



중요
교육청 기출
모음집

-한대산 영어

1. 밑줄 친 live in the shadow of the future가 다음 글에서 의미하는 바로 가장 적절한 것은? (20230321)

Thanks to the power of reputation, we help others without expecting an immediate return. If, thanks to endless chat and intrigue, the world knows that you are a good, charitable guy, then you boost your chance of being helped by someone else at some future date. The converse is also the case. I am less likely to get my back scratched, in the form of a favor, if it becomes known that I never scratch anybody else's. Indirect reciprocity now means something like "If I scratch your back, my good example will encourage others to do the same and, with luck, someone will scratch mine." By the same token, our behavior is endlessly shaped by the possibility that somebody else might be watching us or might find out what we have done. We are often troubled by the thought of what others may think of our deeds. In this way, our actions have consequences that go far beyond any individual act of charity, or indeed any act of mean-spirited malice. We all behave differently when we know we live in the shadow of the future. That shadow is cast by our actions because there is always the possibility that others will find out what we have done.

* malice: 악의

- ① are distracted by inner conflict
- ② fall short of our own expectations
- ③ seriously compete regardless of the results
- ④ are under the influence of uncertainty
- ⑤ ultimately reap what we have sown

2. 다음 밑줄 친 you taste its price가 의미하는 바로 가장 적절한 것은? (20240321)

That perception is a construction is not true just of one's perception of sensory input, such as visual and auditory information. It is true of your social perceptions as well — your perceptions of the people you meet, the food you eat, and even of the products you buy. For example, in a study of wine, when wines were tasted blind, there was little or no correlation between the ratings of a wine's taste and its cost, but there was a significant correlation when the wines were labeled by price. That wasn't because the subjects consciously believed that the higher-priced wines should be the better ones and thus revised whatever opinion they had accordingly. Or rather, it wasn't true just at the conscious level. We know because as the subjects were tasting the wine, the researchers were imaging their brain activity, and the imaging showed that drinking what they believed was an expensive glass of wine really did activate their centers of taste for pleasure more than drinking a glass of the same wine that had been labeled as cheaper. That's related to the placebo effect. Like pain, taste is not just the product of sensory signals; it depends also on psychological factors: you don't just taste the wine; you taste its price.

- ① Customer ratings determine the price of a product.
- ② We fool ourselves into thinking our unplanned buying was reasonable.
- ③ We immediately dismiss opposing opinions without any consideration.
- ④ The brain shows consistent response regardless of personal preference.
- ⑤ The perceived value of a product influences one's subjective experience of it.

3. 밑줄 친 the breadcrumbs of the conversation이 다음 글에서 의미하는 바로 가장 적절한 것은? [3점] (20240721)

In improv, the actors have no control of the conversation or the direction it takes. They can only react to the other actors' words or nonverbal communication. Because of this, the actors become experts at reading body language and reading between the lines of what is said. If they are unable to do this, they are left in the dark and the performance crumbles. This applies to our daily conversations, but we're usually too self-centered to notice. Just like the improv actors become adept at picking up on the breadcrumbs of the conversation, we need to do the same. When people want to talk about something specific, rarely will they come out and just say it. 99 percent of people won't say, "Hey, let's talk about my dog now. So..." Instead, they will hint at it. When they bring up a topic unprompted, or ask questions about it, they want to talk about it. Sometimes, when the other person seems to not pick up on these signals, they will keep redirecting the conversation to that specific topic. If they seem excited whenever the topic comes up, they want to talk about it.

* improv: 즉흥 연극 ** crumble: 무너지다 *** adept: 능숙한

- ① roundabout hints revealing the speaker's intention
- ② opening words to make the topic more interesting
- ③ part of the conversation that distracts the listeners
- ④ characteristics that are unique to the actors themselves
- ⑤ unexpected reactions of the audience to the performance

4. 다음 글의 주제로 가장 적절한 것은? [3점] (20230723)

For those of any age with an existing network of friendships built up in the three-dimensional world, social networking sites can be a happy extension of communication, along with email, video calls, or phone calls, when face-to-face time together just isn't possible. The danger comes when a fake identity is both tempting and possible through relationships that are not based on real, three-dimensional interaction, and/or when the most important things in your life are the secondhand lives of others rather than personal experiences. Living in the context of the screen might suggest false norms of desirable lifestyles full of friends and parties. As ordinary human beings follow the activities of these golden individuals, self-esteem will inevitably drop; yet the constant narcissistic obsession with the self and its inadequacies will dominate. We can imagine a vicious circle where the more your identity is harmed as a result of social networking and the more inadequate you feel, the greater the appeal of a medium where you don't need to communicate with people face-to-face.

* narcissistic: 자아도취적인

- ① negative effects of social networking services on self-perception
- ② unknown risks to personal well-being from internet addiction
- ③ software features to make virtual lives more realistic
- ④ efforts to increase face-to-face interaction for social bonds
- ⑤ difficulties of filtering out fake information on social media

5. 다음 글의 주제로 가장 적절한 것은? [3점] (20240723)

Natural disasters and aging are two problems that societies have been dealing with for all of human history. Governments must respond to both, but their dynamics are entirely different and this has profound consequences for the nature of the response. Simply by plotting the aging slope, policy makers go a long way toward understanding the problem: People get older at a constant and reliable rate. There can be disagreements over how to solve the aging problem (this is political complexity), but the nature of the problem is never in dispute. Plotting the number of people killed in natural disasters does very little to advance understanding of this problem other than emphasizing the randomness of natural disasters. Preparing a policy response is, therefore, much easier in some areas than in others. When inputs are reliable and easy to predict, it greatly facilitates information processing and allows for anticipatory problem-solving. When problems are causally complex and multivariate, determining the appropriate response is a reactionary endeavor.

- ① risks of hasty decision-making during natural disasters
- ② reasons for governmental concern about aging populations
- ③ significance of studying the comprehensive history of policy making
- ④ different approaches of governments depending on the nature of the problem
- ⑤ advantages of anticipatory problem-solving in dealing with social problems

6. 다음 글의 제목으로 가장 적절한 것은? (20230724)

Melody is one of the primary ways that our expectations are controlled by composers. Music theorists have identified a principle called gap fill; in a sequence of tones, if a melody makes a large leap, either up or down, the next note should change direction. A typical melody includes a lot of stepwise motion, that is, adjacent tones in the scale. If the melody makes a big leap, theorists describe a tendency for the melody to “want” to return to the jumping-off point; this is another way to say that our brains expect that the leap was only temporary, and tones that follow need to bring us closer and closer to our starting point, or harmonic “home.” In “Over the Rainbow,” the melody begins with one of the largest leaps we’ve ever experienced in a lifetime of music listening: an octave. This is a strong schematic violation, and so the composer rewards and soothes us by bringing the melody back toward home again, but not by too much because he wants to continue to build tension. The third note of this melody fills the gap.

* adjacent: 인접한

- ① How Awesome Repetition in Melody Can Be!
- ② Why a Big Leap Melody Tends to Go Back Home
- ③ Lyrics of Songs: Key Controller of Our Emotions
- ④ Should Composers Consider Their Potential Audience?
- ⑤ Misunderstanding of Composers’ Intention with Melody

7. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점] (20230330)

In centuries past, we might learn much about life from the wisdom of our elders. Today, the majority of the messages we receive about how to live a good life come not from Granny’s long ① experience of the world, but from advertising executives hoping to sell us products. If we are satisfied with our lives, we will not feel a burning desire to purchase anything, and then the economy may collapse. But if we are unsatisfied, and any of the products we buy actually delivers the promised lasting fulfillment, subsequent sales figures may likewise ② rise. We exist in a fog of messaging designed explicitly to influence our behavior. Not surprisingly, our behavior often shifts in precisely the manner ③ intended. If you can be made to feel sufficiently inferior due to your yellowed teeth, perhaps you will rush to the pharmacy to purchase whitening strips. The ④ lack of any research whatsoever correlating tooth shade with life satisfaction is never mentioned. Having been told one hundred times a day how to be happy, we spend much of our lives buying the necessary accoutrements and feeling ⑤ disappointed not to discover life satisfaction inside the packaging.

* accoutrements: (필요) 용품

8. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점] (20231030)

Technology has historically distinguished the way music is produced. In a live jazz concert a bass player can provide the audience with a ten-minute jam session but is ① unable to do so if making a record. Time and space limits on early discs made this liberalized performance style impossible. Often, pieces would be separated into a number of discs leading to a ② lack of continuity. In addition to length, musicians had to take into account how the machinery recorded and absorbed their sound. Especially in the early days of recording, human voices as well as instruments were often distorted once recorded. To prevent such distortion, it was up to the musician to ③ alter the sound to accommodate the recording technology that was just coming into existence. Jazz musicians and orchestras almost molded their works around recording parameters. Many musicians were ④ resistant to the limitations and benefits of technology and created their records accordingly. The recording limitations began to filter into stage performance. Musicians were restricted to three-minute songs in the recording studio and they soon ⑤ kept their songs to that length on stage too.

* jam session: 즉흥 연주 ** mold: (틀에 맞추어) 만들다

*** parameter: 한도, 기준

9. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점] (20240330)

While it has been found that young children rely exclusively on geometric information to determine the location of an object hidden in a small enclosure, exclusive use of geometry does not occur in larger spaces. Although, in a small room, children ① failed to incorporate information about nongeometric features (i.e., a blue wall), they used both types of information in a larger room. These findings suggest that geometric and nongeometric information may be combined in a ② weighted fashion. Geometry may be ③ invalid because it is more stable across time than is nongeometric information. Whether or not nongeometric landmark information is combined with geometry may depend on the ecological validity of nongeometric features; for example, larger features may be more stable and hence more ④ reliable. Further, a variety of mobile animals give more weight to nearer than to farther landmarks in estimation, ⑤ consistent with Weber's law in which smaller distances would be coded more accurately than larger distances.

* geometric: 기하학의 ** enclosure: 에워싸인 장소

10. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점] (20240730)

The outcomes of want-should conflicts are affected not only by what we think our future self will choose but also by how close we feel to our future self. Want-should conflicts fundamentally involve tradeoffs between options that satisfy the present self's desires (wants) and options that benefit the future self (shoulds). As a result, when we do not feel psychologically connected to our future self, we should be ① less interested in taking actions to benefit this self and thus shy away from should options. Indeed, an emerging stream of research suggests that people are more ② impatient the more disconnected they feel from their future self. For example, people prefer smaller-sooner rewards over larger-later rewards at a higher rate when they anticipate experiencing life-changing events (rather than events that are unlikely to change their identity and beliefs), since life-changing events induce a greater ③ disassociation between their image of their present self and their image of their future self. More generally, when people are told that their identity will change considerably over time, they are more likely to ④ abandon immediate benefits (wants) and forsake larger deferred benefits (shoulds). On the other hand, ⑤ farsighted decision making can be facilitated by making people feel closer to their future self.

* defer: 미루다

[11~25] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

11. The quest for knowledge in the material world is a never-ending pursuit, but the quest does not mean that a thoroughly schooled person is an educated person or that an educated person is a wise person. We are too often blinded by our ignorance of our ignorance, and our pursuit of knowledge is no guarantee of wisdom. Hence, we are prone to becoming the blind leading the blind because our overemphasis on competition in nearly everything makes looking good more important than being good. The resultant fear of being thought a fool and criticized therefore is one of greatest enemies of true learning. Although our ignorance is undeniably vast, it is from the vastness of this selfsame ignorance that our sense of wonder grows. But, when we do not know we are ignorant, we do not know enough to even question, let alone investigate, our ignorance. No one can teach another person anything. All one can do with and for someone else is to facilitate learning by helping the person to _____. (20230331)

* prone to: ~하기 쉬운 ** selfsame: 똑같은

- ① find their role in teamwork
- ② learn from others' successes and failures
- ③ make the most of technology for learning
- ④ obtain knowledge from wonderful experts
- ⑤ discover the wonder of their ignorance

12. Learning is constructive, not destructive. This means we don't _____ mental models — we simply expand upon them. To understand what I mean, think back to your childhood. There was likely a time when you believed in Santa Claus; your mental model accepted him and your predictions accounted for his existence. At some point, however, you came to recognize he was fictitious and you updated your mental model accordingly. At that moment, you didn't suddenly forget everything about Santa Claus. To this day, you can still recognize him, speak of him and embrace young children's belief in him. In other words, you didn't destroy your old mental model, you simply added new information to it. By building upon old mental models we are able to maintain ties to the past, foster a deeper understanding of concepts and develop an ever-expanding pool of information to draw upon in order to continually adapt to an ever-evolving world. (20230731)

* fictitious: 가상의

- ① replace ② imagine ③ predict
- ④ analyze ⑤ imitate

13. There's reason to worry that an eyes-on-the-prize mentality could be a mistake. Lots of research shows that we tend to be over-confident about how easy it is to be self-disciplined. This is why so many of us optimistically buy expensive gym memberships when paying per-visit fees would be cheaper, register for online classes we'll never complete, and purchase family-size chips on discount to trim our monthly snack budget, only to consume every last crumb in a single sitting. We think "future me" will be able to make good choices, but too often "present me" gives in to temptation. People have a remarkable ability to _____ their own failures. Even when we flounder again and again, many of us manage to maintain a rosy optimism about our ability to do better next time rather than learning from our past mistakes. We cling to fresh starts and other reasons to stay upbeat, which may help us get out of bed in the morning but can prevent us from approaching change in the smartest possible way. (20231031)

* crumb: 부스러기 ** flounder: 실패하다 *** upbeat: 낙관적인

- ① criticize ② remind ③ ignore
- ④ detect ⑤ overestimate

14. As colors came to take on meanings and cultural significance within societies, attempts were made to _____ their use. The most extreme example of this phenomenon was the sumptuary laws. While these were passed in ancient Greece and Rome, and examples can be found in ancient China and Japan, they found their fullest expressions in Europe from the mid-twelfth century, before slowly disappearing in the early modern period. Such laws could touch on anything from diet to dress and furnishings, and sought to enforce social boundaries by encoding the social classes into a clear visual system: the peasants, in other words, should eat and dress like peasants; craftsmen should eat and dress like craftsmen. Color was a vital signifier in this social language — dull, earthy colors like russet were explicitly confined to the poorest rural peasants, while bright ones like scarlet were the preserve of a select few. (20240431)

- ① export ② restrict
- ③ conceal ④ liberate
- ⑤ tolerate

15. Animals arguably make art. The male bowerbirds of New Guinea and Australia dedicate huge fractions of their time and energy to creating elaborate structures from twigs, flowers, berries, beetle wings, and even colorful trash. These are the backdrops to their complex mating dances, which include acrobatic moves and even imitations of other species. What's most amazing about the towers and "bowers" they construct is that they aren't stereotyped like a beehive or hummingbird nest. Each one is different. Artistic skill, along with fine craftsmanship, is rewarded by the females. Many researchers suggest these displays are used by the females to gauge the cognitive abilities of her potential mates, but Darwin thought that she was actually attracted to their beauty. In other words, the bowers _____; they are appreciated by the females for their own sake, much as we appreciate a painting or a bouquet of spring flowers. A 2013 study looked at whether bowerbirds that did better on cognitive tests were more successful at attracting mates. They were not, suggesting whatever the females are looking for, it isn't a straightforward indicator of cognitive ability. (20230432)

- ① block any possibility of reproduction
- ② aren't simply signals of mate quality
- ③ hardly sustain their forms long enough
- ④ don't let the mating competition overheat
- ⑤ can be a direct indicator of aggressiveness

16. The commonsense understanding of the moral status of altruistic acts conforms to how most of us think about our responsibilities toward others. We tend to get offended when someone else or society determines for us how much of what we have should be given away; we are adults and should have the right to make such decisions for ourselves. Yet, when interviewed, altruists known for making the largest sacrifices — and bringing about the greatest benefits to their recipients — assert just the opposite. They insist that they _____. Organ donors, and everyday citizens who risk their own lives to save others in mortal danger are remarkably consistent in their explicit denials that they have done anything deserving of high praise as well as in their assurance that anyone in their shoes should have done exactly the same thing. To be sure, it seems that the more altruistic someone is, the more they are likely to insist that they have done no more than all of us would be expected to do, lest we shirk our basic moral obligation to humanity. (20240332)

* altruistic: 이타적인 ** lest: ~하지 않도록
*** shirk: (책임)을 회피하다

- ① had absolutely no choice but to act as they did
- ② should have been rewarded financially
- ③ regretted making such decisions
- ④ deserved others' appreciation in return
- ⑤ found the moral obligations inapplicable in risky situations

17. John Douglas Pettigrew, a professor of psychology at the University of Queensland, found that the brain manages the external world by dividing it into separate regions, the peripersonal and the extrapersonal — basically, near and far. Peripersonal space includes whatever is in arm’s reach; things you can control right now by using your hands. This is the world of what’s real, right now. Extrapersonal space refers to everything else — whatever you can’t touch unless you move beyond your arm’s reach, whether it’s three feet or three million miles away. This is the realm of possibility. With those definitions in place, another fact follows, obvious but useful: any interaction in the extrapersonal space must occur in the future. Or, to put it another way, _____. For instance, if you’re in the mood for a peach, but the closest one is sitting in a bin at the corner market, you can’t enjoy it now. You can only enjoy it in the future, after you go get it. (20240432)

- ① distance is linked to time
- ② the past is out of your reach
- ③ what is going to happen happens
- ④ time doesn’t flow in one direction
- ⑤ our brain is attracted to near objects

18. The empiricist philosopher John Locke argued that when the human being was first born, the mind was simply a blank slate — a tabula rasa — waiting to be written on by experience. Locke believed that our experience shapes who we are and who we become — and therefore he also believed that, given different experiences, human beings would have different characters. The influence of these ideas was profound, particularly for the new colonies in America, for example, because these were conscious attempts to make a new start and to form a new society. The new society was to operate on a different basis from that of European culture, which was based on the feudal system in which people’s place in society was almost entirely determined by birth, and which therefore tended to emphasize innate characteristics. Locke’s emphasis on the importance of experience in forming the human being provided _____. [3점] (20230333)

* empiricist: 경험주의자 ** slate: 석판 *** feudal: 봉건 제도의

- ① foundations for reinforcing ties between European and colonial societies
- ② new opportunities for European societies to value their tradition
- ③ an optimistic framework for those trying to form a different society
- ④ an example of the role that nature plays in building character
- ⑤ an access to expertise in the areas of philosophy and science

19. A connection with ancestors, especially remote ones, is useful for getting a wide-angled, philosophical view of life. Whereas our immediate ancestors are notably skilled at helping us with the “little pictures,” namely the particular, the trees — say, a problem with a boss — our remote ones are best for seeing the “Big Picture,” namely the general, the forest — say, the meaning of our job. As modern people rush around blowing small problems out of proportion, thus contributing to a global anxiety epidemic, ancestral spirits have a broader perspective that can _____. When it comes to a trivial problem, for example, they’ll just tell us, “This too will pass.” They appreciate how rapidly and often things change. According to American anthropologist Richard Katz, for instance, Fijians say that from the ancestral viewpoint whatever looks unfortunate may turn out to be fortunate after all: “What may seem to be a horrible outcome ... is seen in another light by the ancestors.” The ancestors, it might be said, keep their heads when everyone around them is losing theirs. (20231033)

* epidemic: 확산 ** anthropologist: 인류학자

- ① calm the disquieted soul
- ② boost cooperation in the community
- ③ make us stick to the specific details
- ④ result in a waste of time
- ⑤ complicate situations

20. Epictetus wrote, “A man’s master is he who is able to confirm or remove whatever that man seeks or shuns.” If you depend on no one except yourself to satisfy your desires, you will have no master other than yourself and you will be free. Stoic philosophy was about that — taking charge of your life, learning to work on those things that are within your power to accomplish or change and not to waste energy on things you cannot. In particular, the Stoics warned against _____. Often, Epictetus argued, it’s not our circumstances that get us down but rather the judgments we make about them. Consider anger. We don’t get angry at the rain if it spoils our picnic. That would be silly because we can’t do anything about the rain. But we often do get angry if someone mistreats us. We usually can’t control or change that person any more than we can stop the rain, so that is equally silly. More generally, it is just as pointless to tie our feelings of well-being to altering another individual’s behavior as it is to tie them to the weather. Epictetus wrote, “If it concerns anything not in our control, be prepared to say that it is nothing to you.” [3점] (20240333)

* shun: 피하다 ** the Stoics: 스토아학파

- ① making an argument without enough evidence
- ② listening to others’ opinions without judgment
- ③ reacting emotionally to what is outside your control
- ④ pretending to have comprehended when you have not
- ⑤ rationalizing to yourself that the situation is out of control

21. In A Theory of Adaptation, Linda Hutcheon argues that “An adaptation is not vampiric: it does not draw the life-blood from its source and leave it dying or dead, nor is it paler than the adapted work. It may, on the contrary, keep that prior work alive, giving it an afterlife it would never have had otherwise.” Hutcheon’s refusal to see adaptation as “vampiric” is particularly inspiring for those of us who do work on adaptations. The idea of an “afterlife” of texts, of seeing what comes before as an inspiration for what comes now, is, by its very definition, keeping works “alive.” Adaptations for young adults, in particular, have the added benefit of engaging the young adult reader with both then and now, past and present — functioning as both “monuments” to history and the “flesh” of the reader’s lived experience. While this is true for adaptations in general, it is especially important for those written with young adults in mind. Such adaptations _____ that might otherwise come across as old-fashioned or irrelevant. [3점] (20230334)

- ① allow young readers to make personal connections with texts
- ② are nothing more than the combination of different styles
- ③ break familiar patterns of the ancient heroic stories
- ④ give a new spotlight to various literary theories
- ⑤ encourage young writers to make plots original

22. In Hegel’s philosophy, even though there is interaction and interrelation between the universal and the individual, _____. For Hegel, individuals are not distinguished in terms of Reason. In Philosophy of Right Hegel stresses particularity and universality as follows: “A man, who acts perversely, exhibits particularity. The rational is the highway on which everyone travels, and no one is specially marked.” Here, Hegel maintains that individuals can be differentiated from each other in terms of their acts but they are not differentiated with respect to reason. There are specific thoughts, but they are finally resolved into the universal. One might say that Hegel seems to focus on the individual like Aristotle but in reality, he subtly treats the universal as fundamental whereas Aristotle considers the individual as primary substance and universal as secondary substance; in so doing Aristotle emphasizes the universal to be subordinate to the individual in contrast to Hegel. [3점] (20230434)

* perversely: 별나게

- ① an individual stands alone apart from the universe
- ② the universal still has more priority than the individual
- ③ universal truth cannot be the key to individual problems
- ④ individuals can’t deduce universal principles from reality itself
- ⑤ every individual should have his or her own particular universe

23. The revolution’s victorious party can claim to have resolved the fundamental anomalies of the old paradigm and to have renewed the prospects for successful research governed by shared assumptions. Indeed, the new community typically rewrites the textbooks, and retells its own history, to reflect this point of view. But from the standpoint of the losers, or even of those who look on impartially, such rewritings might seem to mark change without any genuine claim to progress, because there is no neutral standard by which to assess the merits of the change. The resulting body of knowledge is in any case not cumulative, since much of what was previously known (or merely believed) had to be excluded without ever having been conclusively refuted. One likewise cannot plausibly talk about revolutionary reconstitutions of science as aiming toward truth, for similarly, there can be no _____. The available justification of scientific knowledge after revolutions, couched in new terms according to newly instituted standards, may well be sufficient, but perhaps only because these standards and terms are now inevitably our own. [3점] (20230734)

* anomaly: 변칙, 이례 ** refute: 반박하다

*** plausibly: 그럴듯하게

- ① official connection between scientists and policy makers
- ② impartial formulation of standards for its assessment
- ③ incomplete terms to describe the reconstitutions
- ④ easy process to learn about new scientific theories
- ⑤ strong belief that scientific progress benefits everyone

24. One of the criticisms of Stoicism by modern translators and teachers is the amount of repetition. Marcus Aurelius, for example, has been dismissed by academics as not being original because his writing resembles that of other, earlier Stoics. This criticism misses the point. Even before Marcus’s time, Seneca was well aware that there was a lot of borrowing and overlap among the philosophers. That’s because real philosophers weren’t concerned with authorship, but only what worked. More important, they believed that what was said mattered less than what was done. And this is true now as it was then. You’re welcome to take all of the words of the great philosophers and use them to your own liking (they’re dead; they don’t mind). Feel free to make adjustments and improvements as you like. Adapt them to the real conditions of the real world. The way to prove that you truly understand what you speak and write, that you truly are original, is to _____. [3점] (20231034)

* Stoicism: 스토아 철학

- ① put them into practice
- ② keep your writings to yourself
- ③ combine oral and written traditions
- ④ compare philosophical theories
- ⑤ avoid borrowing them

25. The term Mother Tree comes from forestry. It has been clear for centuries that tree parents play such an important role in raising their offspring that they can be compared to human parents. A mother tree identifies which neighboring seedlings are hers using her roots. She then, via delicate connections, supports the seedlings with a solution of sugar, a process similar to a human mother nursing her child. Shade provided by parents is another form of care, as it curbs the growth of youngsters living under their crowns. Without the shade and exposed to full sunlight, the young trees would shoot up and expand the width of their trunks so quickly they'd be exhausted after just a century or two. If, however, the young trees stand strong in the shadows for decades — or even centuries — they can live to a great age. Shade means less sunlight and therefore considerably less sugar. , as generations of foresters have observed. To this day, they talk of what is known in German as *erzieherischer Schatten* or “instructive shade.” [3점] (20240734)

* crown: 수관(나무의 가지와 잎이 있는 부분)

- ① One can pleasantly cool down under the shade of large trees
- ② The trees manage to extend their roots towards the water source
- ③ The attempts to outgrow neighboring seedlings are likely to succeed
- ④ Mother trees provide shade to accelerate the growth of their offspring
- ⑤ The slow pace of life gently imposed by the mother tree is no accident

[26~34] 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것을 고르시오.

26. (20230336)

Aristotle explains that the Good for human beings consists in *eudaimoniā* (a Greek word combining *eu* meaning “good” with *daimon* meaning “spirit,” and most often translated as “happiness”).

(A) It depends only on knowledge of human nature and other worldly and social realities. For him it is the study of human nature and worldly existence that will disclose the relevant meaning of the notion of *eudaimoniā*.

(B) Some people say it is worldly enjoyment while others say it is eternal salvation. Aristotle’s theory will turn out to be “naturalistic” in that it does not depend on any theological or metaphysical knowledge. It does not depend on knowledge of God or of metaphysical and universal moral norms.

(C) Whereas he had argued in a purely formal way that the Good was that to which we all aim, he now gives a more substantive answer: that this universal human goal is happiness. However, he is quick to point out that this conclusion is still somewhat formal since different people have different views about what happiness is.

* salvation: 구원 ** theological: 신학의

*** substantive: 실질적인

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

27. (20231036)

Shakespeare wrote, “What’s in a name? That which we call a rose by any other name would smell as sweet.”

(A) Take the word bridge. In German, bridge (*die brücke*) is a feminine noun; in Spanish, bridge (*el puente*) is a masculine noun. Boroditsky found that when asked to describe a bridge, native German speakers used words like beautiful, elegant, slender. When native Spanish speakers were asked the same question, they used words like strong, sturdy, towering.

(B) According to Stanford University psychology professor Lera Boroditsky, that’s not necessarily so. Focusing on the grammatical gender differences between German and Spanish, Boroditsky’s work indicates that the gender our language assigns to a given noun influences us to subconsciously give that noun characteristics of the grammatical gender.

(C) This worked the other way around as well. The word key is masculine in German and feminine in Spanish. When asked to describe a key, native German speakers used words like jagged, heavy, hard, metal. Spanish speakers used words like intricate, golden, lovely.

* jagged: 뾰족뾰족한 ** intricate: 정교한

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

28. (20240336)

Different creative pursuits require varying degrees of unconscious flexible thinking, in combination with varying degrees of the conscious ability to adjust it and shape it through analytical thinking. In music, for example, at one end of the creative spectrum are improvisational artists, such as jazz musicians.

(A) On the other end of the spectrum are those who compose complex forms, such as a symphony or concerto, that require not just imagination but also careful planning and exacting editing. We know, for example, through his letters and the reports of others, that even Mozart’s creations did not appear spontaneously, wholly formed in his consciousness, as the myths about him portray.

(B) They have to be particularly talented at lowering their inhibitions and letting in their unconsciously generated ideas. And although the process of learning the fundamentals of jazz would require a high degree of analytical thought, that thinking style is not as big a factor during the performance.

(C) Instead, he spent long, hard hours analyzing and reworking the ideas that arose in his unconscious, much as a scientist does when producing a theory from a germ of insight. In Mozart’s own words: “I immerse myself in music... I think about it all day long — I like experimenting — studying — reflecting...” [3점]

* improvisational: 즉흥적인 ** immerse: ~에 몰두하다

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

29. (20240436)

Philosophers who seek to understand the nature of time might consider the possibility of time travel. But there are no real-life cases of time travel.

(A) It seems that something must happen to prevent you from doing this, because if you were to succeed, you would not exist and so you would not have been able to go back in time. As a result of thinking through these sorts of cases, some philosophers claim that the very notion of time travel makes no sense.

(B) In situations such as this, philosophers often construct thought experiments — imagined scenarios that bring out the thoughts and presuppositions underlying people’s judgments. Sometimes these scenarios are drawn from books, movies, and television. Other times, philosophers just make up their own scenarios.

(C) Either way, the point is to put such concepts to the test. In the case of time travel, for example, a common thought experiment is to imagine what would happen if you went back in time and found yourself in a position to interfere in such a way that you were never born.

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

30. (20240736)

Technocracy can be thought to influence technological decision-making in one of two ways.

(A) This is because policy-makers work within the constraints set by the experts and choose from the options those experts provide. The technocratic element is clear: experts set the agenda and political judgements are parasitic on the judgements of experts.

(B) An idealized science and technology replaces politics and technical experts become the decision-makers, planning and organizing societies according to whatever scientific principles the evidence supports. This form of technocracy is rarely found in practice.

(C) In contrast, a more moderate form in which experts advise and politicians decide is found in many democratic societies. Also called the ‘decisionist model’, this form of technocracy institutionalizes a division of labour based on the distinction between facts and values and allows specialist experts to wield significant power. [3점]

* parasitic: 기생하는

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

31. (20230337)

A large body of research in decision science has indicated that one attribute that is regularly substituted for an explicit assessment of decision costs and benefits is an affective valuation of the prospect at hand.

(A) People were willing to pay almost as much to avoid a 1 percent probability of receiving a shock as they were to pay to avoid a 99 percent probability of receiving a shock. Clearly the affective reaction to the thought of receiving a shock was overwhelming the subjects’ ability to evaluate the probabilities associated.

(B) This is often a very rational attribute to substitute — affect does convey useful signals as to the costs and benefits of outcomes. A problem sometimes arises, however, when affective valuation is not supplemented by any analytic processing and adjustment at all.

(C) For example, sole reliance on affective valuation can make people insensitive to probabilities and to quantitative features of the outcome that should effect decisions. One study demonstrated that people’s evaluation of a situation where they might receive a shock is insensitive to the probability of receiving the shock because their thinking is swamped by affective evaluation of the situation. [3점]

* swamp: 압도하다

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

32. (20230437)

Representation is control. The power to represent the world is the power to represent us in it or it in us, for the final stage of representing merges the representor and the represented into one. Imperializing cultures produce great works of art (great representations) which can be put to work intellectually as armies and trading houses work militarily and economically.

(A) That is because unless we can control the world intellectually by maps we cannot control it militarily or economically. Mercator, Molière, Columbus and Captain Cook imperialized in different ways, but they all imperialized, and ultimately the effectiveness of one depended upon and supported the effectiveness of all the others.

(B) Similarly the US form of contemporary colonization, which involves occupying economies and political parties rather than physical territories, is accompanied by the power of both Hollywood and the satellite to represent the world to and for the US.

(C) Shakespeare, Jane Austen and maps were as important to English Imperial power as was the East India Company, the British army and the churches of England. It is no coincidence that modern Europe, the Europe of colonization, was also the Europe of “great art,” and no coincidence either that it was the Europe of great map makers. [3점]

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

33. (20231037)

Our perception always involves some imagination. It is more similar to painting than to photography. And, according to the confirmation effect, we blindly trust the reality we construct.

(A) You will see that the majority of us are quite ignorant about what lies around us. This is not so puzzling. The most extraordinary fact is that we completely disregard this ignorance.

(B) This is best witnessed in visual illusions, which we perceive with full confidence, as if there were no doubt that we are portraying reality faithfully. One interesting way of discovering this — in a simple game that can be played at any moment — is the following.

(C) Whenever you are with another person, ask him or her to close their eyes, and start asking questions about what is nearby — not very particular details but the most striking elements of the scene. What is the color of the wall? Is there a table in the room? Does that man have a beard? [3점]

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

34. (20240337)

Today, historic ideas about integrating nature and urban/suburban space find expression in various interpretations of sustainable urban planning.

(A) But Landscape Urbanists find that these designs do not prioritize the natural environment and often involve diverting streams and disrupting natural wetlands. Still others, such as those advocating for “just sustainabilities” or “complete streets,” find that both approaches are overly idealistic and neither pays enough attention to the realities of social dynamics and systemic inequality.

(B) However, critics claim that Landscape Urbanists prioritize aesthetic and ecological concerns over human needs. In contrast, New Urbanism is an approach that was popularized in the 1980s and promotes walkable streets, compact design, and mixed-use developments.

(C) However, the role of social justice in these approaches remains highly controversial. For example, Landscape Urbanism is a relatively recent planning approach that advocates for native habitat designs that include diverse species and landscapes that require very low resource use.

* compact: 고밀도, 촘촘한

** divert: 우회시키다, 방향을 바꾸게 하다

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

[35~45] 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

35. (20230338)

However, while our resources come with histories of meanings, *how they come to mean* at a particular communicative moment is always open to negotiation.

The linguistic resources we choose to use do not come to us as empty forms ready to be filled with our personal intentions; rather, they come to us with meanings already embedded within them. (①) These meanings, however, are not derived from some universal, logical set of principles; rather, as with their shapes, they are built up over time from their past uses in particular contexts by particular groups of participants in the accomplishment of particular goals that, in turn, are shaped by myriad cultural, historical and institutional forces. (②) The linguistic resources we choose to use at particular communicative moments come to these moments with their conventionalized histories of meaning. (③) It is their conventionality that binds us to some degree to particular ways of realizing our collective history. (④) Thus, in our individual uses of our linguistic resources we accomplish two actions simultaneously. (⑤) We create their typical-historical-contexts of use and at the same time we position ourselves in relation to these contexts.

*myriad: 무수히 많은

36. (20230738)

The result was that we don't always buy what we like best, but when things have to happen quickly, we tend to go for the product that catches our eye the most.

Often time, or lack of time, plays an important role in the purchase of everyday products. Milica Milosavljevic and his coworkers conducted an experiment looking at the relationship between visual salience and the decision to purchase. (①) They showed subjects 15 different food items on fMRI, such as those we find in a candy vending machine at the train station, that is, bars, chips, fruity items, etc. (②) These were rated by the subjects on a scale of 1-15 according to “favorite snack” to “don't like at all.” (③) They were then presented in varying brightness and time, with subjects always having to make a choice between two products. (④) If we are also distracted because we are talking to someone, on the phone, or our thoughts are elsewhere at the moment, our actual preference for a product falls further into the background and visual conspicuousness comes to the fore. (⑤) Colors play an important role in this.

* salience: 두드러짐 ** fMRI: 기능적 자기 공명 영상

*** conspicuousness: 눈에 잘 띌

37. (20240338)

But in the future, real-time data collection will enable insurance companies to charge pay-as-you-drive rates depending on people’s actual behavior on the road, as opposed to generalized stereotypes of certain “at-risk” groups.

Insurance companies are expected to err on the safe side. They calculate risks thoroughly, carefully picking and choosing the customers they insure. They are boring because their role in the economy is to shield everyone and everything from disastrous loss. (①) Unlike manufacturing, nothing truly revolutionary ever happens in the insurance industry. (②) For centuries, insurers have charged higher premiums to people in “high-risk categories” such as smokers, male drivers under the age of thirty, and extreme-sports enthusiasts. (③) This type of classification frequently results in biases and outright discrimination against disadvantaged groups. (④) Bad or high-risk individual drivers will end up paying more for insurance, regardless of whether they are men or women, young or old. (⑤) The Big Brother connotations are threatening, but many people might agree to the real-time monitoring of their driving behavior if it means lower rates.

* err on the safe side: 너무 만전(萬全)을 기하다

38. (20240438)

The norms of objectivity were constructed not because their creators thought most humans could be ‘empty’ of bias.

Emotional response to the world is an inherent part of ethics. In ethics, appeals to compassion and empathy can and should be part of rational arguments about ethical decisions. Moreover, the best practices of objectivity often combine partiality and impartiality. (①) In a trial, the partiality of the prosecutor and the defense attorney (and the parties they represent) occurs within a larger impartial context. (②) A judge or jury puts partial arguments to the test of objective evidence and to the impartial rules of law. (③) Ideally, what is fair and objective emerges during a trial where partialities make their case and are judged by objective norms. (④) The reverse is true: the norms were constructed because of an acute awareness of human bias, because it is evident. (⑤) Rather than conclude that objectivity is impossible because bias is universal, scientists,

* prosecutor: 검사, 검찰관

39. (20240738)

Following this pathway, we act altruistically when we feel empathy for a person and can truly imagine a situation from their perspective.

Prosocial behavior — that is, behavior that is intended to help another person — can be motivated by two different pathways, according to Daniel Batson at the University of Kansas. (①) One pathway, the egoistic pathway, is largely self-focused: we provide help if the rewards to us outweigh the costs. (②) This pathway is the one that is operating if we hand a homeless person a dollar to make ourselves feel better. (③) Doing so costs us very little — only a dollar — and the reward of doing so — avoiding the guilt we’d feel from simply walking by — is greater. (④) But according to Batson’s hypothesis, there is another pathway, which is other-focused — it’s motivated by a genuine desire to help the other person, even if we incur a cost for doing so. (⑤) This ability to see the world from someone else’s perspective can lead us to help, even if there are considerable costs.

40. (20230339)

However, human reasoning is still notoriously prone to confusion and error when causal questions become sufficiently complex, such as when it comes to assessing the impact of policy interventions across society.

Going beyond very simple algorithms, some AI-based tools hold out the promise of supporting better causal and probabilistic reasoning in complex domains. (①) Humans have a natural ability to build causal models of the world — that is, to explain why things happen — that AI systems still largely lack. (②) For example, while a doctor can explain to a patient why a treatment works, referring to the changes it causes in the body, a modern machine-learning system could only tell you that patients who are given this treatment tend, on average, to get better. (③) In these cases, supporting human reasoning with more structured AI-based tools may be helpful. (④) Researchers have been exploring the use of Bayesian Networks — an AI technology that can be used to map out the causal relationships between events, and to represent degrees of uncertainty around different areas — for decision support, such as to enable more accurate risk assessment. (⑤) These may be particularly useful for assessing the threat of novel or rare threats, where little historical data is available, such as the risk of terrorist attacks and new ecological disasters. [3점]

* notoriously: 악명 높게도

41. (20230439)

Indeed, in the Middle Ages in Europe, calculating by hand and eye was sometimes seen as producing a rather shabby sort of knowledge, inferior to that of abstract thought.

Babylonian astronomers created detailed records of celestial movements in the heavens, using the resulting tables to sieve out irregularities and, with them, the favour of the gods. (①) This was the seed of what we now call the scientific method — a demonstration that accurate observations of the world could be used to forecast its future. (②) The importance of measurement in this sort of cosmic comprehension did not develop smoothly over the centuries. (③) The suspicion was due to the influence of ancient Greeks in the era’s scholasticism, particularly Plato and Aristotle, who stressed that the material world was one of unceasing change and instability. (④) They emphasized that reality was best understood by reference to immaterial qualities, be they Platonic forms or Aristotelian causes. (⑤) It would take the revelations of the scientific revolution to fully displace these instincts, with observations of the night sky once again proving decisive. [3점]

* celestial: 천체의 ** sieve: 거르다

42. (20230739)

However, within British society not everybody would see football as ‘their’ game.

If we look at contemporary British ‘culture’ we will probably quickly conclude that sport is an important part of the culture. In other words, it is something that many people in the society share and value. (①) In addition, we would also probably conclude that the most ‘important’ sport within British culture is football. (②) We would ‘know’ this from the evidence that on a daily basis there is a significant amount of ‘cultural’ activity all focused on football in terms of the amount of people who play it, watch it, read about it and talk about it. (③) It could be argued from looking at their ‘cultural’ activities and habits, that people from a middle-class background seem to prefer rugby over football, or that more women play netball than football. (④) Equally, if you went to the USA and were talking about ‘football’, most people would assume you were talking about American football rather than soccer. (⑤) From this we can conclude that different cultures produce different ways of understanding, or evaluating, human activities such as sport.

43. (20231039)

In contrast, the other major advocate of utilitarianism, John Stuart Mill, argued for a more qualitative approach, assuming that there can be different subjective levels of pleasure.

Utilitarian ethics argues that all action should be directed toward achieving the greatest total amount of happiness for the largest number of people. (①) Utilitarian ethics assumes that all actions can be evaluated in terms of their moral worth, and so the desirability of an action is determined by its resulting hedonistic consequences. (②) This is a consequentialist creed, assuming that the moral value and desirability of an action can be determined from its likely outcomes. (③) Jeremy Bentham suggested that the value of hedonistic outcomes can be quantitatively assessed, so that the value of consequent pleasure can be derived by multiplying its intensity and its duration. (④) Higher-quality pleasures are more desirable than lower-quality pleasures. (⑤) Less sophisticated creatures (like pigs!) have an easier access to the simpler pleasures, but more sophisticated creatures like humans have the capacity to access higher pleasures and should be motivated to seek those.

* utilitarianism: 공리주의 ** hedonistic: 쾌락적인 *** creed: 신조

44. (20240439)

Cats ‘pay’ for this nighttime accuracy with less accurate daytime vision and an inability to focus on close objects.

The fact that cats’ eyes glow in the dark is part of their enhanced light-gathering efficiency; there is a reflective layer behind the retina, so light can hit the retina when it enters the eye, or when it is reflected from behind the retina. (①) Light that manages to miss the retina exits the eye and creates that ghostly glow. (②) When cats’ light-gathering ability is combined with the very large population of rods in their eyes, the result is a predator that can see exceptionally well in the dark. (③) This may seem counterproductive; what is the point of seeing a mouse in the dark if, in that final, close moment, the cat can’t focus on it? (④) Tactile information comes into play at this time; cats can move their whiskers forward and use them to get information about objects within the grasp of their jaws. (⑤) So the next time you see a cat seeming to nap in the bright sunlight, eyes half-closed, remember that it may simply be shielding its retina from a surplus of light. [3점]

* rod: (시신경의) 간상체(杆狀體) ** tactile: 촉각의

*** whisker: (고양이의) 수염

45. (20240739)

Without the anchor of intrinsic motivation however, even a small bump in the road may reset you back; we may go back to eating meat in February when the social support has disappeared.

Our behaviour can be modified externally without there being strong personal motivation. Everything from our supermarket shopping and online browsing choices are examples of how our actions are shaped without our conscious choice or motivation. (①) However, when processes police us but fail to truly influence us, we do not continue with the behaviours after the processes are removed. (②) This is passive engagement rather than ownership. (③) A better way in which we can be externally supported to take action is by having friends who encourage us. (④) You may not be sold on going vegan, but yet give veganism a try at the start of the year because some of your friends suggest you do it together. (⑤) Resonance helps us connect to our internal motivation to change rather than being 'pushed' from the outside, and in turn helps us form a habit, where our self-concept makes a shift from 'someone who does not like cycling' to 'someone who cycles'.

* resonance: 울림, 의의

[정답]

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