

6월 모의평가, 2012 수능을 예측하는

티치미 생생 LIVE 특강

외국어영역

김찬휘의 EBS 수능외국어 변형독해

제 2 회

빈칸완성 → 주제

6. 다음 글의 주제로 가장 적절한 것을 고르시오.

Traveling across the United States, it's easy to see why Americans are often thought of as stupid. At the San Diego Zoo, right near the primate habitats, there's a display featuring half a dozen life-size gorillas made out of bronze. Posted nearby is a sign reading CAUTION: GORILLA STATUES MAY BE HOT. Everywhere you turn, the obvious is being stated. CANNON MAY BE LOUD. MOVING SIDEWALK ABOUT TO END. To people who don't run around suing one another, such signs suggest a crippling lack of intelligence. Place bronze statues beneath the southern California sun, and of course they're going to get hot. Cannons are supposed to be loud, that's their claim to fame, and – like it or not – the moving sidewalk is bound to end sooner or later. It's hard trying to explain a country whose motto has become You can't claim I didn't warn you. What can you say about the family who is suing the railroad after their drunk son was killed walking on the tracks? (Me Talk Pretty One Day, David Sedaris)

- ① 성가신 안내 표지판
- ② 안전사고 예방의 필요성
- ③ 고소 과잉 사회의 자화상
- ④ 명확한 표지판 문구의 필요성
- ⑤ 일상의 논리적 오류

어법 → 빈칸완성

7. 다음 글의 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

How do we read? The eye is the gateway, the first connection between man and word. Yet sound, ironically, is the foundation of reading, as perhaps is fitting for a species that developed complex oral communications long before writing was born. A child must be able to understand and manipulate the sounds of language, from syllables all the way down to *phonemes*, the smallest units of sounds in speech, before she can read. This skill is so crucial that a low capacity to discriminate phonemes in infants links to later difficulties in learning to read. Dyslexics, in essence, suffer from a kind of cognitive “deafness,” in that they are not as sensitive to letter sounds within words as skilled readers are. _____ that brings the written word to life, making music with the silent text.

(Distracted, Maggie Jackson & Bill McKibben)

- ① We have a voice in our head
- ② Experience shapes the brain
- ③ We transform the visual expertise into an ability to make sound
- ④ We make some kind of artificial language
- ⑤ We build an illiterate brain

빈칸완성 → 제목

8. 다음 글의 제목으로 가장 적절한 것을 고르시오.

When we look at someone (angel) from a position of unrequited love and imagine the pleasures that being in heaven with them might bring us, we are prone to overlook a significant danger: how soon their attractions might pale if they began to love us back. We fall in love because we long to escape from ourselves with someone as ideal as we are corrupt. But what if such a being were one day to turn around and love us back? We can only be shocked. How could they be as divine as we had hoped when they have the bad taste to approve of someone like us? If in order to love we must believe that the beloved surpasses us in some way, does not a cruel paradox emerge when we witness this love returned? "If s/he really is so wonderful, how could s/he love someone.

(On Love, Alain de Botton)

- ① Love: Myth and Misconception
- ② Paradox of Love
- ③ Divine Love
- ④ Pleasures of Love
- ⑤ Power of Love

문장삽입 → 빈칸완성

9. 다음 글의 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

It is true that concentrating on some selected highlights constitutes a form of sampling that does not guarantee an overall grasp of the whole work. But then does any method ever do that? Even if teachers read through and explain every single word of a shorter text in class, can they be sure that what has undoubtedly been taught has also been learnt? We feel that if we choose _____ carefully and present them through enjoyable group activities, our students have more chance of gaining true familiarity with any work as a whole. After all, such an approach replicates the experience of reading a long text in our own language. We may well read it from beginning to end, but it will not exist as a chronological entity in our minds. Our memory will impose its own overview, lingering upon some aspects rather than others, telescoping events, organizing new configurations.

(Literature in the language classroom, Joanne Collie & Stephen Slater)

- ① extracts
- ② prefaces
- ③ indexes
- ④ essays
- ⑤ paragraphs

빈칸완성 → 문단순서

10. 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것은?

Whereas general anthropology combines both nature and culture in its conceptual framework, social and cultural anthropologists like myself are concerned with human beliefs and behavior that are not explicable in terms of biology.

(A) This does not mean that we deny that biology has any influence on social life; to do so would be ridiculous. What it does mean is that we treat our biological make-up as a constant, and attempt to explain the range of social and cultural variation that is not reducible to biology.

(B) The basic assumption in sociocultural anthropology is that the range of variation in human belief and behavior cannot be explained by or reduced to biology.

(C) Actually, this merely confirms the importance of a fundamental principle of logic: a constant cannot explain variation, the constant in this case being biology.

(Anthropology, Stanley Barrett)

- ① (A)–(B)–(C)
- ② (B)–(A)–(C)
- ③ (B)–(C)–(A)
- ④ (C)–(A)–(B)
- ⑤ (C)–(B)–(A)

요지 → 문장삽입

11. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳은?

But the truths of dance are not on the other side.

① Periodically, one or another dance organization, to promote mutual understanding, will stage a choreographers-meet-the-critics symposium, and at such gatherings someone always asks the critics whether, when they set out to review something, they bother to find out what the artist is trying to do, what his or her intention is. ② I take this to be a very naive question, and very demeaning to choreographers, as if their work were so obscure and incomplete that it needed to carry a statement of intent. ③ Worse, it implies that the truth of a dance lies somewhere other than in the dance, that the dance is a sort of side-effect, whereas the real event is the intellectual process that supposedly underlies it. ④ They are in the very bones of the dance, which our bones know how to read, if we let them. ⑤

(Moving history/dancing cultures, Ann Dils & Ann Cooper Albright)

요지 → 빈칸완성

12. 다음 글의 빈칸에 들어갈 말로 가장 적절한 것을 고르시오.

Futurists are not prophets; they do not “predict” what will happen. They employ devices, ranging from extremely simple to highly sophisticated, to detect trends . However, their output is not a “final” projection but an array of possibilities — a multiple series of alternatives, not a fixed singularity. Besides, futurists are not so much interested in predicting as in creating desirable futures; the stress is not on what will be but what can or should be. Futurists leap ahead to the future not so that they may stay in an escapist never-never land, but so that they can lure that future into the present and negotiate with it while the options are to be _____. If there is indeed the prospect of future shock, then dealing with it now may transform future shock into something less intimidating.

(The Person in education, Courtney Schlosser)

- ① avoided rather than taken
- ② accepted rather than rejected
- ③ ignored rather than recognized
- ④ ridiculed rather than respected
- ⑤ chosen rather than imposed

빈칸완성 → 내용일치

13. 다음 ‘정교분리’에 관한 내용과 일치하지 않는 것은?

The principle of the separation of church and state assumed the secular identity of the state and forbade it from the promotion of specific forms of religious belief and practice. In the contemporary world it has often been argued that those societies in which religion has continued to survive as a major force have been those where the church has been an arm of the state. Secularization, in contrast, went hand in hand with modernization which by its very nature offered a series of irresistible challenges to traditional forms of religious influence. Economic growth, technological sophistication, wider educational provision, and the development of new forms of popular culture, would all weaken the grip of religion on ordinary citizens, and usher in a society where the blinkers of belief would be discarded in favor of rational and self-determined choices about how to live the good life.

(American cultural studies, Neil Campbell & Alasdair Kean)

- ① 정교분리란 국가의 특정 종교 장려를 금지하는 것이다.
- ② 교회가 국가의 일부가 되면 종교의 영향력이 강화된다.
- ③ 세속화는 현대화와 동시에 진행된다.
- ④ 세속화와 함께 종교의 전통적인 영향력이 강화된다.
- ⑤ 경제성장이 종교의 장악력에 영향을 미친다.

빈칸완성 → 주장

14. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

How difficult it is to propose something for someone else to judge without affecting his judgement by the way we do it. If you say: 'I think this is excellent', 'I think it is obscure' or something like that, you either persuade his imagination to agree with you, or you irritate it, in the opposite sense. It is better to say nothing, and then he can judge according to what it really is, and according to the way in which other circumstances over which we have no control have affected the issue. But at least we shall have added nothing, unless our silence also produces an effect, according to the twist or interpretation he may feel like giving to it, or according to what he may surmise from our gestures and expression, or tone of voice, depending on how skilful he is at reading faces. It is so difficult not to dislodge judgement from its natural basis.

(Pensées, Blaise Pascal)

- ① 적극적 의사표명으로 긍정적 영향을 미쳐야 한다.
- ② 침묵을 지키건 말을 하건 타인에게 영향을 미칠 수밖에 없다.
- ③ 타인의 판단에 영향을 미치지 않으려면 침묵을 지켜야 한다.
- ④ 사물을 있는 그대로 판단할 수 있는 객관적 상황이 필요하다.
- ⑤ 타인의 선입관에 영향 받는 판단은 올바른 판단으로 볼 수 없다.

빈칸완성 → 제목

15. 다음 글의 제목으로 가장 적절한 것을 고르시오.

We are often made to feel that there is another youth and age than that which is measured from the year of our natural birth. Some thoughts always find us young and keep us so. Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life. The least activity of the intellectual powers redeems us in a degree from the conditions of time. In sickness, in languor, give us a strain of poetry or a profound sentence, and we are refreshed; or produce a volume of Plato, or Shakespeare, or remind us of their names, and instantly we come into a feeling of longevity. See how deep, divine thought reduces centuries and millenniums, and makes itself present through all ages.

(Essays & Lectures, Ralph Waldo Emerson)

- ① The Finiteness of Thoughts
- ② The Limitations of Time and Space
- ③ The Power of the Classics
- ④ The Restoration of Youth
- ⑤ The Feeling of Mortality

장문독해 → 내용일치

16. 다음 글의 내용과 일치하지 않는 것은?

Because mental tests were thought to be an objective measurement of innate ability and because they showed wide divergences in scores among races and nationality groups, they inevitably entered into the rising debate on the importance of race as a factor in national life. Then too, the tests seemed to make irrelevant all the arguments which had been developed over the past 150 years as to what race actually is. What did it matter now that anthropologists had been unable to find any scale by which races could be measured and distinguished from one another? The fact that the median scores for all races and ethnic groups in America were lower than the scores of the native white Americans of English or north European stock was widely interpreted to mean one thing: all the non-Nordic races were inferior.

(Race, Thomas F. Gossett)

- ① 지능검사는 선천적 능력을 측정하는 것으로 생각되었다.
- ② 지능 수치가 민족, 인종 간에 큰 격차를 보였다.
- ③ 인종에 대한 지난 150년간의 연구는 인종간의 우열을 확인해 주었다.
- ④ 인류학자는 인종을 구별할 수 있는 어떤 척도가 없다고 본다.
- ⑤ 미국 소수 인종의 지능 수치가 백인보다 평균적으로 낮다.