

Read the following passages and write an essay in English on a given question.

[A] The majority of Americans have access to a level of resources that is insane and unsustainable. This access is also murderous and destructive. We are polluting drinking water and food supplies, and devastating the livelihoods of billions of people in pursuit of the outsized lifestyle. If we are to confront these problems, we have the moral responsibility to begin the process of scaling back our lives, of impoverishing ourselves so that we may ultimately live better. It is a perfectly logical reaction to our times. When I say we must impoverish ourselves, I don't mean we must make ourselves miserable. One of the problems we have is that we equate poverty with misery. It is possible to exist comfortably in poverty and to live well with little money. As long as we all have electric cars and the ability to travel vast distances in small amounts of time and for little money, our coffee is micro-roasted, and our grocery stores are locally owned and stocked with industrially-produced but organic food, then we can continue to indulge in comfort and everything will be fine.

[B] There is a difference between voluntary simplicity and voluntary poverty. Voluntary simplicity seems very much to me a movement absorbed into the myth of the sustainable middle class. Poverty was not seen as particularly attractive, so instead it became simplicity. There is a fine, compelling, but horribly destructive story. It's a story that provides ease of mind to every one of us who has a weakness for all the comforts that the dominant system grants us while simultaneously creating the illusion of personal responsibility by telling us that we need a massive effort to elect a government that will promise us a utopian future and a sustainable, broad-based period of economic growth. You can still buy your way to happiness, which is just slightly different from what the mainstream prescribes. Voluntary poverty, on the other hand, is brutally honest. There's no getting around the word "poverty"—it means less money, less energy, less resources. It means that you can't buy your way out of your predicament, and that instead you have to learn how to live in a fundamentally different way. It means less comfort and luxury, and learning how to live well with that. In other words, if voluntary simplicity is the electric car, voluntary poverty is walking to where you need to go. Walking is honesty. The electric car is storytelling.

* predicament 곤경

[C] "Consumerism" is often blamed for economic and ecological disasters, together with what is casually called "materialism." These accusations are based on the assumption that everybody desires more and more stuff and that the desire is somehow causing economic inequality and ecological destruction. This reasoning is unable to produce real alternatives when it attempts to replace what is called "materialism" with non-material attitudes. Lamenting consumerism is harmful, as it covers up the ways in which desire is produced. It also covers up the fact that the problem is located not primarily at the level of acquiring material things but at the level of our identity as a whole. People are lured into consuming to such a degree that their whole identity is reshaped. When we're making judgments about another person's identity, those judgments can be influenced by what that person consumes. As a result, the appropriate response cannot be to become less materialistic and more spiritual, as if the spiritual world were safer and less impacted by the dominant economic interests of capitalism than the material world. As we move beyond shallow critiques of consumerism, alternative desire is at work in unexpected places: capitalism is challenged by any desire that is not in sync with its purposes. The most important thing to keep in mind is that desire cannot be changed easily. Alternative desire points to a world where human dignity is respected, where fair compensation and benefits are increased, and where the welfare of communities is increased.

* be in sync with ~에 동조하다 * lament 애석해하다

<u>Question</u>

Compare the different views on poverty in passage [A] and [B], and discuss critically the notion of "voluntary poverty" from the standpoint of "alternative desire" in passage [C].

DIRECTIONS

- 1. Write in English with a black pen or black pencil. You can use an eraser or cross out with a black pen and rewrite.
- 2. Complete your writing within 60 minutes.
- 3. The length should be within the range of 400-450 words, approximately 36 lines.
- 4. Go directly into writing without giving any title to your writing.
- 5. DO NOT mention personal information such as your school, the names of your family members, etc.