

제 3 교시

2027학년도 대학수학능력시험 대비 비온드 모의평가 2회 문제지

영어 영역

홀수형

성명		수험 번호																	
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- 문제지의 해당란에 성명과 수험 번호를 정확히 쓰시오.
- 답안지의 필적 확인란에 다음의 문구를 정자로 기재하십시오.

당신의 가장 힘든 순간, 비온드가 곁에 있겠습니다.

- 답안지의 해당란에 성명과 수험 번호를 쓰고, 또 수험 번호, 문형 (홀수/짝수), 답을 정확히 표시하십시오.
- 문항에 따라 배점이 다릅니다. 3점 문항에는 점수가 표시되어 있습니다. 점수 표시가 없는 문항은 모두 2점입니다.

※ 시험이 시작될 때까지 표지를 넘기지 마십시오.

Beyond

제 3 교시

영어 영역

홀수형

1번부터 17번까지는 듣고 답하는 문제입니다. 1번부터 15번까지는 한 번만 들려주고, 16번부터 17번까지는 두 번 들려줍니다. 방송을 잘 듣고 답을 하시기 바랍니다.

1. 다음을 듣고, 남자가 하는 말의 목적으로 가장 적절한 것을 고르시오.

- ① 도서관 이용 시간을 안내하려고
- ② 교내 불만 접수 방법을 설명하려고
- ③ 여름 방학 안전 수칙을 교육하려고
- ④ 특별 구역 청소 담당자를 모집하려고
- ⑤ 여름 방학에 예정된 학교 청소를 공지하려고

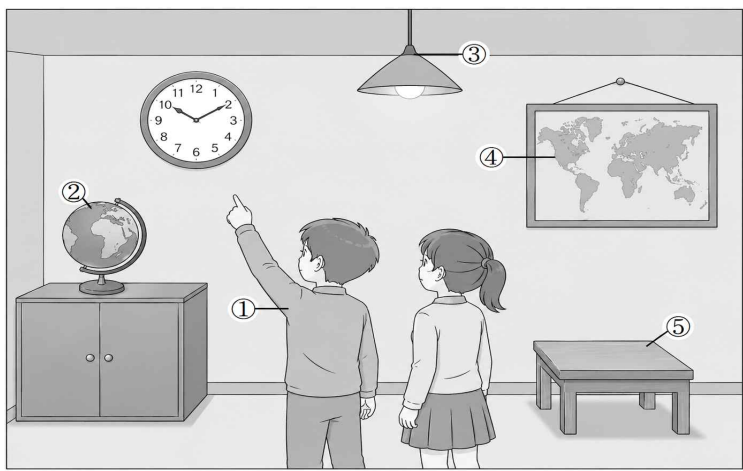
2. 대화를 듣고, 여자의 의견으로 가장 적절한 것을 고르시오.

- ① 편안한 환경은 책을 읽는 데 도움이 된다.
- ② 명확한 목적을 가지고 책을 선정해야 한다.
- ③ 문학 작품을 많이 읽으면 공감 능력이 향상된다.
- ④ 일기 쓰기를 통해 지난 하루를 되돌아볼 수 있다.
- ⑤ 독서 일기를 쓰면 책의 내용을 잘 기억할 수 있다.

3. 다음을 듣고, 남자가 하는 말의 요지로 가장 적절한 것을 고르시오.

- ① 일상생활 속 자투리 시간을 효율적으로 활용해야 한다.
- ② 창의성을 발휘하려면 적당한 휴식 시간을 가져야 한다.
- ③ 충분한 수면 시간은 집중력 향상에 도움이 된다.
- ④ 보행 중에 휴대전화를 사용하는 것은 위험하다.
- ⑤ 성과를 내기 위해서는 책을 많이 읽어야 한다.

4. 대화를 듣고, 그림에서 대화의 내용과 일치하지 않는 것을 고르시오.



5. 대화를 듣고, 여자가 할 일로 가장 적절한 것을 고르시오.

- ① 집 안 청소하기
- ② 춤 동작 연습하기
- ③ 경연용 바지 주문하기
- ④ 세탁소에 바지 맡기기
- ⑤ 학부모회 일정 공지하기

6. 대화를 듣고, 남자가 지불할 금액을 고르시오.

- ① \$110
- ② \$120
- ③ \$125
- ④ \$130
- ⑤ \$140

7. 대화를 듣고, 여자가 프리 다이빙 체험을 할 수 없는 이유를 고르시오.

- ① 물을 무서워해서
- ② 가족여행을 가야 해서
- ③ 체육 보고서를 써야 해서
- ④ 체험권에 당첨되지 않아서
- ⑤ 야구 경기를 관람해야 해서

8. 대화를 듣고, Fusion of Code and Canvas 전시회에 관해 언급되지 않은 것을 고르시오.

- ① 작품 수
- ② 장소
- ③ 휴관일
- ④ 전시 기간
- ⑤ 입장료

9. 2026 June Dog Festival에 관한 다음 내용을 듣고, 일치하지 않는 것을 고르시오.

- ① 2021년에 처음 개최되었다.
- ② 시청 앞 광장에서 열릴 것이다.
- ③ 놀이터 입장 시 주인이 반려견과 함께해야 한다.
- ④ 무료 셀프 사진 부스가 마련되어 있을 것이다.
- ⑤ 벼룩시장에서 수제 개 장난감을 구매할 수 없다.

10. 다음 표를 보면서 대화를 듣고, 여자가 구매할 무선 마이크를 고르시오.

Wireless Microphones

	Model	Price	Color	Battery Life (hours)	LED light
①	A	\$30	black	4	X
②	B	\$45	white	4	O
③	C	\$55	red	6	O
④	D	\$70	white	8	X
⑤	E	\$80	red	5.5	O

11. 대화를 듣고, 여자의 마지막 말에 대한 남자의 응답으로 가장 적절한 것을 고르시오.

- ① No problem. You can leave it to me.
- ② Too late. The meeting is already over.
- ③ Of course. You can use free wi-fi in the room.
- ④ I'm sorry. We have no record of your reservation.
- ⑤ Not really. It takes two hours for us to get there.

12. 대화를 듣고, 남자의 마지막 말에 대한 여자의 응답으로 가장 적절한 것을 고르시오. [3점]

- ① Why not? The area is a popular tourist destination.
- ② Not yet. We haven't decided where to go on a trip.
- ③ My mistake. I'll change the tickets for the correct date.
- ④ That's okay. I can get to the train station by myself.
- ⑤ I apologize. All the tickets for today are sold out.

13. 대화를 듣고, 여자의 마지막 말에 대한 남자의 응답으로 가장 적절한 것을 고르시오. [3점]

Man: _____

- ① Of course. He'll be grateful for my valuable tips.
- ② I hope not. You don't have enough time to study psychology.
- ③ Good idea. I can definitely get information on that from him.
- ④ What a shame! I should've invited the former graduates.
- ⑤ No wonder. They didn't show up yesterday.

14. 대화를 듣고, 남자의 마지막 말에 대한 여자의 응답으로 가장 적절한 것을 고르시오. [3점]

Woman: _____

- ① No problem. I can walk him and get some exercise too.
- ② Certainly. He can help me with my assignment this weekend.
- ③ Absolutely! You can join me on my business trip tomorrow.
- ④ Keep it up! You can take care of yourself by working out.
- ⑤ Not at all. I don't mind walking you to your house

15. 다음 상황 설명을 듣고, Kate가 Professor Kim에게 할 말로 가장 적절한 것을 고르시오.

Kate: _____

- ① Do you mind if I change my topic for the writing contest?
- ② I was wondering why my presentation was postponed.
- ③ I'm looking forward to awarding you the first prize.
- ④ I'm afraid you're not allowed to attend the ceremony.
- ⑤ Could I switch my presentation date with another student's?

[16~17] 다음을 듣고, 물음에 답하십시오.

16. 여자가 하는 말의 주제로 가장 적절한 것은?

- ① the communication patterns of insects
- ② the reasons why insects dry their wings
- ③ the ways insects protect their eggs in the rain
- ④ the behavior of various insects on a rainy day
- ⑤ the significance of insects' role in the food chain

17. 언급된 곤충이 아닌 것은?

- ① cockroaches ② beetles ③ mosquitoes
- ④ ants ⑤ flies

이제 듣기 문제가 끝났습니다. 18번부터는 문제지의 지시에 따라 답을 하시기 바랍니다.

18. 다음 글의 목적으로 가장 적절한 것은?

Dear Parents and Guardians,

As the first semester comes to an end, we would like to share an important update. We are currently preparing this year's graduation album. The photo shoot will be held on August 16 in the auditorium by Bright Moments Studio, which was selected through this year's bidding process. To finalize the shoot list, we need your confirmation. Please reply by June 30 to let us know whether your child will be participating. You may return your response through the school portal or the attached form. We would appreciate your cooperation.

Sincerely,

Principal Sandra Hayes

- ① 졸업사진 촬영 일정 및 장소를 안내하려고
- ② 졸업앨범 외주 업체 선정 결과를 설명하려고
- ③ 졸업사진 촬영 참여 여부 확인을 요청하려고
- ④ 졸업앨범 제작 일정 변경 사실을 공지하려고
- ⑤ 졸업앨범 개선을 위한 의견 제출을 독려하려고

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

Clara had not been back to the mountain trail since she was a child. Her father had known the way, a path she always walked with him. But he was no longer there. Under a gray sky, the road split more than once, and nothing looked as she remembered. She paused and stared at the ground, unsure which way to go. Weeds had spread across the path, and the old wooden sign was nowhere to be seen. Still, she kept walking and her shoulders felt heavy. Just then, the clouds cleared. Pale light swept the hillside, and the valley opened below — the scene she had long hoped to find. She stood still, her eyes fixed on the view before her. She reached for her phone, wanting to keep the moment.

- ① bored → confident ② confused → disappointed
- ③ hopeful → regretful ④ curious → indifferent
- ⑤ worried → relieved

20. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

The idea that a person is at fault when something goes wrong is deeply rooted in society — that's why we blame others and even ourselves. This assumption is also embedded in the legal system. When major accidents occur, official investigations seek to determine the cause, and more often than not, the blame is attributed to "human error." The person involved can be fined, punished, or fired, and then the law considers the matter settled. But human error usually results from poor design: it should be called system error. Humans err continually; it is a part of our nature, and system design must take this into account. Pinning the blame on the person may be comfortable, but why was the system ever designed so that a single act by a person could cause disaster? What needs to change is not the person, but the system that allowed the error to occur.

- ① 한 사람만으로도 사고를 막을 수 있는 시스템이 설계되어야 한다.
- ② 인간의 실수는 개인보다 시스템 설계의 관점에서 다루어져야 한다.
- ③ 사고의 원인은 인간 오류와 시스템 오류를 구분해서 조사해야 한다.
- ④ 동일 사고의 재발을 막기 위해 관련자에 대한 처벌을 강화해야 한다.
- ⑤ 법체계는 인간의 본질적 한계를 반영하여 처벌 수위를 조절해야 한다.

21. 밑줄 친 let their chisels answer to the verdict of the senses가 다음 글에서 의미하는 바로 가장 적절한 것은?

When Greek artists began to make statues of stone, they started where the Egyptians and Assyrians had left off. Greek artists studied and imitated Egyptian models, and learned from them how to make the figure of a standing young man, how to mark the divisions of the body and the muscles which hold it together. But the artist who made such a statue was not content to follow any formula, however good, and began experimenting for himself. He was obviously interested in finding out what knees really looked like. Perhaps he did not quite succeed; perhaps the knees of his statue are even less convincing than those of Egyptian statues. But the point was that he had decided to have a look for himself instead of following the old prescription. It was no longer a question of learning a ready-made formula for representing the human body. Every Greek sculptor wanted to know how he was to represent a particular body. The Egyptians had based their art on knowledge. The Greeks let their chisels answer to the verdict of the senses. Once this revolution had begun, there was no stopping it.

- ① revived neglected practices from artistic traditions
- ② saw details as an extension of established knowledge
- ③ refined bodily features within the boundaries of rules
- ④ depicted a body by superficial impression beyond rule
- ⑤ followed direct encounter rather than inherited schemes

22. 다음 글의 요지로 가장 적절한 것은?

We attach profound importance to the fact that some industries advance, while remaining almost entirely indifferent to the fact that others do not. Even as we readily acknowledge the fruits of innovation in industries where it does occur, the absence of investment in innovation in certain industries, however, attracts no attention at all. It is easy to overlook the absence of an advance that never takes place. Inventions that are not made, like babies that are not born, are rarely missed. In the absence of new developments, old ones may seem impressive for a remarkably long time. Until the combine appeared, the self-binder had remained the mechanical marvel of the farm machinery industry for forty years. Yet if we were truly serious about increasing output, we would investigate these matters far more closely. We would then regard the absence of investment in innovation in any industry as intolerable. In fact, large numbers of industries make little or no such investment in innovation, little or none is made on their behalf, and no one is troubled in the least.

- ① 혁신의 성과와 달리 혁신 투자의 부재는 관심 밖에 놓인다.
- ② 산업 간 발전 격차는 혁신 투자의 규모 차이에서 비롯된다.
- ③ 혁신의 결실은 그것이 발생한 산업 안에서만 의미를 지닌다.
- ④ 새로운 발전이 부재해도 기존 기술의 산업적 가치는 유지된다.
- ⑤ 생산량 증가를 위해 혁신 투자에 대한 면밀한 검토가 필요하다.

23. 다음 글의 주제로 가장 적절한 것은? [3점]

The prospect of having a complicated technology fade into the background, so it can be employed with little effort or thought, can be as appealing to those who use it as to those who sell it. But it's not that simple. You don't just flip a switch to make a technology invisible. It disappears only after a slow process of cultural and personal acclimation. The more we habituate ourselves to it, the more power the technology comes to exert over us, not less. Bruno Latour, the French sociologist, notes that the invisibility of a familiar technology is "a kind of optical illusion." It obscures the way we've refashioned ourselves to accommodate the technology. The tool that we deliberately mastered to serve our own particular intentions begins, through that very mastery, to impose its intentions on us. We fail to see this because, in reshaping the tool to our will, we have already altered the end. Through a slipping of the will, we have begun to wish something quite else from what we at first desired.

*acclimation: 순응

- ① reversal of control from users to familiar technology
- ② shift of technology from master to servant of the will
- ③ invisibility of familiar tools as proof of human control
- ④ gradual process of adapting ourselves to complex tools
- ⑤ mastery of technology toward greater human autonomy

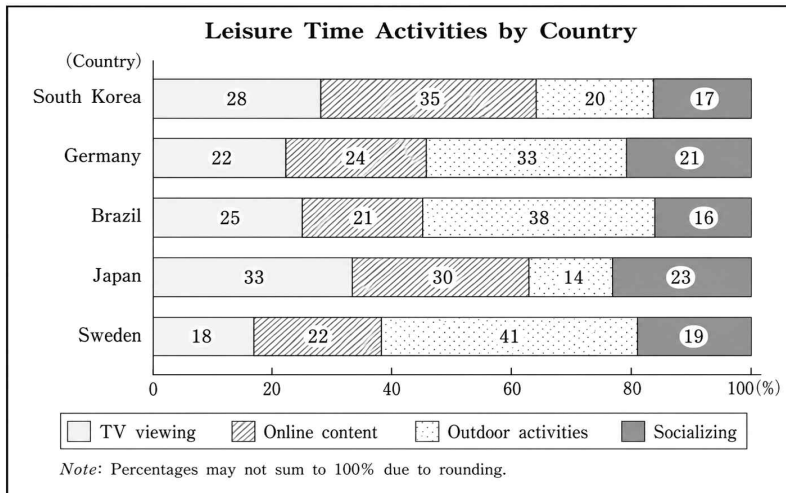
24. 다음 글의 제목으로 가장 적절한 것은?

Food politics is often presented as if better consumer choices can both satisfy personal tastes and solve environmental problems. Under this premise, only issues that fit its logic receive attention, while concerns like poverty and access to food are left marginalized or altogether absent since they resist simple consumer-based solutions. Yet a deeper contradiction lies at the heart of the act of consuming itself. The market, in the form of educated and enlightened consumer choices, is presented as the solution to the very failures it has itself produced. Rather than encouraging structural reform, this framing leaves underlying causes unaddressed and broader solutions off the table. In essence, better consumer choices, even when ethically motivated, do not challenge the system that created these problems. They merely redirect individuals toward making the 'right' choices within that same system.

*marginalize: 주변화하다

- ① Good Intention as the Real Fix for Market Failure
- ② What We Should Choose to Please Taste and Planet
- ③ Consumer Action: The Missing Link in Structural Reform
- ④ The Illusion of Choice: When the Cure Repeats the Disease
- ⑤ Food Politics' Blind Spot: The Issues of Poverty and Access

25. 다음 도표의 내용과 일치하지 않는 것은?



The graph above shows the percentages of leisure time spent on four activities (TV viewing, online content, outdoor activities, and socializing) in five countries, based on a 2025 research report. ① In South Korea, the share of online content was more than twice as large as that of the lowest-ranked activity. ② The country with the smallest share of TV viewing was also the one with the largest share of outdoor activities. ③ In Brazil, outdoor activities accounted for more than a third of all leisure time, a proportion not seen in any other country. ④ Japan stood out as the only country where TV viewing took up the largest share of leisure time. ⑤ Unlike the other four countries, Sweden showed a larger share of socializing than TV viewing.

26. Rachel Carson에 관한 다음 글의 내용과 일치하지 않는 것은?

Rachel Carson was best known for turning ordinary observations into public concern. She was born in Springdale, Pennsylvania in 1907 and developed an early interest in nature under her mother's influence. After earning a master's degree in zoology from Johns Hopkins University, Carson worked for the U.S. Bureau of Fisheries. Unlike her first book, which was praised by critics but sold poorly, *The Sea Around Us* became a bestseller in 1951 and allowed her to become a full-time writer. Carson's most influential book, *Silent Spring*, was published in 1962 and warned especially against DDT. Despite fierce attacks from chemical companies and failing health, Carson continued to stand by her claims in public. Her writing combined scientific accuracy with graceful language, drawing many readers into a deeper concern for nature. She died in Maryland in 1964, but her books continued to influence the modern environmental movement.

- ① 어머니의 영향으로 일찍부터 자연에 관심을 가졌다.
- ② 동물학 석사 학위 취득 후 정부 기관에서 근무했다.
- ③ 전업 작가가 된 후 *The Sea Around Us*가 성공했다.
- ④ 화학 기업들의 공격에도 자신의 주장을 굽히지 않았다.
- ⑤ 우아한 글로 독자들이 환경에 관심을 가지도록 했다.

27. Greenfield Farm Market Volunteer Recruitment에 관한 다음 안내문의 내용과 일치하지 않는 것은?

Greenfield Farm Market Volunteer Recruitment

Join us to help run the 8th annual Greenfield Farm Market!

Date & Time: Saturday, June 7, 8:30 a.m. – 5:00 p.m.
Place: Greenfield Central Park (North Outdoor Shelter)
Who: Adults aged 19 and above

Requirements

- Register online by May 23 (no registration on-site)
- Orientation for accepted applicants: June 1, 9:00–10:30 a.m.

Benefits

- Market voucher worth \$15 (valid only on the event day)
- Free parking pass for the event day
- Priority access to vendor booths before public opening

※ For more information, visit www.greenfieldmarket.org.

- ① 19세 이상의 성인만 지원할 수 있다.
- ② 온라인 등록 외 현장 등록은 할 수 없다.
- ③ 합격자를 위한 오리엔테이션은 6월 1일에 열린다.
- ④ 행사 당일만 유효한 \$15 상당의 상품권이 지급된다.
- ⑤ 일반 개방 이후 판매 부스에 우선 입장할 수 있다.

28. Lakeside Aquatic Center Water Safety Training에 관한 다음 안내문의 내용과 일치하는 것은?

Lakeside Aquatic Center Water Safety Training

Are you interested in learning water safety skills? The Lakeside Aquatic Center offers a 5-day Water Safety Training program this summer.

Date & Time: July 14 – 18 (Mon – Fri), 6:00 p.m. – 8:00 p.m.
Place: Lakeside Aquatic Center, Pool B
Who: Adults aged 20 and above

Fee

- General: \$90 per person
- Group (3 or more): \$80 per person
- Members: \$70 per person (proof of membership required)

Program Includes

- Rescue techniques, CPR, and basic first aid
- All equipment provided — no need to bring your own
- Minimum 8 participants required to run each session

Registration & Refunds

- Register by July 10 at www.lakesideaqua.org
- Full refund if canceled by July 12; no refunds after July 12

※ Missing two or more sessions will result in no certificate.

- ① 19세도 참가할 수 있다.
- ② 단체 요금이 회원 요금보다 저렴하다.
- ③ 참가 인원과 무관하게 강좌가 진행된다.
- ④ 7월 12일이 지나면 환불을 받을 수 없다.
- ⑤ 한 번이라도 결석하면 수료증을 받을 수 없다.

29. 다음 글의 밑줄 친 부분 중, 어법상 틀린 것은? [3점]

Scapegoating is not merely a relic of the ancient past. When communities face disorder, they instinctively seek a guilty party rather than examine the structural forces behind the crisis. This impulse does not seem irrational to those within the community, ① for whom the elimination of a scapegoat appears to restore calm. The logic that communities familiar with repeated cycles of expulsion and reconciliation instinctively invoke against perceived threats ② feel entirely reasonable to those caught within it. A village that burned a witch and watched the drought ③ cease had no reason to doubt this logic. The problem is precisely this feeling of rationality, which prevents the open inquiry that disorder might otherwise provoke. A community ④ convinced that it has found the cause has no reason to look deeper. The more plausibly a scapegoat seems to explain a crisis, the more ⑤ silent it leaves genuine inquiry. This sacrificial dynamic has never fully disappeared. When the scapegoat mechanism emerges as a dominant force in a culture, what feels most rational is furthest from reason.

*scapegoat: 희생양; 희생양을 만들다 **expulsion: 추방

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

If status depends on recognition from others, why not simply ask for it directly? One could announce: "I am a very important person, and as such, I expect to be treated with great courtesy." This approach, however, is ① self-undermining. We instinctively distrust explicit claims of importance, because those who truly possess high status rarely need to assert it. The more desperately someone declares their own worth, the more that very effort reads as evidence of its ② absence. Economist Jon Elster captured this precisely: "Nothing is so unimpressive as behavior designed to impress." We discount information whenever a speaker has obvious motivations to ③ exaggerate, and status claims are no exception. Those who boast of their standing thereby ④ downplay a need for recognition that high status renders unnecessary. This leads to what might be called the principle of detachment: the most credible claims to high status are those that appear ⑤ indifferent to status altogether. Ultimately, the most successful status claims should never appear to be status claims at all.

[31~34] 다음 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

31. Ritual focuses attention by framing; it enlivens the memory and links the present with the relevant past. In all this it aids perception. Or rather, it changes perception because it changes the selective principles. So it is not enough to say that ritual helps us to experience more vividly what we would have experienced anyway. It is not merely like the visual aid which illustrates the verbal instructions for opening cans and cases. If it were just a kind of dramatic map or diagram of what is known, it would always follow experience. But in fact ritual does not play this secondary role. It can _____ experience. It can permit knowledge of what would otherwise not be known at all. It does not merely externalize experience, bringing it out into the light of day, but it mediates the way experience is grasped in so expressing it. This is true of language. There can be thoughts which have never been put into words. Once words have been framed, the thought is changed and limited by the very words selected. So the speech has created something, a thought which might not have been the same. [3점]

*enliven: 생생하게 하다

- ① anticipate ② constitute ③ reflect
- ④ validate ⑤ transmit

32. We tend to picture the fashion world as a hierarchy with visionary designers at its summit, channeling private inspiration downward into the clothes we eventually wear. The evidence, however, points consistently elsewhere. Designers working in complete isolation arrive, season after season, at virtually identical silhouettes, palettes, and proportions. Such systematic convergence cannot be accidental. If fashion truly answered to individual authorship, this degree of uniformity would be impossible. When designers do break radically from prevailing fashion, moreover, their work is almost invariably rejected at first, gaining acceptance only when the public has become ready. Designers therefore occupy a less commanding position than we usually suppose. What even the most acclaimed figures are ultimately demonstrating is that they are _____. In fact, they do no more than give pleasing shape to desires we had already formed.

- ① making their influence felt across society
- ② creating fashion with hidden individuality
- ③ detecting trends consumers fail to discern
- ④ reading a cultural script they did not write
- ⑤ orchestrating taste the public is led to adopt

33. Here is a reproduction of the Virgin of the Rocks by Leonardo da Vinci. Having seen this, one can go to the National Gallery to look at the original and there discover what the reproduction lacks. Alternatively one can forget about the quality of the reproduction and simply be reminded, when one sees the original, that it is a famous painting of which somewhere one has already seen a reproduction. But in either case the uniqueness of the original now lies in it being the original of a reproduction. It is no longer what its image shows that strikes one as unique; its essential value _____, beyond what it intends to describe. This new status of the original work is the perfectly rational consequence of the new means of reproduction. And it is at this point that a process of mystification enters. The meaning of the original work no longer lies in what it uniquely says. In our present culture, its unique existence is evaluated and defined as an object whose value depends upon the irreplaceable here and now.

*mystification: 신비화

- ① resides in the reality of its being
- ② is mediated by one's prior exposure
- ③ is governed by the rarity of its copies
- ④ stems from the aesthetics of its contents
- ⑤ relies on its resistance to faithful copying

34. The distinction between laughing at and laughing with is a universally recognized one in our culture, and we take it that all occurrences of laughter, except abnormal cases of insanity and hysteria, can be divided into those two categories. This distinction, however, is an entirely modern one; prior to the eighteenth century, no such understanding of laughter was possible. All laughter at the behavior of persons was conceived of as distancing the laugher from his object of amusement, or made possible by a previously existing distance. Traditionally, as one historian of comedy has said, comic figures were objectified and removed from us in a way that made them distinctively other people. In the modern period, however, the comic figure tended to be a person whose behavior was more like that of the average man. His excesses were no longer so aberrant, and he himself became less of an abstraction. This change in the distance between object and subject _____, and consequently a new notion of laughing "with" rather than "at." [3점]

*insanity: 광기 **aberrant: 일탈적인

- ① weakened boundary between amusement and pity
- ② led to a sharper awareness of comic difference
- ③ resulted in a recognition of self in the other
- ④ created awareness of difference within similarity
- ⑤ produced a clearer division between self and other

35. 다음 글에서 전체 흐름과 관계 없는 문장은?

The technique of polling rests on the assumption that an opinion is a fixed entity inside people, one that can be precisely located and extracted by the pollster's questions. There is, however, a fundamentally different view. An opinion is not a momentary thing but a process of thinking, shaped by the acquisition of knowledge and the activity of questioning, discussion, and debate. ① A question does not merely "invite" an opinion; it may also reconstruct it. ② People, in this sense, do not exactly "have" opinions — they are engaged in the ongoing act of opinioning. ③ When opinion is treated as a measurable object, the process by which people form their views is distorted, even though that process is central to democratic life. ④ Pollsters often devote great effort to designing neutral questions so that the opinions they record can be compared across different groups. ⑤ A democratic public is not merely counted through answers but formed through the practices of asking, responding, revising, and arguing together.

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

36.

Some philosophers have imagined that self-deception is a contradiction in terms, impossible at the outset. How can the self deceive the self? Does that not require that the self knows what it does not know?

- (A) One hypothesis is that the arrangement exists for the benefit of manipulating others. We cloud reality from our conscious minds so as to hide it better from onlookers.
- (B) The self need not be understood as the whole mind. Self-deception becomes possible if the self is only the conscious face of a larger mental system, so that what is hidden from consciousness may still be retained elsewhere.
- (C) The key is that true information is preferentially excluded from consciousness and held in varying degrees of unawareness. The counterintuitive fact that needs to be explained is that the false information is put into the conscious mind — occupying precisely the region of mind that remains open to the world.

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

37.

Close stop spacing means smaller coverage gaps but larger duplicate coverage areas. Wide stop spacing means the opposite, and the choice between them rarely settles on a fixed rule.

- (A) What the difference brings arrives later and in a form — a shorter ride — while the extra steps register immediately. This kind of gain is easy to mistake for ordinary good luck rather than a consequence of the stop no longer being there.
- (B) On a heavily used route, removing a stop that the surrounding demand has made dispensable tends to pay for itself many times over: each minute recovered, multiplied across every passenger still on board, adds up to far more time than a handful of people who must now walk farther will lose.
- (C) Whether a stop counts as redundant or as necessary depends less on its location than on how many people are using the route around it. The same stop can therefore be cut from one line without complaint, yet provoke an uproar on another. [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.

Growth from the meristems will proceed in other directions.

The way a plant grows is in itself evidence for its constant self-awareness. Plants are modular. They grow from many nodes, each one carrying at its tip a meristem, a cluster of cells that can be turned into any sort of tissue. Like stem cells, meristems are perpetually embryonic, ready to become what's required. (①) These hormone- and nutrient-packed sites of inventive cell-making may therefore hold the key to understanding the seat of plant intelligence. (②) The meristems sense the results of a plant's ongoing full-body scan. (③) The plant monitors each part of its branching body to see how well it's doing — how much each leaf is photosynthesizing, and each root absorbing moisture. (④) If one branch is not bringing in its share, that branch will get fewer resources to keep it alive. (⑤) When a branch continues to underperform, it will be blocked entirely and allowed to wither, while the plant reallocates its energy to supporting a more productive part of its body.

*embryonic: 배아(상태)의

39.

In accordance with the principle of probability, different people living in a given society are likely to meet with about the same amount of bad treatment over their lives.

We are all familiar with the type of person who, according to his own account, is always the victim of ingratitude, unkindness, and betrayal. People of this kind are often extraordinarily plausible, and secure warm sympathy from those who have not known them long. (①) Each separate story they relate is, as a rule, not inherently improbable. (②) The kind of ill-treatment of which they complain does undoubtedly occur. (③) What in the end raises the hearer's suspicions is the sheer multiplicity of villains whom it has been the sufferer's ill fortune to meet with. (④) If one person receives, by his own account, universal ill-treatment, the likelihood is that the cause lies in himself rather than in the world around him. (⑤) He either imagines injuries from which in fact he has not suffered, or unconsciously behaves in such a way as to arouse uncontrollable irritation. [3점]

*ingratitude: 배은망덕

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

There are two main types of museum display: collections and re-presentations. A re-presentation arranges objects to reconstruct a total situation, though it inevitably requires a degree of curatorial filling-in — fronts of native huts, painted backgrounds, mannequins. Natural history museums exemplify this approach. Preserved specimens in realistic postures occupy their ecological niches among the sands and grasses of a display case, offering the viewer an authentic copy of a total situation that is meaningful from the standpoint of the objects themselves. A collection, by contrast, brings together and sorts diverse examples of a type of object — Eskimo snowshoes, oil paintings, African masks — with no attempt to reconstruct any natural, cultural, or historical totality. Order is imposed by an external scheme, and the result is often a rearrangement of objects whose meaning exists solely on the basis of shared features.



Re-presentation aims to ___(A)___ the original totality objects once belonged to, whereas collection treats that whole as ___(B)___, classifying objects solely by what they happen to share.

- | | | | |
|------------|--------------|------------|-------------|
| (A) | (B) | (A) | (B) |
| ① simulate | … irrelevant | ② preserve | … arbitrary |
| ③ recreate | … inherent | ④ refine | … explicit |
| ⑤ obscure | … trivial | | |

[41~42] 다음 글을 읽고, 물음에 답하시오.

Advertising experts know that consumers grow resistant when they sense manipulation, and that a happy person drinking soda no longer captures us. For decades, advertisers have had to turn to a different tactic. A 1985 Pepsi commercial portrays beachgoers soaked in sweat under the burning sun, helplessly following one another to a van blasting ice-cold Pepsi sounds from speakers on the roof. The commercial closes with “The Choice of a New Generation.” Yet the use of the word “choice” is (a) ironic because the commercial portrays all the people on the beach as having little to no choice at all. The goal of such ads is getting people to think, “I would never fall for something like that.” The moment people exempt themselves in their own minds from the very thing they see all around them is the moment when they are most (b) immune. A viewer watching the Pepsi commercial alone thinks he has (c) transcended the mass of consumers that the advertisement is targeting — and then goes out and buys more Pepsi, for reasons he believes to be his own. And if he doesn’t, he will consume something else that he feels separates him from the masses — maybe kombucha. Whatever he chooses, the logic behind each choice is (d) identical: he is always measuring himself against others, always consuming to signal distinction. The pride that makes him believe he is beyond the reach of imitation (e) blinds him to his complicity in the game.

*exempt: 예외로 두다 **complicity: 연루

41. 윗글의 제목으로 가장 적절한 것은?
- ① Why Traditional Ads Lower Consumer Resistance
 - ② The Trap of Thinking We Are Above Advertising
 - ③ Consuming Differently to Signal a Unique Identity
 - ④ Comparison as the Fixed Logic Behind Consumption
 - ⑤ Recognizing Manipulation: The First Step to Autonomy
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)

Born and raised in a brightly lit city, Mia had never seen more than a handful of stars at once. One evening, her friend Grace told her about an event at the local observatory. Mia had only ever seen pictures of Saturn and its rings, and she wondered how different they would look through a real telescope. When she asked Grace about it, Grace said the volunteers at the local observatory could answer (a) her question better than anyone. Mia was eager to go, already picturing the rings as they might appear through a lens.

(B)

Mia stayed in line alone, glancing toward the Moon line. Beside her, an elderly woman noticed her and struck up a conversation. She told Mia that she came to the observatory every month, and that the telescope magnified the image two hundred times, adding that Saturn was over a billion kilometers away. When (b) her turn came, Mia pressed her eye to the lens and stared: the rings looked like a thin, glowing band around a pale yellow ball. She quickly took out her notebook and drew what she saw, not wanting to forget a single detail.

(C)

She had just finished when Grace came back. Grace said the shooting stars had disappeared while she was waiting. Mia held out her notebook, eager to show the sketch. Surprise crossed (c) her friend’s face. Leaning closer, Grace said the drawing captured more than the photo on the wall. Mia told her about the elderly woman’s explanation, still amazed at how far away the planet was. On the way home, Grace mentioned a meteor shower was next month. Mia’s eyes grew wide, and (d) she immediately asked if they could come watch it together.

(D)

The observatory was more crowded than Mia had expected. Two lines had already formed: one for the Moon, and a much longer one for Saturn. Waiting with Mia, Grace pointed to a large photo of Saturn on the wall and explained to her what each ring was made of. Just then, someone near the Moon line shouted that shooting stars were crossing the sky. Grace’s face lit up. “I’ll just take a quick look,” (e) she said, slipping out of the line.

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. 윗글에 관한 내용으로 적절하지 않은 것은?
- ① Grace는 Mia에게 지역 천문대 행사를 알려주었다.
 - ② Mia는 나이 든 여성에게 먼저 말을 걸었다.
 - ③ Mia는 망원경으로 관찰한 내용을 노트에 그렸다.
 - ④ Grace가 보려고 기다리는 동안 별뿔별은 사라졌다.
 - ⑤ 천문대의 토성 관측 대기 줄이 달 관측 대기 줄보다 훨씬 길었다.

* 확인 사항

- 답안지의 해당란에 필요한 내용을 정확히 기입(표기)했는지 확인하시오.

※ 시험이 시작될 때까지 표지를 넘기지 마십시오.