

한양대학교 2026학년도 편입학전형 필기고사

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인 문

성명

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영 어

A

Sympathy ① is characterized as an act of the imagination because we do not have access to another person's mind. ② What we have access to is the other person's observable circumstances, including his or her behavior. The act of sympathetic understanding is a creation of order in the observer's perceptions ③ by means of an imagined rationale for the observed behavior. When we observe others, we notice that they observe us, and one of the most urgently felt needs for sympathetic understanding ④ is appreciate how they see us. Through sympathy, we try to anticipate the assessment by others of ourselves, ⑤ thus enabling us to adjust our behavior before conflict arises.

10. 빈칸 (A), (B)에 들어갈 가장 적절한 것은? [2점]

While you may not realize it, your mind already uses multiple codes: math, music, spoken languages, and sign languages. The human brain is built to ____ (A) ____ multiple codes of communication, and as we learn them, doors open to new experiences and knowledge. We come to see the world differently, and our brains are transformed as a result. Many people continue to miss out on the benefits of learning other languages, say Spanish, Mandarin, or Hindi, simply because the consequences of multilingualism are either misunderstood, minimized, or even politicized. But knowing multiple languages can lead to new ways of thinking that are otherwise ____ (B) ____.

- | | |
|---------------|--------------|
| (A) | (B) |
| ① decode | impractical |
| ② translate | irrelevant |
| ③ accommodate | unattainable |
| ④ store | unnecessary |
| ⑤ memorize | invisible |

[11-12] 다음 중 글의 내용과 가장 가까운 것을 고르시오.

11. In our society, statistics are a sort of fetish. We tend to regard statistics as though they are magical, as though they are more than mere numbers. We treat them as powerful representations of the truth; we act as though they distill the complexity and confusion of reality into simple facts. We use statistics to convert complicated social problems into more easily understood estimates, percentages, and rates. Statistics direct our concern; they show us what we ought to worry about and how much we ought to worry. [3점]

- ① The author points out that statistics reveal meaningful patterns that help us make informed decisions, to the extent of being magical.
- ② The author claims that by quantifying an issue, we imbue statistics with meaning.
- ③ The author is supportive of the idea that statistics are helpful in policy and interventions, and monitoring public welfare.
- ④ The author views the use of statistics as a way to untangle the causes of social problems.
- ⑤ The author holds the view that statistics are most insightful in distilling the difficulty and puzzlement of complex problems.

12. Intermittent fasting refers to eating patterns that cycle between periods of eating and fasting, rather than focusing on specific foods or calorie counting. A growing body of research suggests that intermittent fasting may provide several health benefits, including improved insulin sensitivity, better regulation of blood glucose levels, and modest weight loss. These effects are thought to arise in part because fasting periods allow the body to shift from using glucose as its primary fuel source to burning stored fat. In addition, intermittent fasting may support cardiovascular health by reducing blood pressure and improving cholesterol profiles. Some studies also suggest potential benefits for brain health, as fasting can activate cellular repair processes and reduce inflammation. However, researchers caution that the benefits of intermittent fasting are not universal and may depend on individual factors such as age, lifestyle, and underlying health conditions. [3점]

- ① Intermittent fasting should be universally recommended as a standard diet.
- ② The health benefits of intermittent fasting are guaranteed regardless of lifestyle.
- ③ Individual differences can play an important role in determining fasting outcomes.
- ④ Longer fasting periods necessarily produce greater health benefits.
- ⑤ Intermittent fasting works only by reducing overall calorie intake.

[13-14] 다음 중 글의 내용과 가장 가까운 것을 고르시오.

13. Previous research has suggested that domestic cats originated in the Levant and may have arrived in Europe as early as 9600 BC. Claudio Ottoni at the University of Rome Tor Vergata in Italy and his colleagues studied 225 ancient cat specimens from nearly 100 archaeological sites in Europe and what is now Turkey. From these, they obtained 70 ancient genomes, spanning a period of more than 10 millennia from the ninth millennium BC to the 19th century AD. They also obtained 17 genomes of museum specimens and present-day wildcats from Italy, Bulgaria, Morocco and Tunisia. The earliest cat the team genetically identified as an African wildcat or a domestic cat was a specimen from Sardinia, Italy, radiocarbon-dated to the second century AD. All earlier cats in Europe were genetically European wildcats (*Felis silvestris*). This shows that the dispersal of domestic cats occurred much later than previously thought. Ottoni says Mediterranean civilisations during the first millennium BC were primarily responsible for the spread of African wildcats, which involved at least two genetically distinct populations. One population probably comprised wildcats from north-west Africa that were introduced to Sardinia and founded the present-day wildcat populations on the island. The second went on to become the genetic forerunners of modern domestic cats. [3점]

- ① Domestic cats rapidly spread throughout Europe soon after their origin in the Levant.
- ② Genetic evidence suggests that the dispersal and domestication of cats occurred later and more gradually than previously believed.
- ③ European wildcats were genetically identical to African wildcats until the Roman period.
- ④ Cat domestication was primarily driven by human breeding practices.
- ⑤ Sardinia played no significant role in the evolutionary history of domestic cats.

14. The seed of the current information revolution is the computer. Everything else—from the internet to AI—is a by-product. The computer was born in the 1940s as a bulky electronic machine that could make mathematical calculations, but it has evolved at breakneck speed, taking on novel forms and developing awesome new capabilities. The rapid evolution of computers has made it difficult to define what they are and what they do. Humans have repeatedly claimed that certain things would forever remain out of reach for computers—be it playing chess, driving a car, or composing poetry—but “forever” turned out to be a handful of years. [3점]

- ① Computers reached their functional limits earlier than expected.
- ② Artificial intelligence marked a complete break from earlier computing.
- ③ Computers developed rapidly but only in narrowly defined functions.
- ④ The information revolution originated independently of computing technology.
- ⑤ Human predictions about computer limitations have repeatedly proven unreliable.

[15-16] 다음 중 글의 내용과 가장 먼 것을 고르시오.

15. Bright and Geyer challenged two fundamental assumptions about globalization: that it led to homogenization, and that it generated a universal global consciousness. They rejected the idea prevalent in modernization theory that globalization of American culture involved a struggle between the forces of modernity and traditionalism. Instead, the process of interaction created new segmentation and diversity along new social and cultural fault lines. Hence, they argued, "difference is reproduced locally, not as an assertion of traditional meanings or practices, but as a product of engagement with the global processes of change that are played out in everyday life." A universal global consciousness has yet to emerge. To the contrary, as they insisted, "The world is much better known, yet people have trouble finding themselves in it. Subjectivities become less fixed and more fluid as people assemble meanings and identities from everywhere (and nowhere)." Bright and Geyer call into question the general assumption of America's cultural hegemony in the world: American culture's meanings are fluid, its boundaries are continually redrawn and resegmented, and its message to the world is unclear and often contradictory. [3점]

- ① Bright and Geyer disputed the notion that globalization necessarily produced cultural homogenization.
- ② Rather than merely preserving inherited traditions, Bright and Geyer argued that interaction with global change generated new local differences.
- ③ According to Bright and Geyer, globalization did not yield a shared global consciousness.
- ④ According to Bright and Geyer, the spread of American culture is best understood in terms of a direct contrast between modernity and traditionalism, as modernization theory proposes.
- ⑤ Bright and Geyer challenged the assumption of America's stable cultural dominance by claiming that American cultural meanings are contested and its message inconsistent.

16. Native-speakerism is a pervasive ideology in society, characterized by the belief that "native speakers" are the ideal owners and teachers of a particular language. It commonly assumes that everyone fits snugly into either the native or non-native speaker slot, usually through birthright. The impact that this categorization of people has is colossal. These individuals come to be seen as worthy of more respect, as those who speak "authentic" language and possess an intuitive understanding of the language. Apart from the linguistic aspects, they are professionally granted higher payment. In positioning "native speakers" as such, we inevitably create a "non-native" opposite. The label marginalizes these "others," who are consequently led to believe that they are inferior, deficient, non-authentic users of language. Perhaps the most pernicious effect is on the learner who demands native speakers in the belief that they speak "properly" and are "better" teachers, when language teaching is about a teacher's skills, knowledge, and the ability to understand and adapt to learners. [3점]

- ① The dichotomy between native and non-native speakers is artificial.
- ② That some groups face professional discrimination is due to their being perceived as non-natives.
- ③ Whether one is a native speaker or not does not reflect the ability to use, teach, or understand language.
- ④ It is not clear as to who should be counted as native or non-native speakers of a language.
- ⑤ Birthright constitutes the most critical factor in assigning nativeness.

17. 다음 글의 밑줄 친 부분의 의미와 가장 가까운 것은? [2점]

Chomsky maintains that one of the characteristics that all languages have in common is their creative aspect. Thus, this constitutes an essential property of language: it provides definite means for expressing indefinitely many thoughts and for reacting appropriately in an indefinite range of new situations. However, in Sampson's view, this merely constitutes part of human creativity, which he terms "fixed creativity." Sampson contends that languages also exhibit another kind of creativity called the "enlarging creativity." This has to do with the ways in which humans depart from the fixed rules in place to create new rules, and in doing so, produce innovative expressions.

- ① violate the rules
- ② comprehend the rules
- ③ complicate the rules
- ④ design the rules
- ⑤ cognitively absorb the rules

[18-19] 다음 글을 읽고 물음에 답하시오.

A new relationship between crime and governance has emerged since the 1960s. Namely, crime has become a model problem for government rather than a derivative topic to be solved with the solutions of more fundamental social and economic problems, crowding out other priorities. This is most evident in the carceral system. Previously, prisons operated in accordance with a number of competing and effective principles. Among them were essentially coercive monasteries where penitence was produced through solitary confinement, where criminals were subjected to the discipline of silence and group labor under the ever-present threat of the whim; and correctional institutions, where prisoners were forced into group therapy and received college educations. However, the distinctive new form of the prison today is a space of pure custody, a human warehouse or even a kind of social waste management facility which promises no transformation of the prisoner through penitence, discipline, or therapy.

18. 윗글의 제목으로 가장 적절한 것은? [2점]

- ① Rise of the Prison System
- ② How to Discipline and Punish Criminals
- ③ Causes of Crime and Its Treatment
- ④ Economic Costs of Crime Management
- ⑤ How the Modern State Manages Crime

19. 윗글의 내용과 가장 거리가 먼 것은? [3점]

- ① The new practice can be identified as the politics and administration of the penal state.
- ② The shift is a clear indication that crime becomes the government's first response to problems, rather than the last resort.
- ③ The new civil and political order provides the guarantee of security to our society.
- ④ Prior to the shift, social problems, like welfare, immigration, or student behavior were conceptualized as criminal threats requiring punitive solutions.
- ⑤ The government's power has significantly been legitimized through false promises of safety to the citizens.

[20-21] 다음 글을 읽고 물음에 답하시오.

In 1965, Che Guevara arrived in Ireland not as a visitor but as a passenger in transit. Fresh from addressing the United Nations in New York, he was traveling onward on a commercial Aer Lingus flight that made a routine refuelling stop at Shannon Airport, then a key node in Cold War transatlantic aviation. The stop was brief, administratively unremarkable, and devoid of political theater. Yet almost immediately, the mundane pause began to attract embroidery. A story took hold—often retold with knowing warmth—that Guevara slipped out of the airport, wandered into an Irish pub, and mingled anonymously with locals. No contemporary evidence supports this scene; records and credible accounts place him firmly within the airport perimeter. Still, the pub story endures because it satisfies a narrative desire: it humanizes the revolutionary icon and folds Ireland into a global imaginary of resistance. What began as a banal interruption dictated by fuel and flight paths thus accrued a symbolic afterlife, demonstrating how chance encounters, even when unsubstantiated, can be converted into cultural myth when _____.

20. 윗글의 내용과 가장 가까운 것은? [3점]

- ① The transit through Shannon produced tangible political effects.
- ② The stopover occurred as a matter of logistical necessity and was limited in duration.
- ③ Guevara's presence in Ireland entailed formal political activity and diplomatic engagement.
- ④ Ireland occupied a strategic position within Guevara's revolutionary agenda.
- ⑤ The account of Guevara's visit to a local pub is supported by contemporaneous historical evidence.

21. 빈칸에 들어갈 가장 적절한 것은? [3점]

- ① material causality negates symbolic investment
- ② empirical evidence yields to archival verification
- ③ historical contingency meets emancipatory longing
- ④ accidental proximity dissolves into narrative closure
- ⑤ logistical necessity supplants ideological construction

[22-23] 다음 글을 읽고 물음에 답하시오.

Scientists are trained and work within what Thomas Kuhn called a paradigm, a universally accepted mode of scientific practice that provides theory for a scientific community, defining what to study, how to study it, and how to interpret results. Its success—whether Copernicus’s heliocentric model, Newton’s Universal Gravitation or Einstein’s Relativity—is at the start largely a promise of success discoverable in selected and still incomplete examples. Normal science consists in the actualization of that promise, an actualization achieved by extending the knowledge of those facts that the paradigm displays as particularly revealing, by increasing the extent of the match between those facts and the paradigm’s predictions, and by further articulation of the paradigm itself. Thus, most day-to-day work in any science consists of mopping-up operations, which engage most scientists throughout their careers, until anomalies, unexplained phenomena for which the paradigm can provide no solution, accumulate such that they cause the paradigm to shift to a new one.

22. 윗글의 내용과 가장 가까운 것은? [3점]

- ① Science is about discovering new theories by cumulative validation of previous theories.
- ② A scientific revolution occurs whenever the existing paradigm fails to account for an anomalous phenomenon.
- ③ Normal science is not influenced by shared beliefs or values.
- ④ A scientific revolution is simply a change from a dominant paradigm to a new, promising one.
- ⑤ Science progresses through normal science and paradigm shifts.

23. 밑줄 친 부분이 의미하는 것으로 가장 적절한 것은? [3점]

- ① the attempts to make sense of phenomena and resolve anomalies
- ② the activities that challenge previously held assumptions
- ③ the fundamental questioning of natural phenomena
- ④ the incremental accumulation of knowledge
- ⑤ the discovery of facts in the daily routines of scientists that refute wrong claims previously held

[24-25] 다음 글을 읽고 물음에 답하시오.

Today, Washington Irving’s *A History of the Life and Voyages of Christopher Columbus* is regarded as historical fiction based loosely on the life of Columbus. But when it was released, it popularized the now-debunked story that Columbus’ voyage faced opposition from Catholic scholars who believed the Earth was flat. (In reality, the debate centered on the Earth’s size, not its shape.) The myth was further entrenched in the public consciousness by inaccurate histories such as John William Draper’s *History of the Conflict Between Religion and Science* (1874) and Andrew Dickson White’s *History of the Warfare of Science with Theology in Christendom* (1896). These works incorrectly (and self-servingly) promoted the myth as part of their broader argument about an alleged historical conflict between science and religion. These narratives, though historically inaccurate, proved compelling and highly persistent—so much so that their incorrect portrayals of medieval scientific beliefs endure to the present day. But while it is true to say that medieval Europeans held many beliefs that modern people would consider unscientific, their understanding of the Earth’s shape was not one of them.

24. 윗글의 내용과 가장 가까운 것은? [3점]

- ① Due to Church doctrine, medieval Europeans widely believed that the Earth was flat.
- ② Washington Irving’s biography was intended as a strictly factual historical account.
- ③ The controversy surrounding Columbus’ voyage focused on the Earth’s shape rather than its size.
- ④ Nineteenth-century historians helped spread a false narrative about medieval scientific beliefs.
- ⑤ Scholars in the medieval era agreed that conflicts between science and religion defined their times.

25. 밑줄 친 “entrenched”의 뜻과 가장 가까운 것은? [2점]

- ① questioned ② eliminated ③ reinforced
- ④ clarified ⑤ challenged

[26-27] 다음 글을 읽고 물음에 답하시오.

Schachter's theory predicted that manipulations of external and internal cues should have very different effects on people who were of normal weight or overweight. For example, in one study, both normal-weight and overweight subjects were recruited for an experiment involving "taste tests" of a purportedly new kind of cracker. In fact, the taste test was a subterfuge to make available an unlimited supply of food—the crackers—and the amount eaten was the dependent variable. The independent variable was the time that appeared on a clock on the wall of the room in which the subjects were doing their tasting. In fact, the clock was rigged so that it would run faster or slower than normal. The subjects were given a series of other tasks to fill up enough time so that the clock could plausibly be manipulated so it could be half an hour fast or slow relative to the real time. And the real time was arranged to be either before or after the subjects' normal meal time. Thus, there were two independent variables—the apparent time on the clock and the real time perceived by the subjects' stomachs. As was expected, the normal-weight subjects ate primarily in response to stomach time. After their usual eating time, they ate more than the group whose members were eating before their usual time, regardless of the time on the clock. For the overweight subjects, the result was the reverse: They ate in response to the clock. If the clock said it was dinnertime, they ate more, whatever their real state of deprivation, but if the clock said the time was before dinner, they ate less, even if they were in fact late for dinner. In other words, their eating was under the control of their beliefs about whether or not it was dinnertime.

26. 윗글의 내용과 가장 거리가 먼 것은? [3점]

- ① Normal-weight participants ate more when the real time was after their usual mealtime, regardless of what the clock displayed.
- ② Overweight participants tended to eat more when the clock indicated it was dinnertime, even if their actual deprivation was low.
- ③ Overweight participants ate less when the clock suggested it was before dinner, even when the real time was actually late relative to their normal meal schedule.
- ④ For normal-weight participants, stomach time exerted stronger control over eating than the manipulated clock time.
- ⑤ Overweight participants ate in response to stomach time, increasing intake when the real time was late, even if the clock showed it was before dinner.

27. 밑줄 친 "subterfuge"의 뜻과 가장 가까운 것은? [2점]

- ① rectitude ② candor ③ trick
- ④ compliance ⑤ coincidence

[28-29] 다음 글을 읽고 물음에 답하시오.

If the Divje Babe bone is no more than a hyena chew toy, then other Paleolithic flutes present sturdier evidence of being the oldest surviving musical instruments. During the first decade of the 2000s, a series of excavations in caves in southwestern Germany uncovered a variety of flutes made from bird bones and mammoth ivory by some of the earliest humans in the area. Although the artifacts were originally believed to be in the neighborhood of 35,000 years old, improved radiocarbon dating technology has pushed the ages of the flutes from one site to between 42,000 and 43,000 years old. _____ Overall, this discovery is more consistent with the long-held view that Homo sapiens were able to eclipse the Neanderthals through their capacity for innovation. Additionally, researchers cited the radiocarbon dating results as evidence that our prehistoric ancestors appeared in the Upper Danube region earlier than originally thought, before a cold climactic phase settled in the area approximately 40,000 years ago. Perhaps this ability to make music is something to be celebrated as distinctly human. And as modern musicians keep pushing the envelope with their original compositions and means for conveying them, we may be fortunate enough to learn more about humanity's musical origins as even older instruments are discovered.

28. 윗글의 제목으로 가장 적절한 것은? [2점]

- ① Ancient Flutes and the Musical Roots of Humankind
- ② The Decline of Neanderthals Caused by Climate Change
- ③ Hyenas and Their Role in Paleolithic Artifacts
- ④ Cultural Development in the Upper Danube During the Paleolithic Age
- ⑤ Technological Advances in Radiocarbon Dating Methods

29. 빈칸에 들어갈 가장 적절한 것은? [3점]

- ① This revision has also intensified debates about whether Neanderthals were capable of symbolic behavior.
- ② These revised dates suggest that the makers of the flute were present in the region earlier than previously assumed.
- ③ As a result, archaeologists abandoned the use of radiocarbon dating in Paleolithic research.
- ④ The flute was primarily used in ritual contexts rather than for musical performance.
- ⑤ This technological shift explains why musical instruments disappeared during colder climatic phases.

[30-31] 다음 글을 읽고 물음에 답하시오.

Much of our familiarity with our world comes through photographic visualization as a surrogate for first-hand experience of places, objects, creatures, and events. Photographs have made many things seem ordinary, bringing distant places or unusual things closer to us, but, at the same time, our reliance on them has been at the cost of making much of our experience seem secondhand. It is startling to think how much of our knowledge comes through the medium of photography: how many of us have actually seen a polar ice flow or a refugee camp? Yet we are able to describe the appearance of both. In this sense, we relate to our world through the “second nature” of technology. Photography occupies a central role in that process. An iconophobic future might make some important gains by dispensing with the mediation of cameras, but the costs would be immense. Images associated with the optical unconscious have played a fundamental role in demystifying our world; without them enchantment would have a greater grip on our understanding.

30. 윗글의 내용과 가장 가까운 것은? [3점]

- ① Photography fully replaces lived reality with images and representations.
- ② Photography consistently distorts reality, undermining reliable knowledge of the world.
- ③ Photography renders direct experience even more necessary for understanding the world.
- ④ Photography reduces the role of technology in shaping human perception and experience.
- ⑤ Photography mediates experience, expanding access while also creating distance from reality.

31. 밑줄 친 “iconophobic”의 뜻과 가장 가까운 것은? [2점]

- ① indifferent to technological mediation
- ② devoted to preserving aesthetic enchantment
- ③ excessively fascinated by visual representation
- ④ distrustful of visual images and their cultural authority
- ⑤ over-reliant on photography as an authentic mode of knowledge

[32-33] 다음 글을 읽고 물음에 답하시오.

Widely recognized as one of the most original and influential political thinkers of the twentieth century, Hannah Arendt remains a(n) _____ figure. She never wrote a systematic political philosophy in the mode of Thomas Hobbes or John Rawls, and the books she did write are extremely diverse in topic, covering totalitarianism, the place of political action in human life, the trial of Adolf Eichmann, the meaning of the modern revolutionary tradition, the nature of political freedom and authority, and the faculties which makeup “the life of the mind.” These works are not constructed upon a single argument, diligently unfolded, or upon a linear narrative. Rather, they are grounded upon a series of striking conceptual distinctions—between tyranny and totalitarianism; action, labor, and work; political revolution and struggles for liberation; thinking, willing, and judging—which Arendt elaborates and weaves into complex thematic strands. The interconnections between the strands are sometimes left to the reader. Thus, it is no surprise that newcomers to her work are often baffled by how the pieces fit together. They cannot help wondering whether there is, in fact, a consistent perspective behind her varied reflections on the nature of political evil, the glories of political action, and the fragility of civilized society (the “human artifice”) in the face of mounting natural, technological, and political pressure. The situation is not helped by the fact that many commentators on Arendt have tended to seize upon one strand of her oeuvre, elevating her reflections on political action, or her theory of totalitarianism, to a position of unquestioned preeminence.

32. 윗글의 내용과 가장 거리가 먼 것은? [3점]

- ① Arendt’s writings span a wide range of political topics rather than adhering to a single, systematic treatise.
- ② Arendt’s books rely heavily on conceptual distinctions that the reader must often connect without explicit guidance.
- ③ New readers may struggle to discern a unified viewpoint across Arendt’s diverse reflections on political evil.
- ④ Arendt insisted that political philosophy should be presented through a linear narrative to ensure coherence.
- ⑤ Some interpreters have overemphasized one aspect of Arendt’s work, treating it as central above all others.

33. 빈칸에 들어갈 가장 적절한 것은? [2점]

- ① elusive ② solipsistic ③ sympathetic
- ④ authoritarian ⑤ single-minded

[34-35] 다음 글을 읽고 물음에 답하시오.

Alma Mahler moves through early twentieth-century European culture like a charged current, leaving brilliance and controversy in her wake. Born Alma Schindler in fin-de-siècle Vienna, she was formed in salon culture where music, painting, and emerging psychoanalysis converged, composing songs of her own even as she learned how irresistibly genius accumulated around her. Her marriage to Gustav Mahler—one of the era’s towering composers—demanded a notorious renunciation of her own creative ambitions in favor of wifely devotion, a sacrifice that later returned as both quiet reproach and evidence of artistic survival. Widowed, she did not withdraw but intensified her role as _____: Oskar Kokoschka’s obsession burned itself into paint, Walter Gropius embodied the promise of architectural modernism, and Franz Werfel offered literary partnership and eventual exile. Celebrated as muse and condemned as manipulator, Alma has often been misread through the men around her; yet she did not merely mirror genius so much as concentrate and choreograph it, shaping the spaces, conversations, and emotional climates in which art was produced under pressure. To follow Alma Mahler is thus to trace a life lived along the fault line between creation and consumption, where a woman denied full authorship nonetheless inscribed herself, indelibly, into the formation of European modernism.

34. 윗글의 내용과 가장 가까운 것은? [3점]

- ① Alma Mahler rejected modernist art entirely.
- ② Alma Mahler exercised institutional power over artists.
- ③ Alma Mahler’s influence derived mainly from canonical authorship.
- ④ Alma Mahler’s role has been fully acknowledged without controversy.
- ⑤ Alma Mahler shaped modernism through relational and affective mediation.

35. 빈칸에 들어갈 가장 적절한 것은? [2점]

- ① accomplice
- ② catalyst
- ③ charlatan
- ④ amanuensis
- ⑤ accessory

[36-37] 다음 글을 읽고 물음에 답하시오.

The humanist self-image of Afro-Americans is one neither of heroic superhumans untouched by the experience of oppression nor of pathetic subhumans devoid of a supportive culture. Rather Afro-Americans are viewed as both meek and belligerent, kind and cruel, creative and dull—in short, as human beings. This tradition does not romanticize or reject Afro-American culture; instead, it accepts this culture for what it is, the expression of an oppressed human community imposing its distinctive form of order on an existential chaos, explaining its political predicament, preserving its self-respect, and projecting its own special hopes for the future. The best example of the Afro-American humanist tradition is its music. The rich pathos of sorrow and joy simultaneously present in spirituals, the exuberant and lyrical tragicomedy of the blues, and the improvisational character of jazz, affirm Afro-American humanity. These distinct art forms, which stem from the deeply entrenched oral and musical tradition of African culture and evolve out of Afro-American experience, express what it is like to be human under black skin in America. Afro-American musicians are Afro-American humanists *par excellence*. They relish their musical heritage and search for ways to develop it. This search proceeds without their having to prove to others that this heritage is worth considering, or that it is superior to any other. Rather the Afro-American musical heritage develops and flourishes by using both its fertile roots and elements from other musical traditions. The heritage remains vibrant, with innovation and originality ensuring continual growth. Indeed, it has become one of the definitive elements in American culture.

36. 윗글의 내용과 가장 거리가 먼 것은? [3점]

- ① Afro-Americans are neither transcendent heroes nor helpless victims.
- ② Afro-American culture is viewed as an authentic response to oppression that helps interpret suffering and sustain dignity and hope.
- ③ Spirituals, blues, and jazz are presented as central artistic forms that affirm Afro-American humanity through sorrow, joy, and improvisation.
- ④ Afro-American musicians have developed their heritage chiefly by proving to outsiders that it surpasses other musical traditions.
- ⑤ Afro-American music is depicted as flourishing by drawing on deep African oral and musical roots while also incorporating elements from other traditions.

37. 밑줄 친 “meek”의 뜻과 가장 가까운 것은? [2점]

- ① compliant ② pugnacious ③ haughty
- ④ callous ⑤ volatile

[38-39] 다음 글을 읽고 물음에 답하시오.

In January 1889, while walking through the Piazza Carlo Alberto in Turin, Friedrich Nietzsche is said to have witnessed a cabman viciously flogging a horse; overcome, he rushed forward, threw his arms around the animal's neck, and collapsed in tears before sinking into silence. Whether apocryphal in detail or not, the episode has assumed emblematic force because it condenses, in a single gesture, the violent convergence of compassion and breakdown that marked the end of Nietzsche's productive life. Shortly afterward he was taken into care, and the torrent of philosophical writing that had culminated in *Ecce Homo* and *The Antichrist* abruptly ceased. The image of the philosopher embracing the beaten horse has thus been read less as biographical anecdote than as symbolic reversal: the thinker who had relentlessly anatomized pity, suffering, and the moralization of weakness appears, at the moment of collapse, seized by an unmediated, bodily compassion. Critics have variously interpreted the scene as the tragic implosion of Nietzsche's critique of morality, as the return of repressed affect, or as a final, mute enactment of his insistence that philosophy is inseparable from the body. In this sense, the Turin horse functions as a limit-image, where thought gives way to gesture, and where the rigor of critique encounters the irreducible vulnerability of life itself.

38. 윗글의 내용과 가장 가까운 것은? [3점]

- ① The scene signifies a late-life religious awakening that undermines Nietzsche's critique of Christianity.
- ② The incident inaugurates a turn toward political consciousness grounded in ethical solidarity with the suffering of others.
- ③ Nietzsche's collapse serves as empirical validation of the coherence and ultimate triumph of his moral philosophy.
- ④ The account functions primarily as a factual biographical detail, devoid of sustained symbolic or interpretive weight.
- ⑤ The episode crystallizes the moment at which philosophical critique yields to embodied affect, exposing the limits of abstract reason.

39. 밑줄 친 "apocryphal"의 뜻과 가장 가까운 것은? [2점]

- ① minute ② pristine ③ plenteous
- ④ unfounded ⑤ ambivalent

[40-41] 다음 글을 읽고 물음에 답하시오.

One reason why the twentieth century brooded on the meaning of existence more agonizedly than most epochs may be because it held human life so appallingly cheap. It was by far the bloodiest epoch on historical record, with millions of unnecessary deaths. If life is so drastically devalued in practice, one might well expect its meaning to be questioned in theory. But there is a more general issue here as well. It is typical of the modern era that what one might call the _____ dimension of human life is pushed steadily to the margins. Within this dimension, three areas have traditionally been vital: religion, culture, and sexuality. All three of these areas became less central to public life as the modern age unfolded. In pre-modern societies, they belonged for the most part to the public sphere as well as to the private one. Religion was not just a question of personal conscience and individual salvation; it was also a matter of state power, public rituals, and national ideologies. As a key component of international politics, it shaped the destiny of nations all the way from civil wars to dynastic marriages.

40. 윗글의 내용과 가장 가까운 것은? [3점]

- ① Modern society resiliently upheld the humane values of peace and freedom.
- ② Religion, culture, and sexuality became increasingly prominent in modern public life.
- ③ The twentieth century devalued human life in practice and questioned its meaning in theory.
- ④ Modernity eliminated sustained reflection on existence as a serious intellectual concern.
- ⑤ Pre-modern societies restricted religion to the private sphere, excluding it from public power and politics.

41. 빈칸에 들어갈 가장 적절한 것은? [2점]

- ① heuristic ② symbolic ③ temporal
- ④ historical ⑤ epistemological