

Arete's Logic N English ALONE

#2

- 1) 이 글의 핵심 키워드는 무엇이고 그들 사이의 관계는 무엇인지 생각해봅시다.
- 2) 인문논술을 준비하는 학생의 경우, 300자 이내로 요약해봅시다.
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- 3) 어휘문제가 풀리지 않을 때는 글의 논리를 따져봅시다

밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은?

(제시문 나) The question which comes first - society or the individual - is like the question about the hen and the egg. Whether you treat it as a logical or as a historical question, you can make no statement about it, one way or the other, which does not have to be corrected by an opposite, and equally one-sided, statement. Society and the individual are ① inseparable; they are necessary and complementary to each other, not opposites. 'No man is an island, entire of itself;' in Dome's famous words: 'every man is a piece of the continent, a part of the main.' That is an aspect of the truth. On the other hand, take the dictum of J. S. Mill, the classical individualist: 'Men are not, when brought together, converted into another kind of substance. 'Of course not. But the fallacy is to suppose that they existed, or had any kind of substance, before being 'brought together'. As soon as we are born, the world gets to work on us and transforms us from merely biological into social units. Every human being at every stage of history or pre-history is born into a society and from his earliest years is moulded by that society. The language which he speaks is not an individual inheritance, but a social acquisition from the group in which he grows up. Both language and environment help to ② determine the character of his thought; his earliest ideas come to him from others. As has been well said, thee individual apart from society would be both speechless and mindless. The lasting fascination of the Robinson Crusoe myth is due to its attempt to imagine an individual ③ independent of

society. The attempt breaks down. Robinson is not an abstract individual, but an Englishman from York; he carries his Bible with him and prays to his tribal God. The myth quickly bestows on him his Man Friday; and the building of a new society begins. The other relevant myth is that of Kirilov in Dostoyevsky's Devils who kills himself in order to demonstrate his perfect freedom. Suicide is the only perfectly free act open to individual man; every other act involves in one way or another his membership of society.

It is commonly said by anthropologists that primitive man is less individual and more completely moulded by his society than civilized man. This contains an element of truth. Simpler societies are more uniform, in the sense that they call for, and provide opportunities for, a far smaller diversity of individual skills and occupations than the more complex and advanced societies. Increasing individualization in this sense is a necessary product of modern advanced society, and runs through all its activities from top to bottom. But it would be a serious error to set up an antithesis between this process of individualization and the growing strength and cohesion of society. The development of society and the development of the individual go hand in hand and condition each other. Indeed what we mean by a complex or advanced society is a society in which the ④ independence of individuals on one another has assumed advanced and complex forms. It would be dangerous to assume that the power of a modern national community to mould the character and thought of its individual members, and to produce a certain degree of conformity and uniformity among them, is any less than that of a primitive tribal community. The old conception of national character based on biological differences has long been exploded; but differences of national character arising out of different national backgrounds of society and education are difficult to ⑤ deny. That elusive entity 'human nature' has varied so much from country to country and from century to century that it is difficult not to regard it as a historical phenomenon shaped by prevailing social conditions and conventions. There are many differences between, say, Americans, Russians, and Indians. But some, and perhaps the most important, of these differences take the form of different attitudes to social relations between individuals, or, in other words, to the way in which society should be constituted, so that the study of differences between American, Russian, and Indian society as a whole may well turn out to be the best way of studying differences between individual Americans, Russians, and Indians. Civilized man, like primitive man, is moulded by society just as effectively as society is moulded by him. You can no more have the egg without the hen than you can have the hen without the egg.

*mould 형성하다 *antithesis 정반대, 안티테제 *elusive 파악하기 어려운