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서울캠퍼스 인문(영어) A



인문

성명	
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영 어

A

① implausible ② empirical ③ ingenuous
④ terse ⑤ transparent

11. Aristocrats have never taken kindly to _____. They have seen themselves as born to command others rather than accept the dictates of superiors. The duty of higher authority in their eyes has been to confirm and uphold their pretensions. [3점]

- ① acclaim ② intrigue ③ vulgarity
④ compulsion ⑤ conservatism

12. No composer could afford to act like a prima donna. Nobody was about to treat a mere hired hand with that sort of _____. His was essentially a service role. Like the librettist's, his primary aim was to please—the impresario, the singers, and (finally and most importantly) the paying public. [3점]

- ① obstinacy ② deference ③ informality
④ consistency ⑤ rapport

13. Epicurus observed that some people wanted to become famous and conspicuous, thinking they would thus win safety from others. Instead, people were trapped by their own celebrity and power; they lost their freedom. Epicurus saw greater rewards in _____, extolling the “immunity which results from a quiet life and the retirement from the world.” [3점]

- ① salvation ② solidarity ③ sympathy
④ seclusion ⑤ subtlety

14. Identity has been aptly called the “primary commodity of the social media culture industry,” which means that, like reality TV studios, this industry must design to produce that commodity, also through genuine self-disclosure. This further _____ what's considered public and what should be kept private. One study of the most popular YouTube channels, for example, finds that when vloggers reveal their personal lives, they're rated as more authentic. [3점]

- ① curbs ② promotes ③ elucidates
④ erodes ⑤ regulates

15. When we read, we often ask ourselves why are we reading: for entertainment, for instruction, to participate in a long conversation with the past or to escape our present in a world of the imagination? We understand that literature has value, but our acts of reading constantly query that sense of value. These meditations and reflections do not _____ the value of literature. They texture it. They make each reading something new and strange. And in our current age of irony and parody, tweets and texts, these meditations are all the more important. They help us find a place for literary experience in a world increasingly suspicious of sincerity. [3점]

- ① underscore ② circumvent ③ fortify
④ disseminate ⑤ undermine

16. A feature of ballet's tony profile is its association with the qualities of smoothness and effortless grace. So strong is this association that the word “ballet” is often used to describe any _____. The docking of two space vehicles is called “a space ballet”; the changing of the guards looks like “a military ballet.” Sports commentators are constantly comparing the smooth power moves of athletes to dance, as if conferring upon jocks the ultimate compliment—that they are strong and efficient in getting the basketball into the hoop or the puck into the net, but they do it with such grace that it's an aesthetic delight. [3점]

- ① technically intricate maneuver associated with high social class
② complex physical activity done without a hint of awkwardness
③ large-scale venture requiring long-term financial investment
④ cultural performance that appeals to a diverse demographic
⑤ professional practice subject to close public scrutiny

17. Tragic heroes inspire us, but they can also frighten us. They are defined by conflict and often they are simply not likable. Antigone's stubbornness is terrifying when she resolutely rejects the support of those who love her. While we are led to believe that Hamlet might once have been the most "sweet prince," he spends most of his time abusing his companions and relatives, and he is responsible for at least five deaths (not counting Ophelia's). Romantic heroes like Karl von Moor in Schiller's *The Robbers* or more modern figures like Ibsen's Hedda Gabler may inspire devotion, but they are people with whom it would be impossible to live. Tragic heroes embody _____. [3점]

- ① our lust for revenge and power
- ② both human constancy and divine caprice
- ③ our communal beliefs and standards of behavior
- ④ our need to escape from the everyday boredom of life
- ⑤ both all that we hope for ourselves and all that we fear or hate

18. On an individual level, how much we care what society thinks of us might be influenced by our biology. In a 2014 study, the psychologist Shinobu Kitayama found the degree to which we uphold cultural norms is related to the type of variation we have on one gene, the dopamine D4 receptor gene. The gene doesn't change how we behave; instead, it influences how much we endorse the prevailing norms of our environments. Asians who carried certain variations of this gene became more interdependent. They were more likely to endorse values related to social harmony, collectivism, and modesty. Meanwhile, European Americans who carried the same gene variants became more individualistic—a traditionally white American norm. The gene makes you _____. [3점]

- ① more open to enduring personal losses for collective gain
- ② more of a rule follower, whatever the rules happen to be
- ③ less of a conformist, regardless of the cultural context
- ④ less likely to sacrifice immediate pleasure for future payoffs
- ⑤ less of a first mover, even when the advantages are evident

19. Throughout history, many great civilizations have risen and fallen, often as a result of internal strife, economic instability, or external invasion. Yet, there are those that have endured, their legacies imprinted in the very fabric of human culture. These resilient societies were not immune to failure or adversity, but they demonstrated a remarkable capacity for adaptation, adapting to challenges in ways that allowed them to not only survive but also flourish. Some scholars argue that this ability is linked to a deep understanding of the underlying forces that shape the human experience—forces of power, culture, and knowledge—that allow a civilization to transcend its own limitations and embrace new possibilities. The key, however, lies not in merely surviving difficult times, but in _____. [4점]

- ① developing resilience through the preservation of core values and traditions
- ② strategically navigating uncertainty by maintaining long-established practices
- ③ fostering stability by minimizing external influences and focusing on internal strengths
- ④ cultivating an ability to mitigate the unexpected, embracing change as an opportunity rather than a threat
- ⑤ establishing a framework where gradual, incremental changes are prioritized over rapid, disruptive shifts to ensure long-term stability

20. 빈칸 (A), (B)에 들어갈 가장 적절한 것은? [3점]

In the field of quantum mechanics, there are debates that often verge on the abstruse, as physicists attempt to explain phenomena that challenge the boundaries of current scientific understanding. These discussions, though intensely intellectual, can sometimes become (A)_____, as scholars employ highly abstract concepts and complex mathematical models that are difficult for the general public to comprehend. However, despite the often obscure nature of the subject, the academic community remains energized by the promise of new discoveries. The debates are driven by a deep sense of (B)_____, with researchers pushing the limits of what is known, even when confronted with seemingly insurmountable paradoxes and questions that defy conventional logic. Though some critics argue that these ideas are little more than speculative, the continued drive for knowledge remains a core tenet of the discipline.

- | (A) | (B) |
|----------------|-----------------|
| ① collegial | fulfillment |
| ② esoteric | optimism |
| ③ speculative | despondency |
| ④ contentious | skepticism |
| ⑤ impenetrable | disillusionment |

[21-22] 다음 글을 읽고 물음에 답하십시오.

Our skin is curiously soft compared to that of other more hirsute vertebrates. Hairy skin is surely advantageous in terms of insulation from the cold, protection from abrasions, and the burning sun, which is why most hairless creatures live either underground or in water. A big advantage of being hairless, though, is in keeping cool. Humans have glands that can produce up to 12 litres of watery sweat every day, which evaporates easily to cool us down. When our distant relatives moved out of forests into savanna grasslands, we did a lot of trekking in the hot sun to search for water, edible plants and meat required for our energy-sapping large brains. Thanks to our ability to sweat profusely on a hot day we, or at least some of us, could outcompete a horse in a marathon. But, we solved the problem of overheating at the risk of making our sensitive skin more vulnerable to infection. Each sweat gland is an oasis colonised by 100,000 bacteria, quietly tolerated, except during adolescence, when a flood of hormones stimulates oil production, food for *Propionibacterium* acnes, causing unsightly blackheads; our castle sanctions some itinerant campers outside its walls, feeding on scraps. The advantages of keeping us cool by being relatively hairless must be weighed against our susceptibility to injury and infection as our skin is easily removed by burns or wounding.

21. 밑줄의 내용과 가장 거리가 먼 것은? [3점]

- ① Most hairless animals inhabit environments with reduced exposure to heat and cold.
- ② Hairless skin is more effective than hairy skin in reducing high temperatures.
- ③ The ability to sweat in heat was especially important for survival activities in savanna grasslands.
- ④ During puberty, hormones suppress oil secretion, creating skin problems.
- ⑤ Our skin's ability to manage heat comes at the cost of greater vulnerability.

22. 밑줄 친 “sanctions”의 뜻과 가장 가까운 것은? [3점]

- | | | |
|------------|--------------|--------------|
| ① releases | ② permits | ③ stimulates |
| ④ abandons | ⑤ supervises | |

[23-24] 다음 글의 주제로 가장 적절한 것을 고르시오.

23. There is no ecological scenario in which there are no more extinctions at all, yet no extinction today should be deemed permissible in advance, and every impending extinction implores prevention. Ecology is both a descriptive science and an ethical project inclusive of creative efforts that imagine a better world for all life. Engaging with extinction as ecological practice, however, does not mean trying to redeem or save animals from the difficulties of life or death as such. Caring for endangered animals entails working to preserve them from perishing due to anthropogenic causes without insisting on salvational outcomes and without idealizing ecosystems as danger-free utopian spaces. Studying the history of extinction and vigilance toward preventing extinctions in the present does not commit one to the restoration of an ideal garden of protected and enduring life, nor does it necessitate a dystopian vision in which nothing matters because extinction renders everything meaningless in advance. [3점]

- ① practical challenges in preserving planetary biodiversity
- ② need for balanced expectations in caring for endangered life
- ③ impossibility of maintaining optimism in facing global warming
- ④ demand for more rigorous documentations of devastated animal life
- ⑤ ethical dilemmas in reconstructing genes of species facing extinction

24. The macroeconomic principles on which central banks and the welfare state were conceived were the same: countercyclical policies intended to protect individuals from economic risk (including price and financial instability) and reduce overall uncertainty. But these historical and conceptual links between central banks and the welfare state are rarely made explicit. Drawing attention to them does not mean to suggest that we should ask the central bank to pay for welfare benefits. The point is to recognize that, like other pillars of the welfare state in capitalist societies, the central bank performs a function of managing risks and reducing uncertainty. Just as the risks evolve, so too must the institutions. As the twentieth-century economic anthropologist Karl Polanyi said, the central bank's policy is always a form of interventionism that evolves over time in accord with the nature of the state. It reflects the choices made regarding distribution and power in society. [4점]

- ① lost confidence in central banks' independence from the state
- ② challenges for central banks in responding to financial instability
- ③ need to exercise discretion when formulating monetary policy
- ④ transferal of responsibilities from welfare states to central banks
- ⑤ functional correspondence between central banks and welfare states

[25-26] 다음 글의 요지로 가장 적절한 것을 고르시오.

25. At the very beginning Thomas More designated utopia as a place, an island in the distant South Seas. This designation underwent changes later so that it left space and entered time. Indeed, the Utopians, especially those of the eighteenth and nineteenth centuries, transposed the wishland more into the future. In other words, there is a transformation of the topos from space into time. With Thomas More the wishland was still ready, on a distant island, but I am not there. On the other hand, when it is transposed into the future, not only am I not there, but utopia itself is also not with itself. This island does not even exist. But it is not something like nonsense or absolute fancy; rather it is not yet in the sense of a possibility; that it could be there if we could only do something for it. Not only if we travel there, but *in that* we travel there the island utopia arises out of the sea of the possible—utopia, but with new contents. [3점]

- ① Utopia is increasingly seen as an unattainable fantasy, if not a merely theoretical construct.
- ② Utopia offers an immutable model that can withstand historical and political turbulence.
- ③ Utopia has evolved from a physical location to a future possibility, or a sense of potentiality.
- ④ Utopia tries to restore a concrete reality from the past instead of projecting a fanciful ideal.
- ⑤ Utopia in its earliest forms referred to a place that can be located and accessed with ease.

26. People often call the earth the “lonely” planet because we have found no other humans or evidence of life outside earth. Even if it were true that there is no life outside earth, which is highly unlikely, this is a profoundly anthropocentric and biocentric way of thinking about the earth. It allows us to ignore and devalue our relationship of dependency on non-living processes here and in the cosmos at large. When we do this, we use a particular form of life to judge the world as a failed attempt to become that form. By contrast, our whole solar system most likely emerged from the same nebular cloud of molecular gas and dust. We are, therefore, not externally related to the other planetary circulations in our solar system but internally entangled and intra-related with them. The earth is not simply among the stars, it is of the stars. [4점]

- ① The earth’s processes are more unpredictable than we once believed.
- ② Life on earth resulted from miraculously improbable coincidences.
- ③ Human life has never been separable from the cosmos that produced it.
- ④ Enlightenment thinking intensified anthropocentric understandings of nature.
- ⑤ We know far too little about the prehuman history of the earth.

[27-28] 다음 글의 제목으로 가장 적절한 것을 고르시오.

27. In 2018, Derek Hodgson and Paul Pettitt published a paper in the Cambridge Archaeological Journal pointing to studies in neuroscience showing that people who are conditioned to recognize a specific object, such as a face or animal, will then see it in ambiguous patterns. We are attuned, for example, to see faces in the clouds. Hodgson and Pettitt hypothesized that Neanderthal hunters who had conditioned themselves to find camouflaged animals lurking everywhere perhaps saw outlines of those same animals in the flickering light of their torches in the dark chambers they inhabited. Studying 64,000-year-old images and sculptures at El Castillo Cave in Spain, the archaeologists came to believe that Neanderthals saw the crags and varicolored walls come “alive” with the images that filled their world. For example, a stalagmite with a rounded top and dark mottled patterns maybe wasn’t merely a rock rising from the cave’s floor to these Ice Age people but was interpreted as a bear rising to its feet. [3점]

- ① The Evolutionary Benefits of Spiritual Expression
- ② A New Theory of the Origins of Neanderthal Cave Art
- ③ Speaking with Clouds: Language and Neanderthal Art
- ④ Scientific Perspectives on the Earliest Human Religions
- ⑤ Dancing Shadows: How Caves Shine a Light on Neanderthal Superstition

28. Until a few years ago it was thought that only certain species of plants—those defined precisely as carnivores—had the capacity to digest small animals, thus obtaining from them the nutrients they need. But recent studies have shown that the plant world’s use of animal nourishment is quite widespread. If you’ve ever looked at the leaves of a potato plant, or a tobacco plant, or even more exotic plants such as *Paulonia tomentosa* (a tree that originated in China and is becoming very common in Europe and the United States), you may have noticed that they often have little insect corpses on them. Why do the leaves of these plants secrete sticky or poisonous substances that kill the insects, if they can’t digest them? The reason is simple and, if you think about it, makes perfect sense: even if the bodies of these insects are not digested right away, they fall to the ground and decompose, releasing nitrogen that the plant needs in its diet; those remaining on the leaf provide nutriment to the bacteria on the plant, which easily absorb their nitrogen-rich waste products. [4점]

- ① Beyond the Flytrap: Extended Forms of Plant Carnivory
- ② Effects of Nitrogen Deficiency on Carnivorous Plants
- ③ The Secret Signals at the Heart of Root Intelligence
- ④ Leaf to Leaf: The Science of Plant Communication
- ⑤ Why Carnivorous Plants Face Conservation Threats

[29-30] 다음 글의 내용과 가장 거리가 먼 것을 고르시오.

29. In 2024, the term *brat* emerged as a cultural and linguistic emblem, encapsulating a rebellious and unapologetically hedonistic attitude popularized by younger generations, particularly Gen Z. Far from its conventional derogatory connotations, *brat* has been reclaimed to signify an ethos of self-expression, confidence, and playful defiance. This reclamation reflects a broader societal shift toward celebrating individuality and rejecting traditional norms of decorum and conformity. Artists like Charli XCX and others have championed the brat aesthetic, which fuses a carefree attitude with bold, experimental styles, resonating deeply with contemporary notions of empowerment and self-determination. Its rise to prominence, including recognition as Collins Dictionary's Word of the Year, underscores its cultural resonance as more than a fashion or linguistic trend—it is a statement of identity and autonomy in a rapidly evolving social landscape. [3점]

- ① *Brat* has become a cultural term that signals the defiant pursuit of pleasure, especially among members of Gen Z.
- ② The term *brat* has transcended its original negative connotations to signify positive self-expression.
- ③ The reclamation of *brat* signals a general movement to repudiate social standards that impose sameness.
- ④ Artists such as Charli XCX have promoted the brat attitude and style, which affirm current notions of autonomy.
- ⑤ The *brat* aesthetic was highlighted by Collins Dictionary for epitomizing refined and classic cultural values.

30. Parents will typically observe the sleep of newborns as having no rhythm or significant day-night difference. By around two months, the first elements of a rhythmic pattern emerge, but are not closely related to the environment. By four or five months, sleep becomes more influenced by light and darkness, and most sleep will occur at night. In newborns and during the first few months, parents may sometimes observe the behavioral manifestations of active sleep: periods in which there are occasional grimaces and quick twitching of the limbs, sometimes with respiration that is slightly more irregular than in quiet sleep. The total amount of sleep will be seen to be declining from up to 16 hours per day in newborns to 10-12 hours at age two, continuing to drop until adolescence. The tendency to fall asleep will occur during the mid-evening in children, in contrast to the tendency to stay up later which will appear in adolescence. [3점]

- ① A two-month-old's sleep is not heavily affected by environmental factors.
- ② Illumination has an impact on the sleep of five-month-old infants.
- ③ In active sleep, respiration occurs more regularly than in quiet sleep.
- ④ As they grow older, children gradually decrease their total amount of sleep.
- ⑤ Adolescents are more inclined than children to go to bed later.

[31-32] 다음 글을 읽고 물음에 답하시오.

Anglo-American culture—the dominant seedbed of science fiction—assumes the negative about urban life more often and more easily than does continental culture. It is easy to trace American (A)antiurban thinking through intellectual traditions and popular culture. When Thomas Jefferson compared cities to cancers and sores on the body politic, he set a tone that has resonated in American politics for two centuries. Nineteenth-century fears of cities as cauldrons of social disorder and political chaos fueled the urban (B)dystopias that appeared again and again in imagined futures of the late nineteenth and early twentieth centuries. Even in the twenty-first century, a (C)minority of Americans hold to the ideal of small-town living over big-city life that is supposedly less satisfying, less authentic, less healthy, more dangerous, and more alienating.

The comprehensive findings of social science, however, are not so clear. City people in the United States have roughly the same density of social networks as small-town folks, just skewed away from kin and toward groups of common interest. Even the slums and shantytowns of Latin America and South Asia are places of opportunity for the (D)rural poor, with better health care, education, and job opportunities. In developing countries, city dwellers generally are more likely than their rural counterparts to say they are happy. Cities are cultural incubators, technological innovators, and the places where reformers introduce and test (E)progressive institutions. The city as creative milieu is a network of industries and universities, artists and entrepreneurs.

31. 윗글의 제목으로 가장 적절한 것은? [3점]

- ① Effects of Urban Living on Mental Health
- ② The Country and the City: A Dystopian Story
- ③ How Do City Environments Enable Innovation?
- ④ A Few Guidelines for Sustainable Urban Planning
- ⑤ Life in the City: Disparities in Perception and Reality

32. 밑줄 친 (A) ~ (E) 중에서 문맥상 낱말의 쓰임이 적절하지 않은 것은? [3점]

- ① (A) ② (B) ③ (C) ④ (D) ⑤ (E)

[33-34] 다음 글을 읽고 물음에 답하시오.

According to Henri Bergson, laughter emanates from the recognition of mechanical rigidity imposed upon the organic dynamism of human life. For Bergson, laughter functions as a profound social corrective, addressing behaviors or situations where individuals succumb to automatism or inflexible patterns, thereby disrupting the fluidity and spontaneity requisite for harmonious social interaction. He famously contends that laughter bears a “social signification,” designed to “humiliate” and rectify the incongruous, restoring equilibrium within the collective. In contrast, Oscar Wilde conceptualizes laughter through a lens of irony and subversion, wielding wit as an incisive tool to expose the hypocrisies and absurdities underpinning societal conventions. Wilde orchestrates humor through deftly constructed paradoxes and the playful inversion of expectations, eliciting laughter not as a moral imperative but as a jubilant affirmation of the ridiculous and the deliberate artifice of social mores. Together, Bergson and Wilde illuminate distinct yet complementary dimensions of laughter: the former as an instrument of social regulation and cohesion, the latter as a medium for critical interrogation and aesthetic pleasure. Their perspectives collectively underscore laughter’s profound cultural and intellectual _____, revealing its intricate entanglement with human behavior and the structures of society.

33. 빈칸에 들어갈 가장 적절한 것은? [3점]

- ① isolation ② dismissal ③ resonance
- ④ divergence ⑤ abstraction

34. 윗글의 요지로 가장 적절한 것은? [3점]

- ① Bergson sees laughter as a means of social critique, while Wilde views it as a tool for moral education.
- ② Bergson considers laughter an artistic expression, whereas Wilde sees it as a manifestation of rigid social norms.
- ③ Bergson regards laughter as a mechanism for social cohesion, whereas Wilde treats it as a celebration of individual freedom.
- ④ Bergson emphasizes laughter’s corrective role in society, while Wilde highlights its role in exposing and enjoying absurdities.
- ⑤ Bergson and Wilde both see laughter as subversive, though Wilde applies it to linguistic constructs and Bergson to societal behavior.

[35-36] 다음 글을 읽고 물음에 답하시오.

Our conceptualization of boredom offers a differentiated view on the oft-found link between boredom and attention. A very consistent body of research has linked boredom to attentional failures. That is, when bored, we fail to keep our attention engaged with the task at hand. In turn, failures to keep attention engaged have been incorporated into the conceptualization of boredom as a defining feature. While we in no way negate the close link between boredom and attention, we argue that in the context of boredom, attentional disengagement does not represent a failure. We suggest that disengaging attention from a situation that yields only uninformative reward prediction errors (i.e., minimized near zero) is the very function of boredom. By triggering exploration via increased mental or motor motion, boredom is intrinsically designed to engage attention elsewhere. Thus, attentional disengagement is not the bug of boredom, but one of its core features. Clearly, people frequently find themselves in situations whereby attentional disengagement is problematic and whereby boredom-induced attentional failures can produce catastrophic consequences. However, we argue that in navigating the plethora of choices people make in life (simply put: Where do I devote my time and attention?), boredom serves as an adaptive function in helping people disengage from a course of action that is too low in subjective utility. Consistent with this, people who are frequently bored (i.e., score high in boredom proneness) scored lower on a measure of trait disengagement, thus supporting the notion that rather than being a pure measure of trait boredom, boredom proneness might reflect the dispositional self-regulatory failure to adaptively respond to boredom.

35. 밑글의 주제로 가장 적절한 것은? [3점]

- ① neurological explanations for attentional failure
- ② negative effects of boredom on attention
- ③ adaptive function of boredom and attention
- ④ instances of boredom motivating change
- ⑤ correlations between boredom and productivity

36. 밑줄 친 문장의 예시로 가장 적절한 것은? [3점]

- ① Boredom while driving on a highway
- ② Boredom while attending a public lecture
- ③ Boredom while watching a documentary on television
- ④ Boredom during a casual conversation at a coffee shop
- ⑤ Boredom while waiting in a long line at the grocery store