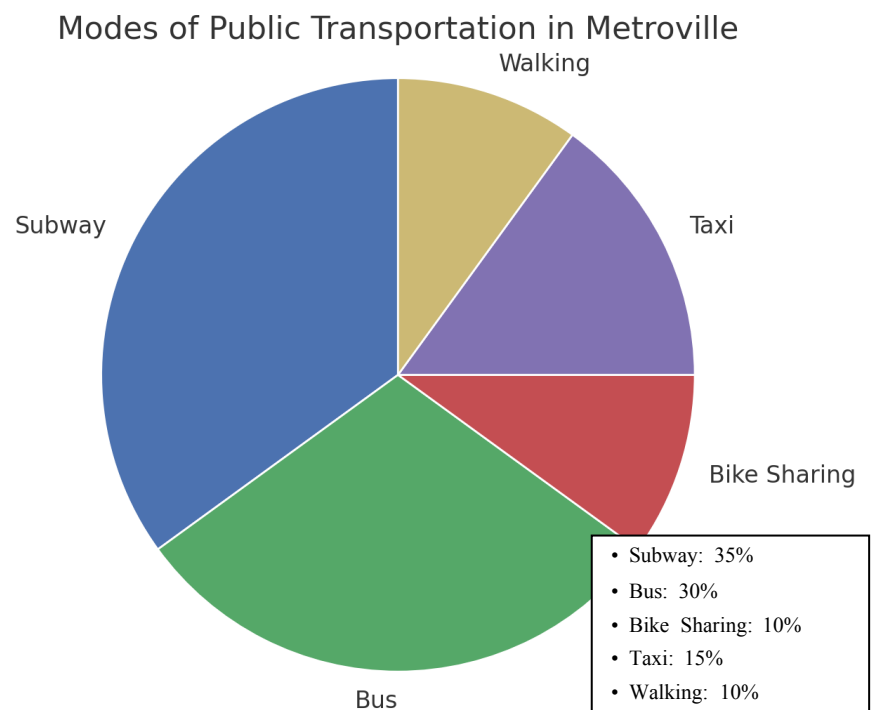
24. 다음 글의 제목으로 가장 적절한 것은? [3점]

Sport has long been romanticized as the final frontier of meritocracy—where effort, talent, and discipline dictate outcomes. However, the economic infrastructure underpinning modern sports tells a more convoluted story. Today, major sporting events are monopolized by conglomerates that not only own broadcasting rights but also control sponsorship flows, athlete branding, and even policy influence. Far from being neutral facilitators, these entities shape the rules of engagement and public perception. The commodification of sport has created a paradox: while visibility and access appear to have expanded, actual opportunities for participation and representation remain tightly regulated. Emerging leagues and athletes outside the dominant circuits often struggle not due to lack of skill, but because they are excluded from the promotional apparatus that manufactures stardom. Spectators may feel connected through global spectacles, yet the narrative they consume is rarely organic. It is crafted, optimized, and strategically curated for maximum profit by those who operate behind the scenes—unseen but decisive.

\* **apparatus**: (특정 목적을 위한) 조직 구조, 장치

- ① The Illusion of Equality in the Global Sports Arena
- ② How Corporate Investment Promotes Inclusivity in Sports
- ③ Restoring the Spirit of Competition through Regulation
- ④ The Role of Spectatorship in Democratizing Athletic Talent
- ⑤ Celebrating the Commercial Triumph of Modern Athletics

25. 다음 도표의 내용과 일치하지 않는 것은?



Metroville's transit authority recently conducted a comprehensive study to analyze how residents commute within the city. ① The data indicate that the subway remains the most utilized mode of transportation, outpacing buses and taxis. ② Interestingly, buses account for slightly less than one-third of all urban travel—a figure that has held relatively steady over the past three years. ③ Despite growing environmental awareness, bike-sharing services still represent a modest portion of the modal split. ④ Taxis, once a dominant presence in the city's transit ecosystem, now trail both the subway and bus in terms of ridership. ⑤ Pedestrian commuting is as prevalent as cycling, though both remain less prominent than any motorized alternatives. The report concludes that addressing transit equity will require more than infrastructural investment—it demands a shift in public perception.

26. James Clerk Maxwell에 관한다음 글의 내용과 일치하지 않는 것은?

Although often overshadowed by more celebrated figures like Newton and Einstein, James Clerk Maxwell profoundly shaped the trajectory of modern physics. Born in Edinburgh in 1831, Maxwell displayed an early fascination with both color and mathematics. While still a student, he published a paper on the theory of color perception that would later underpin much of modern optics. However, his most revolutionary work came in the form of Maxwell's equations, a set of partial differential equations that unified electricity and magnetism into a single framework—electromagnetism. His formulation not only predicted the existence of electromagnetic waves but laid the groundwork for radio and wireless technologies. Though Maxwell never witnessed the practical application of his theories, his legacy endured. During his tenure as the first Cavendish Professor of Physics at Cambridge, he oversaw the early construction of what would later become the famous Cavendish Laboratory. Sadly, he died of stomach cancer in 1879 at the age of just 48, his contributions not fully appreciated until years after his death.

- ① Maxwell은 색채 인지에 대한 논문을 젊은 시절 발표한 바 있다.
- ② 전자기학 이론은 맥스웰이 완성한 방정식에 기반을 두고 있다.
- ③ Maxwell은 생전에 자신의 전자기 이론이 실용화되는 것을 확인하였다.
- ④ 케임브리지 대학교에서 실험실 설립 초기 단계에 참여한 인물이다.
- ⑤ Maxwell은 19세기 후반에 생을 마감하였다.

27. National Research Institute Consortium에 관한 다음 안내문의 내용과 일치하지 않는 것은?

National Research Institute Consortium (NRIC) — Annual Science & Innovation Expo 2025

The NRIC is proud to host its 16th annual Science & Innovation Expo, taking place from January 14 to January 16, 2025, at the Gyeonggi Global Convention Center (GGCC). The event will feature collaborative exhibitions from over 20 national research bodies, including the Korean Institute of Advanced Science (KIAS), the Earth Systems Research Bureau, and the Bioengineering Advancement Authority.

This year's theme, "Translating Knowledge into Global Impact," highlights the interdisciplinary applications of domestic R&D.

Pre-registration is required for student groups exceeding 10 participants, and all individual attendees must present a digital access badge available via the official NRIC Expo app. Workshops on AI governance, sustainable materials, and biomedical ethics will be held on a first-come, first-served basis, with no additional fee.

The keynote speaker, Dr. Alice Hwang, a pioneer in green nanotechnology, will open the event with a lecture on the ethical frontiers of molecular innovation.

- ① 이번 박람회는 2025년 1월 중순에 열린다.
- ② 참가 연구기관 중에는 지구 환경 관련 기관도 포함되어 있다.
- ③ 참가자 전원은 모바일 앱을 통해 출입 인증 배지를 사전에 발급받아야 한다.
- ④ AI 관련 워크숍은 유료 등록 후 참여할 수 있다.
- ⑤ 학생 단체가 10명 이상인 경우 사전 등록이 필수이다.

28. Springwell High School Graduation Ceremony에 관한 다음 안내문의 내용과 일치하는 것은?

Springwell High School Graduation Ceremony 2025 — Final Announcement

The Class of 2025 graduation ceremony will take place on Thursday, February 13, beginning promptly at 10:30 a.m. at the Orion Arts Hall, located across from the South Gate campus entrance.

All graduating seniors must arrive by 9:00 a.m. for final lineup and gown inspection.

Students who have not submitted the gown rental form and clearance sheet by February 7 will not be allowed to participate in the formal procession.

Family members and guests are permitted entry beginning at 10:00 a.m., and are required to present either a printed or digital copy of the Guest Entry QR Pass, available via the school's portal.

Due to limited capacity, each graduate is allotted two guest seats; additional guests may attend the live-stream viewing held simultaneously in the school auditorium.

Valedictorian remarks, musical performances, and the principal's closing speech will comprise the core program, followed by the diploma distribution at each homeroom.

- ① 모든 졸업생은 오전 9시 이전까지 행사장에 도착해야 한다.
- ② 졸업식 당일 현장에서도 가운 대여 신청이 가능하다.
- ③ 모든 관람객은 학교 포털에서 미리 좌석을 지정해야 한다.
- ④ 한 명의 졸업생 당 최대 세 명까지 초청이 가능하다.
- ⑤ 졸업장은 무대 위에서 일괄 수여된다.

29. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은?

Scientific collaboration across international borders has increasingly become the norm rather than the exception in the 21st century. The acceleration of global crises, such as climate change and pandemics, ① have pushed researchers to share data more transparently and frequently. However, logistical obstacles—ranging from language barriers to incompatible data standards—② remains formidable. Some initiatives have attempted to establish centralized repositories that can ③ be accessed by institutions worldwide. Yet, issues concerning research funding, authorship disputes, and unequal infrastructure ④ have hindered truly equitable cooperation. As global partnerships evolve, maintaining both scientific integrity and local autonomy ⑤ becomes a balancing act few have mastered.

30. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은?

As artificial intelligence systems continue to play a central role in legal and medical decision-making, questions of transparency and accountability have moved to the forefront of public discourse. Recent studies suggest that users tend to ① defer to algorithmic recommendations even when they are demonstrably flawed. However, the opacity of these models often prevents scrutiny, creating a knowledge asymmetry between developers and end-users. In some jurisdictions, policies now mandate that algorithms used in high-stakes domains be ② auditable by third-party reviewers. Nonetheless, critics argue that technical accessibility alone cannot ③ preclude ethical concerns. They claim that cultural values, historical biases, and social dynamics are often ④ embedded in training data sets without intentional oversight. Thus, calls have emerged for a new epistemic framework that ⑤ incorporates human interpretability as a design imperative.

\* **epistemic**: 지식의, 인식에 관한

[31~34] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

31. Although memory is often conceptualized as a static storage system, contemporary cognitive science paints a far more dynamic picture. Experimental evidence reveals that the act of remembering is not merely retrieving a fixed trace, but an active reconstruction process. Each recollection is shaped by present context, emotional state, and even social expectations, implying that memory is as much about the present as it is about the past. This malleability has led some theorists to argue that memory is inherently unreliable—yet such a view ignores its adaptive value. In fact, the brain’s tendency to reshape memories can be essential for psychological resilience, creativity, and future planning. Thus, memory should not be evaluated solely on its accuracy, but rather on its functional contributions to cognition. \_\_\_\_\_. Ultimately, understanding memory as a flexible, reconstructive mechanism allows for a more holistic account of human thought.

- ① the human mind is incapable of distinguishing fabricated memories from factual ones
- ② preserving factual accuracy is the only valid purpose of remembering
- ③ memory’s fluidity is detrimental to epistemic reliability
- ④ the goal of memory may not lie in perfect recall but in constructive utility
- ⑤ remembering should always adhere to verifiable historical records

32. Multicellular organisms rely on highly coordinated signaling pathways to regulate cellular differentiation and maintain homeostasis. Among these, transcription factors play a central role in activating or repressing specific gene expression programs in response to extracellular cues. These factors often function within intricate feedback loops that ensure precise temporal and spatial control of developmental processes. Interestingly, the same molecular signal can induce opposing effects depending on the recipient cell’s internal state, such as chromatin accessibility or prior activation history. Recent research suggests that cells integrate multiple gradients of information rather than reacting to isolated stimuli. \_\_\_\_\_. Such findings imply that cellular behavior emerges not merely from linear cause-effect pathways but from complex networks of interdependent regulatory nodes. [3점]

\* **chromatin**: 염색질, 유전정보를 조절하는 DNA와 단백질의 복합체

- ① gene expression is solely determined by external ligand concentration
- ② the decoding of signals involves context-sensitive combinatorial logic
- ③ all signaling molecules trigger irreversible binary outcomes
- ④ cellular responses occur only when noise is filtered completely
- ⑤ once a gene is activated, it remains perpetually expressed

33. Legal positivism maintains that the validity of a law is not contingent on its moral content but rather on its sources—primarily, its creation according to a recognized procedure. This perspective stands in contrast to natural law theories, which posit that unjust laws are not truly laws at all. While positivists agree that laws can be morally repugnant, they insist on a conceptual separation between law as it is and law as it ought to be. However, this separation becomes increasingly contentious when considering laws that systematically disenfranchise, marginalize, or dehumanize segments of the population. Critics argue that under such conditions, legal positivism fails to offer any normative resources for resistance or reform. \_\_\_\_\_. Indeed, the inability to account for moral disobedience or principled defiance poses a significant philosophical liability to positivist frameworks in pluralistic societies. [3점]

- ① Positivism presumes that every enacted rule, regardless of its consequences, deserves unqualified compliance
- ② The notion of legality, for positivists, must integrate transcendent ethical values in order to be coherent
- ③ Natural law proponents hold that only democratically enacted laws can claim moral legitimacy
- ④ The persistence of immoral statutes necessitates a clearer distinction between legal efficacy and social utility
- ⑤ A legal system that accommodates judicial discretion may still align with positivist commitments



34. Modern welfare states are under increasing pressure as demographic shifts and economic volatility strain public budgets. With aging populations and declining birth rates, the ratio of beneficiaries to contributors has begun to tip unfavorably. Governments face a dual challenge: securing sufficient revenue while maintaining a perception of fairness among taxpayers. However, progressive taxation—long championed as a redistributive tool—has come under fire for disincentivizing productivity and innovation. \_\_\_\_\_ has thus become a central concern in contemporary policy debates. Policymakers must balance fiscal sustainability with the imperative of social equity, lest they erode public trust in the system itself.

- ① How to evade
- ② Who pays more
- ③ What counts as fair
- ④ Whether welfare works
- ⑤ Why deficits matter

35. 다음 글에서 전체 흐름과 관계 없는 문장은?

The brain is increasingly conceptualized not as a passive receiver of sensory data but as an active inference machine. ① According to the predictive coding framework, the brain constantly generates hypotheses about incoming information and adjusts them based on observed discrepancies. ② These discrepancies, known as prediction errors, are minimized through a hierarchy of neural feedback loops that refine perception and guide behavior. ③ Mirror neurons, first identified in primates, activate both during the execution and observation of actions, suggesting a basis for empathy and social cognition. ④ Internal generative models allow the brain to simulate future states, enabling organisms to plan and make decisions under uncertainty. ⑤ This anticipatory mechanism is essential in reconciling noisy, ambiguous stimuli with coherent subjective experience. As this paradigm gains traction, it challenges older stimulus-response models rooted in behaviorism. Instead of passively reacting to the environment, the brain is seen as sculpting its own perceptual world through continuous top-down modulation.

[36~37] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

36.

Zhu Xi’s philosophical synthesis of Confucian classics with metaphysical inquiry redefined the trajectory of East Asian thought for centuries.

(A) While his interpretation of li (principle) and qi (material force) aimed to bridge the metaphysical and the empirical, critics have argued that his dualism risked reifying abstractions at the expense of concrete moral engagement. This tension became especially pronounced in later scholastic circles, where rote textual exegesis often overshadowed ethical praxis.

(B) He posited that the cosmos operated according to universal rational principles—li—which could be apprehended through introspection and moral cultivation. This epistemology demanded a rigorous commitment to self-discipline, scholarly inquiry, and the rectification of the mind.

(C) Nonetheless, Zhu Xi’s commentarial authority ensured that his system gained canonical status in state examinations and imperial orthodoxy across Korea, Japan, and China. Its institutionalization rendered dissenting interpretations marginal, even as internal contradictions gradually surfaced.

- |                   |                   |
|-------------------|-------------------|
| ① (A) - (C) - (B) | ② (B) - (A) - (C) |
| ③ (B) - (C) - (A) | ④ (C) - (A) - (B) |
| ⑤ (C) - (B) - (A) |                   |

37.

In the digital economy, power no longer derives solely from capital or labor, but increasingly from algorithmic leverage and control over user data. This shift has enabled certain firms to bypass traditional competitive constraints, securing what some economists term “platform entrenchment.”

(A) While early advocates celebrated the democratizing potential of online markets, what emerged instead was an architecture favoring scale without corresponding accountability. Such asymmetry has allowed dominant platforms to internalize gains while externalizing risks—often to consumers and peripheral vendors.

(B) In response, some jurisdictions have proposed “data portability” mandates and algorithmic transparency requirements as remedies. Yet these measures often fail to address the deeper infrastructural monopolies, such as control over cloud services or app distribution channels.

(C) A prime example lies in how a single platform can simultaneously serve as marketplace, regulator, and competitor—blurring institutional boundaries. This convergence not only distorts pricing mechanisms but also entrenches gatekeeping power across sectors from e-commerce to digital media. [3점]

\* **entrenchment**: 확고한 자리매김, 쉽게 무너지지 않는 구조적 고착

- |                   |                   |
|-------------------|-------------------|
| ① (A) - (C) - (B) | ② (B) - (A) - (C) |
| ③ (B) - (C) - (A) | ④ (C) - (A) - (B) |
| ⑤ (C) - (B) - (A) |                   |

[38~39] 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

38.

While algorithmic systems promise efficiency and objectivity, they often encode latent value judgments under the guise of neutrality. Understanding this requires a shift from mere technical scrutiny to a deeper ethical interrogation of design intentions.

AI governance discourse has often centered on technical robustness and model accuracy, metrics that are undeniably vital. ( ① ) This fixation, however, can obscure the normative dimensions embedded in decision-making algorithms. ( ② ) For example, predictive policing software may amplify pre-existing biases in crime data rather than mitigate them. ( ③ ) Moreover, even “fair” algorithms can reinforce inequities if trained on historically skewed datasets. ( ④ ) The notion of “explainability” has been introduced to ensure models can be audited, but it rarely captures deeper contextual implications. ( ⑤ ) Indeed, the institutional logic behind AI deployment often prioritizes administrative convenience over moral accountability. Calls for “ethical AI” must therefore be rooted not only in computational transparency but also in philosophical clarity. [3점]

- \* **guise**: 겉모습, 외양; 실체를 숨기기 위한 형식
- \*\* **interrogation**: 심문, 철저한 조사; 비판적 탐구

39.

Although the fundamental equations of physics are time-symmetric, the macroscopic world clearly displays temporal asymmetry. This paradox continues to challenge physicists attempting to reconcile micro-level reversibility with the arrow of time.

Most classical physics equations—like those of Newtonian mechanics—do not inherently distinguish between past and future. ( ① ) Yet, in our lived experience, entropy only increases, not decreases. ( ② ) This discrepancy is at the heart of the so-called “problem of time” in theoretical physics. ( ③ ) Thermodynamic irreversibility, grounded in statistical probabilities, offers a partial explanation, but not a definitive one. ( ④ ) Quantum mechanics complicates the matter further, especially in interpretations that involve wave function collapse. ( ⑤ ) Moreover, cosmological models suggest that time’s arrow may be tied to the universe’s initial low-entropy condition. Some theorists even argue that our perception of time’s flow is a cognitive illusion, not a physical reality. [3점]

40. 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은? [3점]

For decades, neuroscience portrayed long-term memory as a stable archive—etched into neural circuits through synaptic consolidation. However, mounting evidence suggests that memories are far more plastic and susceptible to change than once believed. When a stored memory is recalled, it momentarily returns to a labile state, a process known as “reconsolidation,” during which it can be updated, distorted, or even erased. This reconsolidation window is crucial: it enables learning flexibility, but also exposes memory to manipulation. Experiments involving protein synthesis inhibitors in the amygdala have shown that fear memories, once reactivated, can be dampened or disrupted entirely. Even without pharmacological intervention, mere exposure to suggestive information during retrieval can overwrite prior recollections, leading to memory contamination. Thus, rather than being static imprints, memories operate more like editable files, contingent on both internal neurochemical states and external contexts. The implications are profound—not just for therapeutic techniques like PTSD interventions, but for legal settings where eyewitness testimony may unknowingly reflect reconstructed fictions.

↓

Recent studies have shown that memories, once thought to be \_\_\_\_(A) \_\_\_\_, are in fact subject to continuous updating and distortion through reconsolidation processes. This indicates that remembering is not mere retrieval, but rather a form of \_\_\_\_ (B) \_\_\_\_ influenced by context and biology.

- | (A)                   | (B)                         |
|-----------------------|-----------------------------|
| ① permanent engrams   | neurochemical reinforcement |
| ② dynamic constructs  | retrieval simulation        |
| ③ immutable records   | reconstructive processing   |
| ④ episodic fragments  | behavioral conditioning     |
| ⑤ narrative encodings | semantic association        |



빠른 정답

- ②③③②③③①⑤③④
- ①②③④②①③③②④
- ②②③②⑤③③③