

2026학년도 송실대학교 편입학 시험 문제



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지망학과(부) :

수험번호 :

성명 :

문항배점 : [1-10] 1점 / [11-21] 1.5점 / [22-33] 2점 / [34-42] 2.5점 / [43-46] 3점 / [47-48] 3.5점 / [49-50] 4점

[1-2] Choose the one that is grammatically NOT correct. (각 1점)

[1] The marketing director proposed ①increasing the advertising budget, ②hiring more social media influencers, and to ③adopt a new series of promotional plans ④aimed at younger consumers.

[2] ①Known for its breathtaking scenery, the island attracts ②millions of tourists every year, most of ③them ④are looking for a peaceful getaway.

[3-6] Choose the most appropriate word for the blank. (각 1점)

[3] The CEO sought to _____ the company's brand image by launching a series of eco-friendly initiatives.

- ① egotize ② eject ③ elegize ④ enhance

[4] Heavy rainfall and poor drainage systems can _____ the risk of flooding in low-lying urban areas.

- ① accommodate ② exacerbate ③ diminish ④ obfuscate

[5] The committee failed to _____ the proposed budget due to conflicting interests among its members.

- ① modify ② ratify ③ rectify ④ typify

[6] Despite the economic downturn, the company's _____ in the face of adversity was praised by investors.

- ① complacency ② leniency ③ passivity ④ resilience

[7-10] Choose the expression closest in meaning to the underlined. (각 1점)

[7] The constant noise from the construction site served to worsen his already severe headache.

- ① aggravate ② allocate ③ clarify ④ facilitate

[8] The lawyer presented several documents to substantiate his client's claim regarding the ownership of the property.

- ① complicate ② fabricate ③ refute ④ verify

[9] Environmental organizations are working tirelessly to mitigate the harmful effects of industrial pollution on marine life.

- ① alleviate ② ignore ③ intensify ④ prolong

[10] The report contained a lot of superfluous information that was not relevant to the main research question.

- ① coherent ② essential ③ insufficient ④ redundant

[11-12] Read the following passage and answer the questions. (각 1.5점)

Until the eighteenth century, servants often slept in the same rooms as their employers, tucked up on a smaller bed that could be stored during daylight hours, so as to be close at hand. They also "waited" upon their superiors, constantly within earshot if not actually in the same room. The physical proximity of master and servant began to change with new notions of privacy. It had been hard to keep any personal secrets from other members of the household—every quarrel or snuffle was likely to be overheard. The creation of separate servants' quarters, from which a servant could be summoned by a bell, changed forever the relationship between employer and employee. Servants and their less palatable tasks became invisible—by providing discreet backstairs for the exclusive use of staff, householders could avoid encountering their servants on the main staircase carrying their chamber pots.

As the family withdrew to their own private rooms, so the servants were "demoted" in their eyes to their own quarters, often below

ground. The servants' hall at Ham House in Richmond was in the basement, and the sleeping quarters were in the attics, accessible by a narrow staircase installed specifically to separate the domestics from the family. Servants' accommodation was situated at the furthest outposts of the house. Bedrooms or dormitories were under the eaves for female staff and in the basement or over the stables for the men. At both Petworth House and Uppark in Sussex, kitchens were erected to be independent from the main building, and hidden from it. Adjacent service areas were built to encompass storage rooms and larders, sculleries and bake houses, dairies and cold rooms, brushing and lamp rooms.

In the nineteenth century, rooms that had previously been multipurpose, even in the grandest houses, came to be more rigorously defined, with the superior spaces occupied by the householder and his family. At Lanhydrock in Cornwall, it is very evident where the border lies between the "front of house" and "backstage" areas—the strong contrast in materials and finishes distinguishes the working world from the leisured one.

[11] What is the primary purpose of the passage?

- ① To show how homes changed to satisfy servants in a domestic setting
② To argue that servants were treated better in the nineteenth century
③ To describe how new ideas of privacy reshaped household layouts
④ To provide a detailed instruction manual on how to design a modern house

[12] Which of the following correctly describes each house, according to the passage?

- ① Ham House is one where servants lived in the basement and attics, kept apart from the family.
② Petworth House is one with hidden kitchens separating female staff from the men.
③ Uppark is a house with kitchens visible and built next to the main building.
④ Lanhydrock is a house without the boundary line between family areas and service areas.

[13-15] Read the following passage and answer the questions. (각 1.5점)

The bureaucracies that govern cultural life today are fundamentally uninterested in cultivating any proper sense of what art is, what it is "for," and how new creations converse with the canon. We are governed by a post-cultural state, a regime in which art is increasingly mediated through (A) managerialism. The post-cultural state prides itself on "access" and "impact," while culture itself withers on the vine. When the state and its great museums cease to act as reliable stewards, the result is significant material loss: works stolen, vandalized, or left to decay. In theory, the state still funds and celebrates culture, but only insofar as it justifies cultural "performance" in terms of economics or "outputs." It is a triumph of management over meaning.

At the core of the post-cultural state is a cultural malaise that has quietly eroded the West's confidence in itself: a faltering faith in its roots, its traditions, and, above all, the idea of aesthetic excellence tout court, a celebration of what lifts us above the bleakly material, our consolation against mortality. (B) Artworks are no longer prized for their mastery, their capacity to evoke wonder, or the quality of their dialogue with the virtues past masters have taught us to cherish. Instead, often reduced to one-note acts of transgressive daring, they're valued according to "impact," or by the standard of the latest socially approved virtue.

And yet the state is no absent landlord in cultural life. (C) Ministries of culture have proliferated across the West; quangos dictate and dole out funds, universities churn out disciplines devoted to “theory,” and art is reduced to sociology. Scholarships and tax incentives are designed to prop up the “creative industries.” In Britain, the Arts Council wields portfolios worth hundreds of millions of pounds. France basks in the grandeur of its Ministère de la Culture. Germany’s Kulturstaat is a monument to state ambition in the arts. The United States sustains a labyrinth of foundations, libraries, and university museums.

[13] Which of the following would be the author’s tone when discussing (A)?

- ① Critical and disapproving ② Appreciative and supportive
- ③ Objective and affirmative ④ Apathetic and indifferent

[14] Which of the following is true about (B)?

- ① Art has been expanded to sociology and theory, building its connection to tradition.
- ② Artworks are neglected and stolen, while state stewardship has flourished.
- ③ Art is valued for economic outputs and social impact rather than aesthetic mastery.
- ④ Culture itself withers as bureaucratic institutions begin to decline.

[15] According to the passage, what can be inferred about (C)?

- ① They have expanded and managed cultural funding.
- ② They begin to foster the lost faith in artistic excellence.
- ③ They focus mainly on preserving traditional aesthetic values.
- ④ They directly produce most of major artworks themselves.

[16-18] Read the following passage and answer the questions. (각 1.5점)

Some scientists used to side with my initial gut instinct—they believed it was possible for people to do several complex tasks at once. So they started to get people into labs, and they told them to do lots of things at the same time, and they monitored how well it went. What the scientists discovered is that, in fact, when people think they’re doing several things at once, they’re actually—as Professor Earl Miller explained—“juggling.” They’re switching back and forth. They don’t notice the switching because their brain sort of papers it over, to give a seamless experience of consciousness, but what they’re actually doing is switching and reconfiguring their brain moment to moment, task to task—[and] that (A) comes with a cost.”

There are three ways, he explained, in which this constant switching degrades your ability to focus. The first is called the switch cost effect. There is broad scientific evidence for this. Imagine you are doing your tax return and you receive a text, and you look at it—it’s only a glance, taking five seconds—and then you go back to your tax return. In that moment, “Your brain has to reconfigure, when it goes from one task to another,” he said. You have to remember what you were doing before, and you have to remember what you thought about it, “and that takes a little bit of time.” When this happens, the evidence shows that “your performance drops. You’re slower. All as a result of the switching.”

So if you check your texts often while trying to work, you aren’t only losing the little bursts of time you spend looking at the texts—you are also losing the time it takes to refocus afterwards, which can be much longer. He said: “If you’re spending a lot of your time not really thinking, but wasting it on switching, that’s just wasted brain-processing time.” This means that if your Screen Time shows you are using your phone four hours a day, you are losing much more time than that in lost focus.

[16] Which of the following is best for the title?

- ① The Myth of Multitasking and the Switch Cost Effect
- ② How to Improve Your Tax Return Efficiency
- ③ The Scientific Benefits of Doing Several Tasks at Once
- ④ Screen Time: An Accurate Measure of Productivity

[17] Why do people believe they are multitasking when they are actually “juggling”?

- ① Because they are capable of doing several complex tasks at once without cost.
- ② Because their brain creates a seamless experience of consciousness to hide the switching.
- ③ Because scientists have proven that the brain can reconfigure instantly.
- ④ Because they spend a lot of time strictly focusing on one task.

[18] In the passage, the phrase (A) most nearly means:

- ① Requires financial expense
- ② Leads to physical exhaustion
- ③ Results in negative consequences
- ④ Demands professional supervision

[19-21] Read the following passage and answer the questions. (각 1.5점)

The gap instinct is very strong. The first time I lectured to the staff of the World Bank was in 1999. I told them the labels “developing” and “developed” were no longer valid and I swallowed my sword. It took the World Bank 17 years and 14 more of my lectures before it finally announced publicly that it was dropping the terms “developing” and “developed” and would from now on divide the world into four income groups. The UN and most other global organizations have still not (A) made this change.

So why is the misconception of a gap between the rich and the poor so hard to change? I think this is because human beings have a strong dramatic instinct toward binary thinking, a basic urge to divide things into two distinct groups, with nothing but an empty gap in between. We love to dichotomize. Good versus bad. Heroes versus villains. My country versus the rest. Dividing the world into two distinct sides (B) are simple and intuitive, and also dramatic because it implies conflict, and we do it without thinking, all the time.

Journalists know this. They set up their narratives as conflicts between two opposing people, views, or groups. They prefer stories of extreme poverty and billionaires to stories about the vast majority of people slowly dragging themselves toward better lives. Journalists are storytellers. So (C) are people who produce documentaries and movies. Documentaries pit the fragile individual against the big, evil corporation. Blockbuster movies usually feature good fighting evil.

The gap instinct makes us (D) imagine division where there is just a smooth range, difference where there is convergence, and conflict where there is agreement. It is the first instinct on our list because it’s so common and distorts the data so fundamentally. If you look at the news or click on a lobby group’s website this evening, you will probably notice stories about conflict between two groups, or phrases like “the increasing gap.”

[19] Which of the following is best for the title?

- ① The Reluctance of Global Organizations to Change
- ② Our Urge for Binary Thinking
- ③ How Journalists Create Fake News
- ④ The Economic Reality of Developing Countries

[20] According to the passage, what change did the World Bank eventually make?

- ① It stopped giving lectures about global inequality.
- ② It replaced income-based classifications with regional ones.
- ③ It abandoned the terms “developing” and “developed.”
- ④ It adopted the same terminology as the United Nations.

[21] Choose the one that is grammatically NOT correct.

- ① (A) ② (B) ③ (C) ④ (D)

[22-24] Read the following passage and answer the questions. (각 2점)

Billy Baker is a journalist and father who works for the *Boston Globe*. He wrote a memoir, *We Need to Hang Out*, about his quest to make friends. The book idea originated from a *Boston Globe* article, one of the most popular in the news outlet’s history. The article detailed men’s struggles in making friends, and Billy’s in particular. So many

could relate to Billy's friendlessness that the article went viral. When I interviewed Billy, I asked him what he learned in his journey to make friends. "I've always been a mostly good human being, in a box-checky way," he said. "I woke up every day and I was going to be a good husband and a good father and I was gonna go to the gym and I was gonna eat my broccoli and I was gonna be a good employee. What I have done is added 'be a good friend' to the list."

It's easy to scrap friends from the list. There's so much we juggle, from spouses, to children, to health, to work that never ceases. Friendship takes energy that we don't feel like we have. It's effort to think about what your friend wants for their birthday, or bring up a problem, or answer a friend's panicked call at 1:00 a.m., or pick them up from the airport, or reach out, or pause to reflect and express how much they mean to you. And it's not always clear that it's worth it.

But it is. I've pelted you with studies to demonstrate just how worth it it is. I shared how having social connection is one of the strongest determinants of our happiness. Out of 106 factors that influence depression, having a confidante is the most powerful. Loneliness is more fatal than a poor diet or lack of exercise, as corrosive as smoking fifteen cigarettes a day. Friendship literally saves our lives. This isn't intuitive, though, because connection's influence is intangible. It doesn't have the same perceivable impact on our bodies as ingesting asparagus or feeling beads of sweat trickle down our arm. It's an invisible healer, so it's easy to diminish the importance of adding it to the list.

[22] Which of the following best describes what Billy Baker means by "box-checky way" in paragraph 1?

- ① He lived his life spontaneously without a plan.
- ② He only cared about his career and nothing else.
- ③ He was obsessed with organizing physical boxes in his home.
- ④ He focused on completing standard societal duties and responsibilities.

[23] Which of the following is mentioned in paragraph 3 as a major factor influencing depression?

- ① Lack of professional success
- ② Eating a poor diet sporadically
- ③ Having a trusted person to confide in
- ④ Smoking cigarettes successively

[24] The author implies that the primary reason people diminish the importance of friendship is because:

- ① They do not believe the scientific studies presented.
- ② Its benefits are not physically obvious like diet or exercise.
- ③ They prioritize their careers over their personal lives.
- ④ They have been hurt by friends in the past.

[25-27] Read the following passage and answer the questions. (각 2점)

The Flynn effect—the increase in correct IQ test answers with each new generation in the twentieth century—has now been documented in more than thirty countries. The gains are startling: three points every ten years. To put that in perspective, if an adult who scored average today were compared to adults a century ago, she would be in the 98th percentile.

When Flynn published his revelation in 1987, (A) it hit the community of researchers who study cognitive ability like a firebomb. The American Psychological Association convened an entire meeting on the issue and psychologists invested in the immutable nature of IQ test scores offered an array of explanations to usher the effect away, from more education and better nutrition—which presumably contributed—to test-taking experience, but none fit the unusual pattern of score improvements. On tests that gauged material picked up in school or with independent reading or study—general knowledge, arithmetic, vocabulary—scores hardly budged. Meanwhile, performance on more abstract tasks that are never formally taught, like the Raven's matrices, or "similarities" tests, which require a description of how two things are alike, skyrocketed.

A young person today asked to give similarities between "dusk" and "dawn" might immediately realize that both connote times of day. But they would be far more likely than their grandmothers to produce a higher-level similarity: both separate day from night. A child today who scores average on similarities would be in the 94th percentile of her grandparents' generation. When a group of Estonian researchers used national test scores to compare word understandings of schoolkids in the 1930s to those in 2006, they saw that improvement came very specifically on the most abstract words. The more abstract the word, the bigger the improvement. The kids barely bested their grandparents on words for directly observable objects or phenomena ("hen," "eating," "illness"), but they improved massively on imperceptible concepts ("law," "pledge," "citizen").

[25] According to the passage, which type of test showed the least improvement over time?

- ① Tests measuring abstract reasoning
- ② Vocabulary tests involving abstract words
- ③ Tests involving school-based knowledge
- ④ Tests identifying similarity between concepts

[26] What does the author imply by (A)?

- ① Researchers immediately rejected the findings.
- ② The discovery challenged existing beliefs.
- ③ The results were widely expected.
- ④ The findings were quickly forgotten.

[27] According to the passage, why did earlier explanations for the Flynn effect fail?

- ① They underestimated the role of genetics.
- ② They assumed IQ tests were culturally biased.
- ③ They ignored nutritional differences between generations.
- ④ They focused on areas where improvement was minimal.

[28-30] Read the following passage and answer the questions. (각 2점)

I've spent the past fifteen years studying the history of laboratory research on human attention. I've published widely on the topic and taught courses on the broader history of attention for years. Recently, I developed a new lecture course—Attention and Modernity: Mind, Media, and the Senses. It traces shifting modes of attention, from the age of desert monks to that of surveillance capitalism.

It's a demanding class. To teach it, I assembled a nine-hundred-page packet of primary and secondary sources—everything from St. Augustine's "Confessions" to a neurocinematic analysis of "The Epic Split" (a highly meme-able 2013 Volvo ad starring Jean-Claude Van Damme). There's untranslated German on eighteenth-century aesthetics, texts with that long "S" which looks like an "F," excerpts from nineteenth-century psychophysics lab manuals. The pages are photocopied every which way. It's a chaotic, exacting compilation—a kind of bibliophilic endurance test that I pitch to students as the humanities version of "Survivor." Harder than organic chemistry, and with more memorization.

On a lark, I fed the entire nine-hundred-page PDF—split into three hefty chunks—to Google's free A.I. tool, NotebookLM, just to see what it would make of a decade's worth of (A) recondite research. Then I asked it to produce a podcast. It churned for five minutes while I tied on an apron and started cleaning my kitchen. Then I popped in my earbuds and listened as a chirpy synthetic duo—one male, one female—dished for thirty-two minutes about my course.

What can I say? Yes, parts of their conversation were a bit, shall we say, *middlebrow*. Yes, they fell back on some pedestrian formulations (along the lines of "Gee, history really shows us how things have changed"). But they also dug into a fiendishly difficult essay by an analytic philosopher of mind—an exploration of "attentionalism" by the fifth-century South Asian thinker Buddhaghosa—and handled it surprisingly well, even pausing to acknowledge the tricky pronunciation of certain terms in Pali. As I rinsed a pot, I thought, *A-minus*.

But it wasn't over. Before I knew it, the cheerful bots began drawing

connections between Kantian theories of the sublime and “The Epic Split” ad—with genuine insight and a few well-placed jokes. I removed my earbuds. *O.K. Respect*, I thought. *That was straight-A work.*

[28] The word (A) in paragraph 3 is closest in meaning to:
① well-organized ② obscure ③ recent ④ collaborative

[29] According to paragraph 2, the course packet includes all of the following EXCEPT:
① An analysis of a car commercial starring an actor
② Writings by St. Augustine
③ Excerpts from 19th-century lab manuals
④ Translated version of 18th-century German aesthetic texts

[30] What can be inferred about the author’s attitude toward the AI tool by the end of the passage?
① The author is impressed because the AI demonstrated genuine insight and high-level analysis.
② The author is concerned that the AI will replace his professor role.
③ The author remains skeptical because the AI relied on “middlebrow” formulations.
④ The author is amused but ultimately finds the tool useless for academic purposes.

[31-33] Read the following passage and answer the questions. (각 2점)
In 2010, the cultural psychologists Joe Henrich, Steve Heine, and Ara Norenzayan published a profoundly important article titled “The Weirdest People in the World?” The authors pointed out that nearly all research in psychology is conducted on a very small subset of the human population: people from cultures that are Western, educated, industrialized, rich, and democratic (forming the acronym WEIRD). They then reviewed dozens of studies showing that WEIRD people are statistical outliers; they are the least typical, least representative people you could study if you want to make generalizations about human nature. Even within the West, Americans are more extreme outliers than Europeans, and within the United States, the educated upper middle class is the most unusual of all.

Several of the (A) peculiarities of WEIRD culture can be captured in this simple generalization: The WEIRDer you are, the more you see a world full of separate objects, rather than relationships. It has long been reported that Westerners have a more independent and autonomous concept of the self than do East Asians. For example, when asked to write twenty statements beginning with the words “I am...,” Americans are likely to list their own internal psychological characteristics (happy, outgoing, interested in jazz), whereas East Asians are more likely to list their roles and relationships (a son, a husband, an employee of Fujitsu).

The differences run deep; even visual perception is affected. In what’s known as the framed-line task, you are shown a square with a line drawn inside it. You then turn the page and see an empty square that is larger or smaller than the original square. Your task is to draw a line that is the same as the line you saw on the previous page, either in absolute terms (same number of centimeters; ignore the new frame) or in relative terms (same proportion relative to the frame). Westerners, and particularly Americans, excel at the absolute task, because they saw the line as an independent object in the first place and stored it separately in memory. East Asians, in contrast, outperform Americans at the relative task, because they automatically perceived and remembered the relationship among the parts.

[31] Which statement is true about the differences between Westerners and East Asians?
① Westerners tend to define themselves based on their social roles and relationships.
② East Asians are more likely to view objects independently from their context.
③ Americans perform better on the absolute task in the framed-line experiment.
④ East Asians are good at listing internal psychological characteristics.

[32] Which of the following is true about WEIRD?
① They represent the most typical form of human psychology worldwide.
② They are less studied than non-Western populations.
③ They tend to emphasize relationships over individual traits.
④ They are statistical outliers compared with most humans.

[33] Which of the following is closest in meaning to (A)?
① Similar aptitudes ② Distinct characteristics
③ Common features ④ Contradictory traits

[34-36] Read the following passage and answer the questions. (각 2.5점)
In 1705, Bernard Mandeville, a Dutch physician resident in London, published a doggerel poem, *The Grumbling Hive*, reissued with a commentary in 1714 as *The Fable of the Bees*. Mandeville’s Grumbling Hive is a society indistinguishable from the England of his day—powerful, prosperous, but also teeming with every imaginable vice.

The inhabitants of the Grumbling Hive protest against the corruption, decadence, and dishonesty that everywhere surround them. Alas, God hears their complaints; the whole society is instantaneously reformed, and the result is catastrophe. Full now of honest, industrious, thrifty citizens the society rapidly becomes impoverished and enfeebled. It turns out that what kept the wheels of commerce turning, and laid the foundations for military power, was extravagance, hypocrisy, pride, boastfulness, and laziness. It was these that gave employment to the poor and profits to the sharp-witted. Once people start living within their means, being thrifty and frugal, and working hard, trade dries up, and living standards collapse. Mandeville’s moral is a striking one: (A) private vices are public benefits. Moralists inveigh against luxurious living; but it is extravagance and avarice that make prosperity possible.

There was thus a neat fit between Mandeville’s psychology and his economic theory. Human beings, he held, are naturally selfish; selfishness, unchecked, leads to prosperity. Other enlightenment thinkers acknowledged the importance of self-love, but they advocated a forethoughtful selfishness, a restricted range of passions which would keep the individual, and society, out of trouble. Mandeville, on the other hand, thought whoring, boozing, gambling, fine clothes, fancy carriages, and magnificent houses were all essential for prosperity and for state power.

Moreover, moral reform (without divine intervention) was impossible. Virtue was always a form of hypocrisy and self-deception, an attempt to look good in the eyes of others and in one’s own eyes, and the motives of the superficially virtuous were as self-serving as those of the greedy and improvident. Selfish human beings have to be domesticated to live in a society without violence and lawlessness, but the efforts to improve human nature should not be allowed to go too far, for they would prove self-defeating.

[34] Which of the following is true about *The Grumbling Hive*?
① It depicts a society where vice and corruption drove economic prosperity.
② It describes a utopian society where honesty led to immediate wealth.
③ It argues that moral reform was the only way to save the economy.
④ It is a serious scientific treatise promoting strict religious virtues.

[35] Why does the author mention (A)?
① To show that Mandeville supported strict laws to eliminate vice from society
② To suggest that Mandeville believed moral reform would inevitably succeed
③ To emphasize that society’s prosperity depends on behaviors traditionally viewed as immoral
④ To argue that private vices always destroy individuals and nations

[36] What can be inferred about Mandeville’s virtue?
① A form of hypocrisy and self-deception, driven by self-serving motives
② The essential foundation for a strong economy, superior to vice
③ Easy achievement through simple moral reform without divine help
④ A genuine expression of altruism that eliminates selfishness

[37-39] Read the following passage and answer the questions. (각 2.5점)

Otroverts are all around us. They have always been, even if we haven't had a name for them until now. If, like me, you are one of them, I hope you have recognized yourself in these pages. Whether you are an otrovert or not, I hope you will come away from this book with a greater appreciation for the virtues of the otrovert personality, and what we all can learn from them.

In recent years, there has been much hand-wringing over the record levels of loneliness, alienation, and polarization that plague our society today. Countless writers, thinkers, policymakers, and even the US Surgeon General have cited the decline of communal life as a principal cause of this mental health epidemic and proposed a variety of communal solutions ranging from getting off social media and expanding our social support networks to getting more involved in our local communities and so forth. In theory, these ideas are not without merit. But in practice, we are a society having more and more conversations about the importance of community while continuing to become lonelier and more divided than ever. Otroverts are well equipped not only to thrive in our fractured, angry world, but also to show others the way. The reason for this is simple: they know how to forge deep and fulfilling relationships with themselves.

Emotional self-sufficiency is a precondition for both happiness and success, not just for them but for everyone. To be a valuable member of a group, a team, or a community, you must have a good relationship with yourself too. Despite their proclivity to focus on themselves rather than the collective, otroverts don't eschew social connection. They simply see people, *including* themselves, as individuals, not just faceless members of a group. It is easy to hate a formless group that you are taught to perceive as different, inferior, or threatening. But it is much harder to generalize your hostility when you grasp people as individuals. Otroverts show us that it does not need to be so hard to be genuinely caring about the plight of another. In dismantling reductive notions of "us versus them," they demonstrate how to exercise empathy, bridge tribal differences, and get along with people better.

[37] What can be inferred from the passage about the relationship between emotional self-sufficiency and community engagement?

- ① Having a strong relationship with oneself is a necessary foundation for being a valuable member of a group.
- ② People must disconnect from their local communities to truly achieve emotional self-sufficiency.
- ③ Emotional self-sufficiency usually leads to isolation and a lack of interest in community issues.
- ④ Community engagement is the only proven method to develop the skills required for emotional self-sufficiency.

[38] According to paragraph 2, why does the author consider the current "communal solutions" to loneliness to be ineffective in practice?

- ① Because policymakers refuse to implement the suggestions made by the US Surgeon General.
- ② Because social media networks have become too powerful to be regulated by local communities.
- ③ Because society is becoming increasingly lonely and divided despite more discussions about community.
- ④ Because "otroverts" are naturally resistant to joining traditional support networks.

[39] Which of the following is mentioned in paragraph 3 as a key characteristic of how otroverts view others?

- ① They prefer to interact with people solely through digital means to maintain distance.
- ② They view people as distinct individuals rather than as nameless members of a group.
- ③ They tend to generalize their hostility toward groups they perceive as threatening.
- ④ They focus exclusively on the collective good rather than their own emotional needs.

[40-42] Read the following passage and answer the questions. (각 2.5점)

The World's Columbian Exposition that opened in Chicago in 1893 demonstrated this concept as nothing had before. (A) Visitors saw that the attractions had been combined into a coherent, powerful whole and concluded that this was the key to successful urban planning.

Such planning became conventional wisdom because the people who went to the Chicago Fair (B) propagated it. Its 27.5 million admissions (paid and unpaid) equaled 43 percent of the population of the United States. Obviously, 43 percent of the U.S. population did not go to the fair. But anytime even 10 percent of the population of the country sees something, the impact is phenomenal.

Preparation for the fair began in 1889, when Chicago established a corporation to lobby for, plan, and develop an exposition to celebrate the four-hundredth anniversary of the discovery of America by Christopher Columbus. The corporation promptly issued \$5 million in bonds. The following year, after considerable controversy, Congress designated Chicago as the site for a World's Columbian Exposition "of arts, industries, manufactures, and the products of the soil, mine, and sea."

The Exposition Corporation selected the Olmsted firm to be its landscape architect and Burnham and Root as coordinating architects. As a site for the exposition, they recommended Jackson Park, which Olmsted had designed more than two decades earlier. It was a particularly attractive location because the South Side Rapid Transit Company agreed to extend the elevated railroad from its 63rd street terminus to the park.

Olmsted and Burnham proposed gutting the existing landscape, building the exposition, then replacing it with an improved park when the fair was over. They conceived a three-part exposition: a formal group of major exhibition structures organized around a Court of Honor containing a large water basin (350 feet wide and 1100 feet long) decorated with sculpture and fountains; picturesque pavilions grouped around the park's irregular ponds and lagoons; and an amusement area strung out along the seven-eighths of a mile of Midway Plaisance leading west into Washington Park. The buildings themselves were designed by the nation's most prominent architects, who transformed this exhibition of the world's progress in science, art, industry, and agriculture into a major architecture show.

[40] Which of the following best expresses the essence of (A)?

- ① Urban planners visited the fair to learn how to combine powerful attractions into a coherent whole for future cities.
- ② Visitors realized that the most successful attractions were those with entertaining elements in future city planning.
- ③ The fair demonstrated to visitors that unifying various attractions into a single, organized design was essential for effective city planning.
- ④ Successful urban planning was the primary reason the visitors found the attractions at the fair to be so powerful.

[41] The word (B) in the passage is closest in meaning to:

- ① designed ② spread ③ financed ④ observed

[42] What significant step did the Chicago corporation take immediately after it was established?

- ① It raised five million dollars through the issuance of bonds.
- ② It lobbied Congress to designate Jackson Park as the site.
- ③ It selected the Olmsted firm to design the landscape.
- ④ It surveyed the population to estimate the number of potential visitors.

[43-46] Read the following passage and answer the questions. (각 3점)

Karl Guthke, a Harvard scholar, had probably read all of the last-word anthologies, analyzing them for his relatively compact landmark book, *Last Words*. His definitive tour of the literary genre of the last word has been widely cited by literary and cultural critics. He surveyed the cultural moments in which their meanings are constructed and the controversies surrounding them. It's not that the utterers of last words are consciously crafting them, yet survivors do have a tendency to style final utterances in the literary fashions of the moment. Last

words are the ultimate bon mots. He respected the uncanny charismatic force of the dying articulation while bringing an understated but cosmopolitan (A) mordant style, which serves to blunt the melodrama and mess of the death scene. As he wrote, “Kings of Sweden tend to murmur ‘Sweden’ when the curtain falls, according to usually well informed Swedish sources.” He made it seem so lively, so literary. It was also a probe: if you’re chuckling at his wry takes, you’re still alive.

One thing I’ve borrowed from Guthke is his reliably durable definition of the last word, as a “final, self-validating articulation of consciousness in extremis.” It also alerted me to the need to link the form of last words to cultural decisions, to harken back to Catherine Snow’s interpretation of first words. At first, this seemed to make possible a history of dying entirely on the basis of the utterances themselves, which Guthke ventured. But the history of last words reflects such a history only if you account for the relationship between the ways that people of an era and a community are socialized to be linguistically capable and attentive at the interaction window with a dying person, and if you account for the ways in which they tend to die. (B) A true history of last words, as of first ones, must be about bodies.

[43] Karl Guthke’s book *Last Words* focuses primarily on:

- ① Transcribing the final words of dying hospital patients
- ② Analyzing the literary genre and cultural controversies surrounding dying declarations
- ③ Providing a medical guide to the physical process of dying
- ④ Compiling a biography of famous Swedish kings

[44] Which of the following best describes the survivors’ role regarding last words?

- ① They consciously fabricate lies to protect the reputation of the deceased.
- ② They write the scripts for the dying person to read aloud.
- ③ They are usually too distraught to remember what was actually said.
- ④ They tend to shape or interpret the final utterances to fit the literary styles of their time.

[45] The word (A) in the passage is closest in meaning to:

- ① Morbid and depressing ② Respectful and solemn
- ③ Biting and sarcastic ④ Emotional and tearful

[46] What creates (B), according to the author’s conclusion?

- ① Focusing strictly on the transcripts of what was said
- ② Removing all literary analysis from the historical record
- ③ Ignoring the influence of the community and focusing on the individual
- ④ Explaining the physical reality of bodies and the specific ways people die

[47-48] Read the following passage and answer the questions. (각 3.5점)

About a billion years from now, the Sun’s increased heat will vaporize the Earth’s oceans, kicking off a runaway greenhouse effect that will make the Earth lethal for water-based life. If our species survives until then, somehow maintaining our present population of about eight billion people over that whole span of time, then there will be about one hundred quadrillion (one hundred million billion, or 10^{17}) future people, twelve million for each human alive today. And if, instead of merely being limited to the Earth’s surface, we expand humanity out into space, the numbers of potential future humans become correspondingly astronomical. Over that same billion-year span, spacefaring humans could distribute themselves across the entirety of our Milky Way galaxy, home to at least one hundred billion planets. Even if only 1 percent of those are habitable by humans, that still leaves us with enough room for 10^{26} future humans over the next billion years, if there’s an average population of eight billion people per planet at any given time. But that isn’t the limit: other planets will have liquid water for far longer than a billion years. (A) And if we can fill the Milky Way, why not the observable universe? If humanity fills the universe to the brim, a burgeoning population

across the cosmos until essentially all stars die, the number of future humans could be closer to 10^{40} . That’s ten million billion *trillion* people, a one with forty zeroes after it. And this all presumes that our descendants remain human, with our bodies and brains of flesh.

[47] According to the passage, which event will trigger the runaway greenhouse effect on Earth?

- ① The population reaching one hundred quadrillion
- ② The depletion of liquid water on other planets as ours
- ③ The expansion of humanity into the Milky Way galaxy
- ④ The vaporization of the Earth’s oceans by the Sun’s increased heat

[48] What is the purpose of the question (A)?

- ① To introduce the logical next step in expanding humanity’s reach
- ② To cast doubt on the feasibility of intergalactic space travel
- ③ To prove that the Milky Way is too small for the future human population
- ④ To ask the reader to perform a calculation regarding the universe’s size

[49-50] Read the following passage and answer the questions. (각 4점)

If superior abilities and services to society deserve special rewards it may be regarded as axiomatic that the rewards are always higher than the services warrant. No impartial society determines the rewards. The men of power who control society grant these perquisites to themselves. Whenever special ability is not associated with power, as in the case of the modern professional man, his excess of income over the average is ridiculously low in comparison with that of the economic overlords, who are the real centers of power in an industrial society. Most rational and social justifications of unequal privilege are clearly afterthoughts. The facts are created by the disproportion of power which exists in a given social system. The justifications are usually dictated by the desire of the men of power to hide the nakedness of their greed, and by the inclination of society itself to veil the brutal facts of human life from itself. This is a rather pathetic but understandable inclination; since the facts of man’s collective life easily rob the average individual of confidence in the human enterprise. The (A) inevitable hypocrisy, which is associated with all of the collective activities of the human race, springs chiefly from this source: that individuals have a moral code which makes the actions of collective man an outrage to their conscience. They therefore invent romantic and moral interpretations of the real facts, preferring to obscure rather than reveal the true character of their collective behavior.

[49] Why is the income of the “modern professional man” significantly lower than that of “economic overlords”?

- ① The professional man lacks the superior abilities possessed by the overlords.
- ② Society has objectively determined that the services of overlords are more valuable.
- ③ The professional man does not possess the power to determine his own rewards.
- ④ The professional man voluntarily sacrifices income for the good of the human enterprise.

[50] What is the source of (A) associated with collective human activities?

- ① The natural tendency of individuals to lie to one another for personal gain
- ② The conflict between individual moral conscience and the actions of the group
- ③ The inability of the average individual to understand complex economic systems
- ④ The desire of the powerful to punish those who do not conform to social norms

<수고하셨습니다>