

**2021학년도 EBS  
수능특강 영어독해연습**

**UNIT 01  
WORKBOOK**

학습자료의 모든 것, EBS 분석·변형문제  
**나무아카데미** [www.namuacademy.com](http://www.namuacademy.com)

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. It will never be possible to establish the origins of human music with any certainty; however, it seems probable that music developed from the prosodic exchanges between mother and infant which foster the bond between them. <sup>1)</sup>

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2. From this, it became a form of communication between adult human beings. <sup>2)</sup>

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3. As the capacity for speech and conceptual thought developed, music became less important as a way of conveying information, but retained its significance as a way of communicating feelings and cementing bonds between individuals, especially in group situations. <sup>3)</sup>

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4. Today, we are so accustomed to considering the response of the individual to music that we are liable to forget that, for most of its history, music has been predominantly a group activity. <sup>4)</sup>

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5. Music began by serving communal purposes, of which religious ritual and warfare are two examples. <sup>5)</sup>

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6. It has continued to be used as an accompaniment to collective activities; as an adjunct to social ceremonies and public occasions. <sup>6)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

It will never be possible to establish the origins of human music with any certainty; however, it seems <sup>7)</sup> [probable / probably] that music developed from the prosodic exchanges between mother and infant which <sup>8)</sup> [fosters / foster] the bond between them. From this, it became a form of communication between adult human beings. As the capacity for speech and conceptual thought developed, music became less important as a way of conveying information, but <sup>9)</sup> [retained / retaining] its significance as a way of <sup>10)</sup> [communicating / communication] feelings and cementing bonds between individuals, especially in group situations. Today, we are so accustomed to <sup>11)</sup> [considering / consider] the response of the individual to music <sup>12)</sup> [which / that] we are liable to forget that, for most of its history, music has been predominantly a group activity. Music began by serving communal purposes, <sup>13)</sup> [of which / which] religious ritual and warfare are two examples. It has continued <sup>14)</sup> [to be used / to use] as an accompaniment to collective activities; as an adjunct to social ceremonies and public occasions.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

It will never be possible to establish the origins of human music with any certainty; however, it seems <sup>15)</sup> [probably] that music developed from the prosodic exchanges between mother and infant which <sup>16)</sup> [fosters] the bond between them. From this, it became a form of communication between adult human beings. As the capacity for speech and conceptual thought developed, music became less important as a way of conveying information, but <sup>17)</sup> [retaining] its significance as a way of <sup>18)</sup> [communication] feelings and cementing bonds between individuals, especially in group situations. Today, we are so accustomed to <sup>19)</sup> [consider] the response of the individual to music <sup>20)</sup> [which] we are liable to forget that, for most of its history, music has been predominantly a group activity. Music began by serving communal purposes, <sup>21)</sup> [which] religious ritual and warfare are two examples. It has continued <sup>22)</sup> [to use] as an accompaniment to collective activities; as an adjunct to social ceremonies and public occasions.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

It will never be possible to <sup>23)</sup> [eliminate / establish] the origins of human music with any certainty; however, it seems probable that music developed from the prosodic <sup>24)</sup> [exchanges / extroverts] between mother and infant which foster the bond between them. From this, it became a form of <sup>25)</sup> [competition / communication] between adult human beings. As the capacity for speech and conceptual thought <sup>26)</sup> [destroyed / developed], music became less important as a way of <sup>27)</sup> [conveying / deceiving] information, but retained its significance as a way of communicating feelings and cementing bonds between individuals, especially in group situations. Today, we are so accustomed to considering the <sup>28)</sup> [resolution / response] of the individual to music that we are liable to forget that, for most of its history, music has been predominantly a group activity. Music began by serving communal <sup>29)</sup> [purposes / functions], of which religious ritual and warfare are two examples. It has <sup>30)</sup> [scolded / continued] to be used as an accompaniment to collective activities; as a(n) <sup>31)</sup> [adjunct / adjacent] to social ceremonies and public occasions.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

32)

It will never be possible to establish the origins of human music with any certainty; however, it seems probable that music developed from the prosodic exchanges between mother and infant which foster the bond between them.

- (A) From this, it became a form of communication between adult human beings. As the capacity for speech and conceptual thought developed, music became less important as a way of conveying information, but retained its significance as a way of communicating feelings and cementing bonds between individuals, especially in group situations.
- (B) Music began by serving communal purposes, of which religious ritual and warfare are two examples. It has continued to be used as an accompaniment to collective activities; as an adjunct to social ceremonies and public occasions.
- (C) Today, we are so accustomed to considering the response of the individual to music that we are liable to forget that, for most of its history, music has been predominantly a group activity.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

33)

From this, it became a form of communication between adult human beings.

It will never be possible to establish the origins of human music with any certainty; however, it seems probable that music developed from the prosodic exchanges between mother and infant which foster the bond between them. ❶ As the capacity for speech and conceptual thought developed, music became less important as a way of conveying information, but retained its significance as a way of communicating feelings and cementing bonds between individuals, especially in group situations. ❷ Today, we are so accustomed to considering the response of the individual to music that we are liable to forget that, for most of its history, music has been predominantly a group activity. ❸ Music began by serving communal purposes, of which religious ritual and warfare are two examples. ❹ It has continued to be used as an accompaniment to collective activities; as an adjunct to social ceremonies and public occasions. ❺

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

It will never be possible to establish the origins of human music with any certainty; <sup>34)</sup> \_\_\_\_\_, it seems probable that <sup>35)</sup> \_\_\_\_\_  
 \_\_\_\_\_ From this, it became a form of communication between adult human beings. As the capacity for speech and conceptual thought developed, music became less important <sup>36)</sup> \_\_\_\_\_, but <sup>37)</sup> \_\_\_\_\_, especially in group situations. Today, we are so <sup>38)</sup> \_\_\_\_\_ that we are liable to forget that, for most of its history, music has been predominantly a <sup>39)</sup> \_\_\_\_\_. Music began <sup>40)</sup> \_\_\_\_\_, of which religious ritual and warfare are two examples. It has continued <sup>41)</sup> \_\_\_\_\_; <sup>42)</sup> \_\_\_\_\_.

인간의 음악의 기원을 확실하게 규명하는 것은 절대 가능하지 않겠지만, 음악은 엄마와 아기 사이의 유대를 촉진하는 그들 사이의 운용적 대화에서 생겨났을 것으로 보인다. 이로부터 그것은 어른이 된 인간 사이의 의사소통의 한 형태가 되었다. 말과 개념적 사고를 할 수 있는 능력이 발달함에 따라 음악은 정보를 전달하는 방법으로 덜 중요해졌지만, 개인 간의, 특히 집단적인 상황에서 감정을 전하고 유대 관계를 강화하는 방법으로서 그것의 중요성을 유지했다. 오늘날 우리는 음악에 대한 개인의 반응을 고려하는 데 너무나 익숙해서 대부분의 음악의 역사에서 음악이 대개 집단적인 활동이었음을 잊기 쉽다. 음악은 공동의 목적에 이바지함으로써 시작되었고, 종교 의식과 전쟁이 그것의 두 가지 사례이다. 음악은 집단적인 활동에 수반되는 것으로 즉 사회적 의식과 공적인 행사의 부속물로 계속 이용되었다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. As much as we want to believe that students learn everything we try to teach, we must admit that we aren't perfect as teachers. <sup>1)</sup>

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2. In fact, recognizing our fallibility is said to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate. <sup>2)</sup>

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3. Recognizing that you can make mistakes as a teacher and constantly strive to recover from those failings is significant. <sup>3)</sup>

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4. If you use preconcept and postconcept mapping exercises with your students and you discover that some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. <sup>4)</sup>

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5. One thought that too many teachers invoke is that the kids were lazy and didn't care. <sup>5)</sup>

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6. But for teachers who are able to accept their potential fallibility, the disappointment about the results translates into clearly identified areas for improvement. <sup>6)</sup>

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7. As odd as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any confusion about where you might begin to make changes. <sup>7)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

As much as we want to believe that students learn everything we try to <sup>8</sup>[teach it / teach], we must admit that we aren't perfect as teachers. In fact, recognizing our fallibility <sup>9</sup>[said / is said] to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate. <sup>10</sup>[Recognize / Recognizing] that you can make mistakes as a teacher and constantly strive to recover from those failings <sup>11</sup>[are / is] significant. If you use preconcept and postconcept mapping exercises with your students and you discover <sup>12</sup>[that / what] some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. One thought <sup>13</sup>[where / that] too many teachers invoke is that the kids were lazy and didn't care. But for teachers who are able to accept their potential fallibility, the disappointment about the results <sup>14</sup>[translates / translate] into clearly identified areas for improvement. As <sup>15</sup>[odd / oddly] as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any confusion about <sup>16</sup>[what / where] you might begin to make changes.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

As much as we want to believe that students learn everything we try to <sup>17</sup>[teach it], we must admit that we aren't perfect as teachers. In fact, recognizing our fallibility <sup>18</sup>[said] to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate. <sup>19</sup>[Recognize] that you can make mistakes as a teacher and constantly strive to recover from those failings <sup>20</sup>[are] significant. If you use preconcept and postconcept mapping exercises with your students and you discover <sup>21</sup>[what] some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. One thought <sup>22</sup>[where] too many teachers invoke is that the kids were lazy and didn't care. But for teachers who are able to accept their potential fallibility, the disappointment about the results <sup>23</sup>[translate] into clearly identified areas for improvement. As <sup>24</sup>[oddly] as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any confusion about <sup>25</sup>[what] you might begin to make changes.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

As much as we want to believe that students learn everything we try to teach, we must <sup>26</sup>[admit / deny] that we aren't perfect as teachers. <sup>27</sup>[For example / In fact], recognizing our fallibility is said to be one characteristic that separates great teachers of <sup>28</sup>[uniform / diverse] students from those teachers who are just adequate. Recognizing that you can make mistakes as a teacher and constantly strive to recover from those failings is <sup>29</sup>[confidential / significant]. If you use preconcept and postconcept mapping exercises with your students and you <sup>30</sup>[discover / declare] that some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. One thought that too many teachers <sup>31</sup>[ignore / invoke] is that the kids were lazy and didn't care. But for teachers who are able to <sup>32</sup>[deny / accept] their potential fallibility, the disappointment about the results translates into clearly identified areas for improvement. As <sup>33</sup>[ordinary / odd] as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any <sup>34</sup>[confidence / confusion] about where you might begin to make changes.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

35)

As much as we want to believe that students learn everything we try to teach, we must admit that we aren't perfect as teachers.

- (A) If you use preconcept and postconcept mapping exercises with your students and you discover that some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. One thought that too many teachers invoke is that the kids were lazy and didn't care.
- (B) In fact, recognizing our fallibility is said to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate. Recognizing that you can make mistakes as a teacher and constantly strive to recover from those failings is significant.
- (C) But for teachers who are able to accept their potential fallibility, the disappointment about the results translates into clearly identified areas for improvement. As odd as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any confusion about where you might begin to make changes.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

36)

One thought that too many teachers invoke is that the kids were lazy and didn't care.

As much as we want to believe that students learn everything we try to teach, we must admit that we aren't perfect as teachers. ❶ In fact, recognizing our fallibility is said to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate. ❷ Recognizing that you can make mistakes as a teacher and constantly strive to recover from those failings is significant. ❸ If you use preconcept and postconcept mapping exercises with your students and you discover that some of the gaps appearing at the beginning persisted until the end, then you have a couple of ways of responding. ❹ But for teachers who are able to accept their potential fallibility, the disappointment about the results translates into clearly identified areas for improvement. ❺ As odd as this may sound, when you suspect that you have the potential to enhance your teaching, assessment results can help clear up any confusion about where you might begin to make changes.





<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Vocabulary knowledge extends beyond the local meaning of a sentence or paragraph; it provides insight into how the text works more broadly. <sup>1)</sup>

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2. The craft and structure of a text is understood in part by being mindful of the choices the writer makes in word selection. <sup>2)</sup>

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3. Students are challenged to view the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the concepts related in a scientific article or technical reading. <sup>3)</sup>

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4. Writers establish mood and tone by the artful selection of words and phrases and link them to rhetorical purposes, especially in history. <sup>4)</sup>

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5. For instance, consider the use of the word their in the first sentence of the Declaration of Independence: <sup>5)</sup>

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6. "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." <sup>6)</sup>

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7. Their, not the. <sup>7)</sup>

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8. One word subtly shifts the meaning to acknowledge the existence of more than one belief system. <sup>8)</sup>

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9. Seemingly small word choices can profoundly affect the analysis and interpretation of a reading. <sup>9)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

Vocabulary knowledge <sup>10</sup>[extending / extends] beyond the <sup>11</sup>[locals / local] meaning of a sentence or paragraph; it provides insight into how the text works more <sup>12</sup>[broad / broadly]. The craft and structure of a text <sup>13</sup>[is understood / understood] in part by being mindful of the choices the writer <sup>14</sup>[making / makes] in word selection. Students are challenged <sup>15</sup>[to view / to be viewed] the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the concepts related in a scientific article or technical reading. Writers establish mood and tone by the artful selection of words and phrases and link <sup>16</sup>[it / them] to rhetorical purposes, especially in history. For instance, consider the use of the word their in the first sentence of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Their, not the. One word subtly shifts the meaning to <sup>17</sup>[acknowledge / acknowledging] the existence of more than one belief system. Seemingly small word choices can profoundly <sup>18</sup>[be affected / affect] the analysis and interpretation of a reading.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

Vocabulary knowledge <sup>19</sup>[extending] beyond the <sup>20</sup>[locals] meaning of a sentence or paragraph; it provides insight into how the text works more <sup>21</sup>[broad]. The craft and structure of a text <sup>22</sup>[understood] in part by being mindful of the choices the writer <sup>23</sup>[making] in word selection. Students are challenged <sup>24</sup>[to be viewed] the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the concepts related in a scientific article or technical reading. Writers establish mood and tone by the artful selection of words and phrases and link <sup>25</sup>[it] to rhetorical purposes, especially in history. For instance, consider the use of the word their in the first sentence of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Their, not the. One word subtly shifts the meaning to <sup>26</sup>[acknowledging] the existence of more than one belief system. Seemingly small word choices can profoundly <sup>27</sup>[be affected] the analysis and interpretation of a reading.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

Vocabulary knowledge extends beyond the local meaning of a sentence or paragraph; it provides insight into how the text works more <sup>28</sup>[boldly / broadly]. The craft and structure of a text is understood in part by being mindful of the <sup>29</sup>[evaluations / choices] the writer makes in word selection. Students are challenged to view the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the <sup>30</sup>[concepts / contacts] related in a scientific article or technical reading. Writers establish mood and tone by the artful selection of words and <sup>31</sup>[phrases / phases] and link them to rhetorical purposes, especially in history. <sup>32</sup>[For instance / However], consider the use of the word their in the first sentence of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created <sup>33</sup>[opposite / equal], that they are endowed, by their Creator with <sup>34</sup>[limitless / certain] inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Their, not the. One word <sup>35</sup>[invariably / subtly] shifts the meaning to acknowledge the existence of more than one belief system. Seemingly small word choices can profoundly <sup>36</sup>[effect / affect] the analysis and interpretation of a reading.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

37)

Vocabulary knowledge extends beyond the local meaning of a sentence or paragraph; it provides insight into how the text works more broadly. The craft and structure of a text is understood in part by being mindful of the choices the writer makes in word selection.

- (A) Their, not the. One word subtly shifts the meaning to acknowledge the existence of more than one belief system. Seemingly small word choices can profoundly affect the analysis and interpretation of a reading.
- (B) Students are challenged to view the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the concepts related in a scientific article or technical reading. Writers establish mood and tone by the artful selection of words and phrases and link them to rhetorical purposes, especially in history.
- (C) For instance, consider the use of the word their in the first sentence of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

38)

For instance, consider the use of the word their in the first sentence of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

Vocabulary knowledge extends beyond the local meaning of a sentence or paragraph; it provides insight into how the text works more broadly. The craft and structure of a text is understood in part by being mindful of the choices the writer makes in word selection. ❶ Students are challenged to view the text as a whole in order to understand the perspectives of the writer, as in a historical document, or the concepts related in a scientific article or technical reading. ❷ Writers establish mood and tone by the artful selection of words and phrases and link them to rhetorical purposes, especially in history. ❸ Their, not the. ❹ One word subtly shifts the meaning to acknowledge the existence of more than one belief system. ❺ Seemingly small word choices can profoundly affect the analysis and interpretation of a reading.

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

Vocabulary knowledge extends beyond the local meaning of a sentence or paragraph; it <sup>39)</sup> .....  
 ..... The craft and structure of a text is understood  
 in part <sup>40)</sup> .....  
 Students are challenged to view the text as a whole in order to understand the perspectives of the writer, as  
 in a historical document, or the concepts related in a scientific article or technical reading. Writers establish  
 mood and tone <sup>41)</sup> ..... and link them to rhetorical  
 purposes, especially in history. <sup>42)</sup> ....., consider the use of the word their in the first sentence of  
 the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that  
 they are endowed, by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the  
 pursuit of Happiness." Their, not the. One word subtly shifts the meaning <sup>43)</sup> .....  
 ..... <sup>44)</sup> .....

어휘 지식은 문장이나 문단의 국지적인 의미를 넘어 확장되며, 그것은 더 포괄적으로 글이 작동하는 방식에 대한 통찰력을 제공한다. 글의 기교와 구조는 부분적으로 단어를 고를 때 글쓴이가 하는 선택을 유념함으로써 이해된다. 학생들은 역사의 기록에서처럼 글쓴이의 관점을 이해하거나 과학 논문이나 전문적인 서적에서 관련된 개념을 이해하기 위해 글을 전체적으로 볼 것이 요구된다. 글쓴이는 단어와 구절을 숨씨 좋게 선택함으로써 분위기와 어조를 정하고 그것들을 수사학적인 목적에 연결시키는데, 특히 역사에서 그러하다. 예를 들어, 미국 독립선언서의 첫 문장에 있는 'their'라는 단어의 사용에 대해 생각해 보라. "우리는 다음과 같은 진실이 자명하다는 생각을 갖고 있는데 모든 인간은 평등하게 창조되었고 '그들의' 창조주가 그들에게 어떤 빼앗을 수 없는 권리를 부여했으며 이런 권리 중에는 삶, 자유 그리고 행복 추구가 있다." (Creator 앞에) 'the'가 아니라 'their'이다. 하나의 단어가 신앙 체계가 하나뿐인 게 아니라 여럿 존재한다는 것을 인정하도록 미묘하게 의미를 바꾼다. 대수롭지 않아 보이는 단어 선택이 어떤 읽을거리의 분석과 해석에 대단히 영향을 미칠 수 있다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Ethics itself is not primarily concerned with the description of the moral systems of different societies. 1)

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2. That task, which remains on the level of description, is one for anthropology or sociology. 2)

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3. In contrast, ethics deals with the justification of moral principles (or with the impossibility of such a justification). 3)

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4. Nevertheless, ethics must take note of the variations in moral systems, because it has often been claimed that this variety shows that morality is simply a matter of what is customary and that it thus is always relative to particular societies. 4)

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5. According to this view, no moral principle can be valid except in the societies in which it is held. 5)

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6. Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, ethics is to search for what is, in fact, an illusion. 6)

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

Ethics itself <sup>7)</sup>[are / is] not primarily concerned with the description of the moral systems of different societies. That task, which remains on the level of description, <sup>8)</sup>[being / is] one for anthropology or sociology. In contrast, ethics deals with the justification of moral principles (or with the impossibility of such a justification). Nevertheless, ethics must take note of the variations in moral systems, because it has often <sup>9)</sup>[been claimed / claimed] that this variety <sup>10)</sup>[showing / shows] that morality is simply a matter of what is customary and that it thus is always relative to particular societies. According to this view, no moral principle can be valid except in the societies <sup>11)</sup>[which / in which] it is held. Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, ethics is to search for <sup>12)</sup>[what / how] is, in fact, an illusion.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

Ethics itself <sup>13)</sup>[are] not primarily concerned with the description of the moral systems of different societies. That task, which remains on the level of description, <sup>14)</sup>[being] one for anthropology or sociology. In contrast, ethics deals with the justification of moral principles (or with the impossibility of such a justification). Nevertheless, ethics must take note of the variations in moral systems, because it has often <sup>15)</sup>[claimed] that this variety <sup>16)</sup>[showing] that morality is simply a matter of what is customary and that it thus is always relative to particular societies. According to this view, no moral principle can be valid except in the societies <sup>17)</sup>[which] it is held. Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, ethics is to search for <sup>18)</sup>[how] is, in fact, an illusion.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

Ethics itself is not primarily concerned with the <sup>19)</sup>[description / prescription] of the moral systems of different societies. That task, which <sup>20)</sup>[remembers / remains] on the level of description, is one for anthropology or sociology. <sup>21)</sup>[In contrast / Likewise], ethics deals with the justification of moral <sup>22)</sup>[principles / analogies] (or with the impossibility of such a justification). <sup>23)</sup>[Consequently / Nevertheless], ethics must take note of the variations in <sup>24)</sup>[moral / monumental] systems, because it has often been claimed that this variety shows that morality is simply a matter of what is customary and that it <sup>25)</sup>[thus / likewise] is always relative to particular societies. According to this view, no moral <sup>26)</sup>[intuition / principle] can be valid except in the societies in which it is held. Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or <sup>27)</sup>[rationally / randomly] justifiable, ethics is to search for what is, in fact, a(n) <sup>28)</sup>[illusion / division].

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

29)

Ethics itself is not primarily concerned with the description of the moral systems of different societies.

- (A) Nevertheless, ethics must take note of the variations in moral systems, because it has often been claimed that this variety shows that morality is simply a matter of what is customary and that it thus is always relative to particular societies. According to this view, no moral principle can be valid except in the societies in which it is held.
- (B) Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, ethics is to search for what is, in fact, an illusion.
- (C) That task, which remains on the level of description, is one for anthropology or sociology. In contrast, ethics deals with the justification of moral principles (or with the impossibility of such a justification).

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

30)

In contrast, ethics deals with the justification of moral principles (or with the impossibility of such a justification).

Ethics itself is not primarily concerned with the description of the moral systems of different societies. ❶ That task, which remains on the level of description, is one for anthropology or sociology. ❷ Nevertheless, ethics must take note of the variations in moral systems, because it has often been claimed that this variety shows that morality is simply a matter of what is customary and that it thus is always relative to particular societies. ❸ According to this view, no moral principle can be valid except in the societies in which it is held. ❹ Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, ethics is to search for what is, in fact, an illusion. ❺



**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

Ethics itself is not primarily concerned with the description of the moral systems of different societies. That task, which remains on the level of description, is one for anthropology or sociology. <sup>31)</sup> \_\_\_\_\_, ethics deals with the <sup>32)</sup> \_\_\_\_\_ (or with the impossibility of such a justification). <sup>33)</sup> \_\_\_\_\_, ethics must <sup>34)</sup> \_\_\_\_\_, because it has often been claimed that <sup>35)</sup> \_\_\_\_\_ and that <sup>36)</sup> \_\_\_\_\_. According to this view, no moral principle can be valid <sup>37)</sup> \_\_\_\_\_. Words such as good and bad just mean, it is claimed, "approved in my society" or "disapproved in my society," and so to search for an objective, or rationally justifiable, <sup>38)</sup> \_\_\_\_\_.

윤리학 자체는 각각 다른 사회의 도덕 체계를 서술하는 것에 주된 관심이 있는 게 아니다. 서술 수준에 남아 있는 그 과제는 인류학이나 사회학을 위한 과제이다. 그와 대조적으로 윤리학은 도덕적 원칙의 정당성(또는 그런 정당화의 불가능성)을 다룬다. 그럼에도 불구하고 윤리학은 도덕 체계 안에서의 차이를 주목해야 하는데, 왜냐하면 이 다양함은 도덕이 그저 관습적인 것의 문제이고 그래서 그것이 항상 특정한 사회와 관련이 있다는 것을 보여준다고 흔히 주장되었기 때문이다. 이 견해에 따르면, 어떤 도덕적 원칙도 그것을 보유한 사회 이외에서는 타당할 수 없다. '선한' 그리고 '악한'과 같은 단어는 '내가 속한 사회에서 인정되는' 또는 '내가 사는 사회에서 인정되지 않는다는' 것을 의미할 따름이고, 그래서 객관적인, 즉 이성적으로 정당화할 수 있는 윤리를 찾는 것은 사실상 환상을 찾는 것이라고 주장된다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The destructiveness of idealized social media presentation is twofold. <sup>1)</sup>  


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2. When people read the glowing status updates of others, they are likely to feel worse about their own flawed lives, especially if they are the type of people who tend to judge their self-worth in comparison to others. <sup>2)</sup>  


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3. In addition, when people put forth a version of themselves that is not genuine, they can actually feel bad about themselves. <sup>3)</sup>  


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4. In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others did not. <sup>4)</sup>  


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5. Afterward, both groups were praised for their performance. <sup>5)</sup>  


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6. The praise raised the self-esteem of those who did not have to fake understanding of nonwords, but lowered the self-esteem of the students who pretended to understand them. <sup>6)</sup>  


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7. In other words, when people portray their life as better than it actually is on social media, all of the "likes" they get for their status updates and pictures may actually make them feel worse about themselves. <sup>7)</sup>  


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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The destructiveness of idealized social media presentation is twofold. When people read the glowing status updates of <sup>8)</sup>[the others / others], they are likely to feel worse about their own flawed lives, especially if they are the type of people <sup>9)</sup>[how / who] tend to judge their self-worth in comparison to others. In addition, when people put forth a version of <sup>10)</sup>[them / themselves] that is not genuine, they can actually feel bad about <sup>11)</sup>[themselves / them]. In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others <sup>12)</sup>[were / did] not. Afterward, both groups <sup>13)</sup>[were praised / praised] for their performance. The praise raised the self-esteem of those who did not have to fake <sup>14)</sup>[being understood / understanding] of nonwords, but lowered the self-esteem of the students who pretended to understand <sup>15)</sup>[it / them]. In other words, when people portray their life as better than it actually <sup>16)</sup>[does / is] on social media, all of the "likes" they get for their status updates and pictures may actually make them feel worse about <sup>17)</sup>[themselves / them].

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The destructiveness of idealized social media presentation is twofold. When people read the glowing status updates of <sup>18)</sup>[the others], they are likely to feel worse about their own flawed lives, especially if they are the type of people <sup>19)</sup>[how] tend to judge their self-worth in comparison to others. In addition, when people put forth a version of <sup>20)</sup>[them] that is not genuine, they can actually feel bad about <sup>21)</sup>[them]. In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others <sup>22)</sup>[were] not. Afterward, both groups <sup>23)</sup>[praised] for their performance. The praise raised the self-esteem of those who did not have to fake <sup>24)</sup>[being understood] of nonwords, but lowered the self-esteem of the students who pretended to understand <sup>25)</sup>[it]. In other words, when people portray <sup>26)</sup>[does] their life as better than it actually <sup>26)</sup>[does] on social media, all of the "likes" they get for their status updates and pictures may actually make them feel worse about <sup>27)</sup>[them].

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The destructiveness of idealized <sup>28)</sup>[sociable / social] media presentation is twofold. When people read the glowing status updates of others, they are likely to feel <sup>29)</sup>[worse / better] about their own flawed lives, especially if they are the type of people who tend to judge their self-worth in <sup>30)</sup>[competition / comparison] to others. <sup>31)</sup>[In addition / Nevertheless], when people put forth a version of themselves that is not <sup>32)</sup>[genuine / furtive], they can actually feel bad about themselves. In one study, some college students had to <sup>33)</sup>[pretend / proceed] to understand made-up words (e.g., besionary) to complete a test, while others did not. Afterward, both groups were <sup>34)</sup>[praised / criticized] for their performance. The praise <sup>35)</sup>[raised / lowered] the self-esteem of those who did not have to fake understanding of nonwords, but lowered the self-esteem of the students who pretended to understand them. <sup>36)</sup>[On the other hand / In other words], when people <sup>37)</sup>[ponder / portray] their life as better than it actually is on social media, all of the "likes" they get for their status updates and pictures may actually make them feel <sup>38)</sup>[better / worse] about themselves.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

39)

The destructiveness of idealized social media presentation is twofold. When people read the glowing status updates of others, they are likely to feel worse about their own flawed lives, especially if they are the type of people who tend to judge their self-worth in comparison to others.

- (A) In other words, when people portray their life as better than it actually is on social media, all of the "likes" they get for their status updates and pictures may actually make them feel worse about themselves.
- (B) Afterward, both groups were praised for their performance. The praise raised the self-esteem of those who did not have to fake understanding of nonwords, but lowered the self-esteem of the students who pretended to understand them.
- (C) In addition, when people put forth a version of themselves that is not genuine, they can actually feel bad about themselves. In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others did not.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

40)

In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others did not.

The destructiveness of idealized social media presentation is twofold. ❶ When people read the glowing status updates of others, they are likely to feel worse about their own flawed lives, especially if they are the type of people who tend to judge their self-worth in comparison to others. ❷ In addition, when people put forth a version of themselves that is not genuine, they can actually feel bad about themselves. ❸ Afterward, both groups were praised for their performance. ❹ The praise raised the self-esteem of those who did not have to fake understanding of nonwords, but lowered the self-esteem of the students who pretended to understand them. ❺ In other words, when people portray their life as better than it actually is on social media, all of the "likes" they get for their status updates and pictures may actually make them feel worse about themselves.

<b>낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.</b>
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The <sup>41)</sup> \_\_\_\_\_ is twofold. When people read the glowing status updates of others, they are <sup>42)</sup> \_\_\_\_\_, especially if they are the type of <sup>43)</sup> \_\_\_\_\_. <sup>44)</sup> \_\_\_\_\_, when people put forth a version of themselves that is not genuine, they can actually <sup>45)</sup> \_\_\_\_\_. In one study, some college students had to pretend to understand made-up words (e.g., besionary) to complete a test, while others did not. Afterward, both groups were praised for their performance. The praise <sup>46)</sup> \_\_\_\_\_, but <sup>47)</sup> \_\_\_\_\_. <sup>48)</sup> \_\_\_\_\_, when people <sup>49)</sup> \_\_\_\_\_, all of the "likes" they get for their status updates and pictures may actually <sup>50)</sup> \_\_\_\_\_.

이상화된 소셜 미디어의 (자기) 공개가 가지는 해로움에는 두 가지 측면이 있다. 다른 사람들의 찬란한 상태 업데이트를 읽을 때 사람들은 자신의 결함 있는 삶에 대해 더 좋지 않게 느낄 가능성이 있는데, 특히 그들이 남과 비교해서 자선의 자존감을 판단하는 경향이 있는 유형의 사람인 경우에 그러하다. 게다가 사람들은 진짜가 아닌 자신의 모습을 제시할 때 자신에 대해 실제로 좋지 않게 느낄 수 있다. 한 연구에서 일부 대학생들은 시험을 끝마치기 위해, 꾸며낸 단어(예를 들면, besionary)를 이해하는 척해야 했던 한편, 다른 대학생들은 그럴 필요가 없었다. 그 후에 두 집단 모두 그들의 수행에 대해 칭찬을 받았다. 그 칭찬은 존재하지 않는 단어를 이해하는 척할 필요가 없었던 학생들의 자존감은 높였지만, 그것을 이해하는 척했던 학생들의 자존감은 낮추었다. 달리 말하자면, 사람들이 소셜 미디어에서 자신의 삶을 실제 있는 그대로보다 더 낮게 보여줄 때 그들의 상태 업데이트와 사진에 대해 그들이 받는 모든 '좋아요'는 사실상 그들이 자신에 대해 더 좋지 않게 느끼게 만들지도 모른다.

<b>한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.</b>
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1. A quality of the human brain is known as induction, how something positive generates a contrasting negative image in our mind. <sup>1)</sup>  


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2. This is most obvious in our visual system. <sup>2)</sup>  


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3. When we see some color — red or black, for instance — it tends to intensify our perception of the opposite color around us, in this case, green or white. <sup>3)</sup>  


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4. As we look at the red object, we often can see a green halo forming around it. <sup>4)</sup>  


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5. In general, the mind operates by contrasts. <sup>5)</sup>  


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6. We are able to formulate concepts about something by becoming aware of its opposite. <sup>6)</sup>  


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7. The brain is continually dredging up these contrasts. <sup>7)</sup>  


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8. What this means is that whenever we see or imagine something, our minds cannot help but see or imagine the opposite. <sup>8)</sup>  


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9. If we are forbidden by our culture to think a particular thought or entertain a particular desire, that taboo instantly brings to mind the very thing we are forbidden. <sup>9)</sup>  


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10. Every no sparks a corresponding yes. <sup>10)</sup>  


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11. We cannot control this vacillation in the mind between contrasts. <sup>11)</sup>  


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12. This predisposes us to think about and then desire exactly what we do not have. <sup>12)</sup>  


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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

A quality of the human brain <sup>13</sup>[is known / know] as induction, how something positive generates a contrasting negative image in our mind. This is most obvious in our visual system. When we see some color — red or black, for instance — <sup>14</sup>[which / it] tends to intensify our perception of the opposite color around us, in this case, green or white. As we look at the red object, we often can see a green halo <sup>15</sup>[forming / to form] around it. In general, the mind operates by contrasts. We are able to formulate concepts about something by becoming aware of its opposite. The brain is continually dredging up these contrasts. What this means is that <sup>16</sup>[whenever / however] we see or imagine something, our minds cannot help but <sup>17</sup>[see / to see] or imagine the opposite. If we are forbidden by our culture <sup>18</sup>[thinking / to think] a particular thought or entertain a particular desire, that taboo instantly brings to mind the very thing we are forbidden. Every no sparks a corresponding yes. We cannot control this vacillation in the mind between contrasts. This predisposes us to think about and then desire exactly <sup>19</sup>[how / what] we do not have.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

A quality of the human brain <sup>20</sup>[know] as induction, how something positive generates a contrasting negative image in our mind. This is most obvious in our visual system. When we see some color — red or black, for instance — <sup>21</sup>[which] tends to intensify our perception of the opposite color around us, in this case, green or white. As we look at the red object, we often can see a green halo <sup>22</sup>[to form] around it. In general, the mind operates by contrasts. We are able to formulate concepts about something by becoming aware of its opposite. The brain is continually dredging up these contrasts. What this means is that <sup>23</sup>[however] we see or imagine something, our minds cannot help but <sup>24</sup>[to see] or imagine the opposite. If we are forbidden by our culture <sup>25</sup>[thinking] a particular thought or entertain a particular desire, that taboo instantly brings to mind the very thing we are forbidden. Every no sparks a corresponding yes. We cannot control this vacillation in the mind between contrasts. This predisposes us to think about and then desire exactly <sup>26</sup>[how] we do not have.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

A quality of the human brain is known as induction, how something positive <sup>27</sup>[generates / rationalizes] a contrasting negative image in our mind. This is most <sup>28</sup>[obvious / ambiguous] in our visual system. When we see some color — red or black, <sup>29</sup>[for instance / otherwise] — it tends to intensify our perception of the opposite color around us, in this case, green or white. As we look at the red <sup>30</sup>[objective / object], we often can see a green halo forming around it. In general, the mind <sup>31</sup>[disguises / operates] by contrasts. We are able to formulate concepts about something by becoming <sup>32</sup>[aware of / mad of] its opposite. The brain is <sup>33</sup>[occasionally / continually] dredging up these contrasts. What this means is that whenever we see or <sup>34</sup>[imagine / impede] something, our minds cannot help but see or imagine the opposite. If we are forbidden by our culture to think a particular thought or <sup>35</sup>[entertain / persuade] a particular desire, that taboo instantly brings to mind the very thing we are forbidden. Every no <sup>36</sup>[traces / sparks] a corresponding yes. We cannot <sup>37</sup>[control / compliment] this vacillation in the mind between contrasts. This predisposes us to think about and then <sup>38</sup>[disgust / desire] exactly what we do not have.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

39)

A quality of the human brain is known as induction, how something positive generates a contrasting negative image in our mind. This is most obvious in our visual system.

- (A) In general, the mind operates by contrasts. We are able to formulate concepts about something by becoming aware of its opposite. The brain is continually dredging up these contrasts. What this means is that whenever we see or imagine something, our minds cannot help but see or imagine the opposite.
- (B) If we are forbidden by our culture to think a particular thought or entertain a particular desire, that taboo instantly brings to mind the very thing we are forbidden. Every no sparks a corresponding yes. We cannot control this vacillation in the mind between contrasts. This predisposes us to think about and then desire exactly what we do not have.
- (C) When we see some color — red or black, for instance — it tends to intensify our perception of the opposite color around us, in this case, green or white. As we look at the red object, we often can see a green halo forming around it.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

40)

What this means is that whenever we see or imagine something, our minds cannot help but see or imagine the opposite.

A quality of the human brain is known as induction, how something positive generates a contrasting negative image in our mind. This is most obvious in our visual system. When we see some color — red or black, for instance — it tends to intensify our perception of the opposite color around us, in this case, green or white.

- ① As we look at the red object, we often can see a green halo forming around it. In general, the mind operates by contrasts. ② We are able to formulate concepts about something by becoming aware of its opposite. The brain is continually dredging up these contrasts. ③ If we are forbidden by our culture to think a particular thought or entertain a particular desire, that taboo instantly brings to mind the very thing we are forbidden. ④ Every no sparks a corresponding yes. We cannot control this vacillation in the mind between contrasts. ⑤ This predisposes us to think about and then desire exactly what we do not have.



**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

A quality of the human brain is known as induction, <sup>41)</sup> \_\_\_\_\_ . This is most obvious in our visual system. When we see some color — red or black, <sup>42)</sup> \_\_\_\_\_ — it tends to <sup>43)</sup> \_\_\_\_\_ , in this case, green or white. As we look at the red object, we often can <sup>44)</sup> \_\_\_\_\_ . In general, <sup>45)</sup> \_\_\_\_\_ . We are able to formulate concepts about something <sup>46)</sup> \_\_\_\_\_ . The brain is continually dredging up these contrasts. What this means is that <sup>47)</sup> \_\_\_\_\_ . If we are forbidden by our culture to think a particular thought or entertain a particular desire, that <sup>48)</sup> \_\_\_\_\_ . Every no sparks a corresponding yes. We cannot control this vacillation in the mind <sup>49)</sup> \_\_\_\_\_ . <sup>50)</sup> \_\_\_\_\_ .

인간 두뇌의 한 가지 특징은 '유도', 즉 긍정적인 어떤 것이 그와 대조적인 부정적인 이미지를 우리의 마음속에 만들어 내는 방식이라고 알려져 있다. 이것은 우리의 시각 체계에서 가장 분명하다. 우리가 어떤 색깔, 예를 들면 빨간색이나 검은색을 볼 때 그것은 우리 주변에 있는 정반대 색에 대한 우리의 인식을 강화하는 경향이 있는데, 이 경우에는 녹색이나 흰색이다. 빨간색인 대상을 볼 때 우리는 흔히 녹색 후광이 그것의 주변에 형성되고 있는 것을 볼 수 있다. 일반적으로 마음은 대조되는 것들에 의해 작동한다. 우리는 어떤 것에 대한 개념을 그것의 정반대인 것을 의식하게 됨으로써 형성할 수 있다. 두뇌는 지속적으로 이런 대조되는 것들을 떠올리고 있다. 이것이 의미하는 것은 우리가 어떤 것을 보거나 상상할 때마다 우리의 마음은 정반대인 것을 보거나 상상하지 않을 수 없다는 것이다. 우리의 문화가 특정한 생각을 하거나 특정한 욕망을 품지 못하게 금지한다면 그 금기는 즉각적으로 우리에게 금지된 바로 그것을 마음속에 떠올리게 한다. 모든 금지는 그에 상응하는 허용을 촉발한다. 우리는 마음속에서 대조적인 것들 사이의 이런 동요를 제어하지 못한다. 이것은 우리에게 영향을 주어 우리가 가지지 않은 바로 그것에 관하여 생각하고, 그다음에 그것을 갈망하게 한다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some cooperative games. <sup>1)</sup>

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2. The discussions of cartels and the prisoner's dilemma convey the value and difficulty of cooperation among players when there is an incentive to cheat. <sup>2)</sup>

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3. Individual cartel members undermine cooperative strategies by selling more than they should, hoping nobody will notice. <sup>3)</sup>

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4. Firms that can't cooperate on pricing or environmental strategies end up taking actions with inferior outcomes. <sup>4)</sup>

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5. Dolphins face similar dilemmas. <sup>5)</sup>

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6. When eating from a school of fish, dolphins encircle the fish and take turns eating, one dolphin at a time. <sup>6)</sup>

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7. There is an incentive for the circling dolphins to cheat by eating while on duty. <sup>7)</sup>

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8. However, if a significant number of dolphins followed that incentive, the fish would disperse and the benefits from coordination would be lost. <sup>8)</sup>

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9. In reality, the trustworthiness of on-duty dolphins prevails to benefit all of dolphin society. <sup>9)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some cooperative games. The discussions of cartels and the prisoner's dilemma <sup>10</sup> [convey / conveying] the value and difficulty of cooperation among players when there is an incentive to cheat. Individual cartel members <sup>11</sup> [to undermine / undermine] cooperative strategies by selling more than they should, hoping nobody will notice. Firms that can't cooperate on pricing or environmental strategies end up <sup>12</sup> [taking / take] actions with inferior outcomes. Dolphins face similar dilemmas. When <sup>13</sup> [eating / eaten] from a school of fish, dolphins encircle the fish and take turns <sup>14</sup> [eating / to eat], one dolphin at a time. There is an incentive for the circling dolphins <sup>15</sup> [to cheat / cheating] by eating <sup>16</sup> [during / while] on duty. However, if a significant number of dolphins followed that incentive, the fish <sup>17</sup> [will / would] disperse and the benefits from coordination would be lost. In reality, the trustworthiness of on-duty dolphins <sup>18</sup> [prevails / prevail] to benefit all of dolphin society.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some cooperative games. The discussions of cartels and the prisoner's dilemma <sup>19</sup> [conveying] the value and difficulty of cooperation among players when there is an incentive to cheat. Individual cartel members <sup>20</sup> [to undermine] cooperative strategies by selling more than they should, hoping nobody will notice. Firms that can't cooperate on pricing or environmental strategies end up <sup>21</sup> [take] actions with inferior outcomes. Dolphins face similar dilemmas. When <sup>22</sup> [eaten] from a school of fish, dolphins encircle the fish and take turns <sup>23</sup> [to eat], one dolphin at a time. There is an incentive for the circling dolphins <sup>24</sup> [cheating] by eating <sup>25</sup> [during] on duty. However, if a significant number of dolphins followed that incentive, the fish <sup>26</sup> [will] disperse and the benefits from coordination would be lost. In reality, the trustworthiness of on-duty dolphins <sup>27</sup> [prevail] to benefit all of dolphin society.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some <sup>28</sup> [considerable / cooperative] games. The discussions of cartels and the prisoner's dilemma convey the value and difficulty of cooperation among players when there is a(n) <sup>29</sup> [reward / incentive] to cheat. Individual cartel members undermine cooperative strategies by selling more than they should, hoping nobody will <sup>30</sup> [notice / deduct]. Firms that can't cooperate on pricing or environmental <sup>31</sup> [stances / strategies] end up taking actions with inferior outcomes. Dolphins face <sup>32</sup> [similar / peculiar] dilemmas. When eating from a school of fish, dolphins encircle the fish and take turns eating, one dolphin at a time. There is an incentive for the <sup>33</sup> [circling / circulating] dolphins to cheat by eating while on duty. <sup>34</sup> [Additionally / However], if a significant number of dolphins followed that incentive, the fish would disperse and the benefits from <sup>35</sup> [coordination / isolation] would be lost. In reality, the trustworthiness of on-duty dolphins prevails to <sup>36</sup> [benefit / mischief] all of dolphin society.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

37)

The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some cooperative games.

- (A) There is an incentive for the circling dolphins to cheat by eating while on duty. However, if a significant number of dolphins followed that incentive, the fish would disperse and the benefits from coordination would be lost. In reality, the trustworthiness of on-duty dolphins prevails to benefit all of dolphin society.
- (B) The discussions of cartels and the prisoner's dilemma convey the value and difficulty of cooperation among players when there is an incentive to cheat. Individual cartel members undermine cooperative strategies by selling more than they should, hoping nobody will notice.
- (C) Firms that can't cooperate on pricing or environmental strategies end up taking actions with inferior outcomes. Dolphins face similar dilemmas. When eating from a school of fish, dolphins encircle the fish and take turns eating, one dolphin at a time.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

38)

When eating from a school of fish, dolphins encircle the fish and take turns eating, one dolphin at a time.

The bottlenose dolphin is second only to humans in the ratio of brain size to body size, and dolphins apparently outdo humans in some cooperative games. The discussions of cartels and the prisoner's dilemma convey the value and difficulty of cooperation among players when there is an incentive to cheat. Individual cartel members undermine cooperative strategies by selling more than they should, hoping nobody will notice.

① Firms that can't cooperate on pricing or environmental strategies end up taking actions with inferior outcomes. ② Dolphins face similar dilemmas. ③ There is an incentive for the circling dolphins to cheat by eating while on duty. ④ However, if a significant number of dolphins followed that incentive, the fish would disperse and the benefits from coordination would be lost. ⑤ In reality, the trustworthiness of on-duty dolphins prevails to benefit all of dolphin society.

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

The bottlenose dolphin is <sup>39)</sup> \_\_\_\_\_, and dolphins apparently <sup>40)</sup> \_\_\_\_\_. The discussions of cartels and the prisoner's dilemma <sup>41)</sup> \_\_\_\_\_. Individual cartel members undermine cooperative strategies <sup>42)</sup> \_\_\_\_\_, hoping nobody will notice. Firms that can't cooperate on pricing or environmental strategies <sup>43)</sup> \_\_\_\_\_. Dolphins face similar dilemmas. When eating from a school of fish, dolphins <sup>44)</sup> \_\_\_\_\_, one dolphin at a time. There is an <sup>45)</sup> \_\_\_\_\_. However, <sup>46)</sup> \_\_\_\_\_. In reality, the <sup>47)</sup> \_\_\_\_\_ of on-duty dolphins <sup>48)</sup> \_\_\_\_\_.

병코돌고래는 몸 크기에 대한 뇌 크기의 비율에서 인간에 버금가고, 돌고래는 몇몇 협동적 게임에서 인간을 능가하는 듯하다. 카르텔과 죄수의 딜레마에 대해 논하는 것은 속이고자 하는 동기가 있을 때 참여자들 사이에서 협동의 가치와 어려움을 전한다. 개개의 카르텔 구성원들은 아무도 알아차리지 않기를 바라면서 자기들이 팔아야 할 것보다 더 많이 팔으로써 협동 전략을 서서히 약화시킨다. 가격 책정이나 환경 전략에서 협동할 수 없는 회사들은 결국 질이 낮은 결과를 얻는 행동을 하게 된다. 돌고래도 비슷한 딜레마에 직면한다. 물고기 떼를 잡아먹을 때, 돌고래들은 물고기를 에워싸고 한 번에 돌고래 한 마리씩 교대로 먹는다. 원을 그리며 도는 돌고래들이 임무를 수행하고 있는 동안 먹이를 잡아먹음으로써 속이려는 동기가 있다. 하지만 만약 상당수의 돌고래들이 그런 동기를 따르면, 물고기는 흩어질 것이고 조직화로부터 얻는 이익은 사라질 것이다. 실제로는 임무를 수행하고 있는 돌고래의 신뢰성이 우세하여 돌고래 사회의 모두에게 이익이 된다.

한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.
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1. As my colleague Richard Gregory has argued, illusions like the missing-square pattern reveal that the mind is not lazy. <sup>1)</sup>

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2. Our minds are actively trying to make sense of the world by thinking of the best explanation. <sup>2)</sup>

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3. For example, if someone took a handful of coffee beans and scattered them across a table in front of you, you would immediately see patterns. <sup>3)</sup>

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4. Some beans would instantly cluster together into groups as you simply looked at the array. <sup>4)</sup>

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5. Have you ever watched the clouds on a summer's day turn into faces and animals? <sup>5)</sup>

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6. You can't stop yourself because your mind has evolved to organize and see structure. <sup>6)</sup>

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7. The ease with which we see faces in particular has led to the idea that we are inclined to see supernatural characters at the drop of a hat. <sup>7)</sup>

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8. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus showing the face of some deity is paraded as evidence for divine miracles. <sup>8)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

As my colleague Richard Gregory has argued, illusions like the missing-square pattern <sup>9</sup>[reveal / reveals] that the mind is not lazy. Our minds are actively trying to make sense of the world by thinking of the best explanation. For example, if someone took a handful of coffee beans and scattered them across a table in front of you, you <sup>10</sup>[would / will] immediately see patterns. Some beans would instantly cluster together into groups as you simply looked at the array. Have you ever watched the clouds on a summer's day <sup>11</sup>[to turn / turn] into faces and animals? You can't stop yourself because your mind has evolved to organize and see structure. The ease <sup>12</sup>[with which / which] we see faces in particular has led to the idea <sup>13</sup>[that / which] we are inclined to see supernatural characters at the drop of a hat. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus <sup>14</sup>[showing / show] the face of some deity is paraded as evidence for divine miracles.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

As my colleague Richard Gregory has argued, illusions like the missing-square pattern <sup>15</sup>[reveals] that the mind is not lazy. Our minds are actively trying to make sense of the world by thinking of the best explanation. For example, if someone took a handful of coffee beans and scattered them across a table in front of you, you <sup>16</sup>[will] immediately see patterns. Some beans would instantly cluster together into groups as you simply looked at the array. Have you ever watched the clouds on a summer's day <sup>17</sup>[to turn] into faces and animals? You can't stop yourself because your mind has evolved to organize and see structure. The ease <sup>18</sup>[which] we see faces in particular has led to the idea <sup>19</sup>[which] we are inclined to see supernatural characters at the drop of a hat. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus <sup>20</sup>[show] the face of some deity is paraded as evidence for divine miracles.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

As my colleague Richard Gregory has argued, illusions like the missing-square pattern <sup>21</sup>[revive / reveal] that the mind is not lazy. Our minds are <sup>22</sup>[passively / actively] trying to make sense of the world by thinking of the best explanation. For example, if someone took a handful of coffee beans and <sup>23</sup>[emphasized / scattered] them across a table in front of you, you would immediately see patterns. Some beans would instantly <sup>24</sup>[individual / cluster] together into groups as you simply looked at the array. Have you ever watched the clouds on a summer's day turn into faces and animals? You can't stop yourself because your mind has <sup>25</sup>[evolved / evoked] to organize and see structure. The ease with which we see faces in particular has led to the idea that we are <sup>26</sup>[included / inclined] to see supernatural characters at the drop of a hat. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus showing the face of some <sup>27</sup>[assassinator / deity] is paraded as evidence for divine miracles.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

28)

As my colleague Richard Gregory has argued, illusions like the missing-square pattern reveal that the mind is not lazy.

- (A) Some beans would instantly cluster together into groups as you simply looked at the array. Have you ever watched the clouds on a summer's day turn into faces and animals? You can't stop yourself because your mind has evolved to organize and see structure.
- (B) Our minds are actively trying to make sense of the world by thinking of the best explanation. For example, if someone took a handful of coffee beans and scattered them across a table in front of you, you would immediately see patterns.
- (C) The ease with which we see faces in particular has led to the idea that we are inclined to see supernatural characters at the drop of a hat. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus showing the face of some deity is paraded as evidence for divine miracles.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

29)

For example, if someone took a handful of coffee beans and scattered them across a table in front of you, you would immediately see patterns.

As my colleague Richard Gregory has argued, illusions like the missing-square pattern reveal that the mind is not lazy. Our minds are actively trying to make sense of the world by thinking of the best explanation. ❶ Some beans would instantly cluster together into groups as you simply looked at the array. ❷ Have you ever watched the clouds on a summer's day turn into faces and animals? ❸ You can't stop yourself because your mind has evolved to organize and see structure. ❹ The ease with which we see faces in particular has led to the idea that we are inclined to see supernatural characters at the drop of a hat. ❺ Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus showing the face of some deity is paraded as evidence for divine miracles.



**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

As my colleague Richard Gregory has argued, illusions like the missing-square pattern reveal that <sup>30)</sup> \_\_\_\_\_  
 \_\_\_\_\_. Our minds are actively trying to make sense of the world by thinking of the best  
 explanation. <sup>31)</sup> \_\_\_\_\_, if someone took a handful of coffee beans and scattered them across a table  
 in front of you, you would immediately <sup>32)</sup> \_\_\_\_\_. Some beans would instantly cluster together into  
 groups as you simply looked at the array. Have you ever <sup>33)</sup> \_\_\_\_\_  
 \_\_\_\_\_? You can't stop yourself <sup>34)</sup> \_\_\_\_\_  
 \_\_\_\_\_ in  
 particular has led to <sup>36)</sup> \_\_\_\_\_ at the  
 drop of a hat. Each year some bagel, muffin, burnt toast, potato chip, or even ultrasound of a fetus showing  
 the face of some deity is <sup>37)</sup> \_\_\_\_\_.

내 동료 Richard Gregory가 주장해 왔듯이 사라진 사각형 무늬와 같은 착각은 마음이 게으르지 않다는 것을 나타낸다. 우리의 마음  
 은 가장 나은 설명을 생각해서 세상을 이해하려고 적극적으로 노력하고 있다. 예를 들어, 만약 누군가가 커피콩을 한 움큼 집어 여러  
 분 앞에 있는 테이블 위에 뿌리면, 여러분은 즉시 무늬를 보게 될 것이다. 여러분이 단순히 그 배열을 볼 때 일부의 콩이 즉시 함께  
 모여 집단을 이룰 것이다. 여러분은 여름날의 구름이 얼굴과 동물로 변하는 것을 본 적이 있는가? 여러분의 마음은 구조를 구성하고  
 보도록 진화해 왔으므로 여러분은 자신을 막을 수 없다. 우리가 특히 얼굴을 쉽게 보기 때문에 우리는 즉각적으로 초자연적인 인물  
 들을 보는 경향이 있다는 생각에 이르렀다. 해마다 어떤 신의 얼굴을 보여주는 어떤 베이글, 머핀, 탄 토스트, 감자 칩, 혹은 태아의  
 초음파까지도 신의 기적에 대한 증거로 과시된다.

<b>한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.</b>
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1. As the ancient skeptics taught, contentment is possible without the need to cling to comforting beliefs. <sup>1)</sup>  


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2. As proof, we have the example of David Hume, who lived an entirely admirable life without any belief in the supernatural. <sup>2)</sup>  


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3. His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or because conventional conceptions of moral responsibility are built on foundations of sand. <sup>3)</sup>  


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4. So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by those of chimpanzees and baboons. <sup>4)</sup>  


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5. Our feelings are no less fine, and our values no less precious because the stories we have traditionally told ourselves about why we hold them turn out to be fables. <sup>5)</sup>  


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6. In discarding the metaphysical baggage with which the human race bolstered its youthful sense of self-importance, Hume taught us that we throw away nothing but a set of intellectual chains. <sup>6)</sup>  


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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

As the ancient skeptics taught, contentment is possible without the need to cling to 7)[comforted / comforting] beliefs. As proof, we have the example of David Hume, 8)[who lived / lived] an entirely admirable life without any belief in the supernatural. His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or 9)[because / because of] conventional conceptions of moral responsibility 10)[is built / are built] on foundations of sand. So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by 11)[those / that] of chimpanzees and baboons. Our feelings are no less fine, and our values no less precious 12)[because / because of] the stories we have traditionally told 13)[us / ourselves] about why we hold them turn out to be fables. In discarding the metaphysical baggage 14)[with which / which] the human race bolstered its youthful sense of self-importance, Hume taught us that we throw away 15)[nothing / anything] but a set of intellectual chains.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

As the ancient skeptics taught, contentment is possible without the need to cling to 16)[comforted] beliefs. As proof, we have the example of David Hume, 17)[lived] an entirely admirable life without any belief in the supernatural. His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or 18)[because of] conventional conceptions of moral responsibility 19)[is built] on foundations of sand. So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by 20)[that] of chimpanzees and baboons. Our feelings are no less fine, and our values no less precious 21)[because of] the stories we have traditionally told 22)[us] about why we hold them turn out to be fables. In discarding the metaphysical baggage 23)[which] the human race bolstered its youthful sense of self-importance, Hume taught us that we throw away 24)[anything] but a set of intellectual chains.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

As the ancient skeptics taught, 25)[practice / contentment] is possible without the need to cling to comforting beliefs. As proof, we have the example of David Hume, who lived an entirely admirable life without any 26)[belief / relief] in the supernatural. His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or because 27)[conventional / controversial] conceptions of moral responsibility are built on foundations of sand. So what if our fine feelings and intellectual 28)[accommodations / achievements] are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by those of chimpanzees and baboons. Our feelings are no less fine, and our values no less precious because the stories we have 29)[totally / traditionally] told ourselves about why we hold them turn out to be fables. In discarding the metaphysical baggage with which the human race bolstered its 30)[experienced / youthful] sense of self-importance, Hume taught us that we throw away nothing but a set of intellectual chains.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

31)

As the ancient skeptics taught, contentment is possible without the need to cling to comforting beliefs.

- (A) As proof, we have the example of David Hume, who lived an entirely admirable life without any belief in the supernatural. His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or because conventional conceptions of moral responsibility are built on foundations of sand.
- (B) Our feelings are no less fine, and our values no less precious because the stories we have traditionally told ourselves about why we hold them turn out to be fables. In discarding the metaphysical baggage with which the human race bolstered its youthful sense of self-importance, Hume taught us that we throw away nothing but a set of intellectual chains.
- (C) So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by those of chimpanzees and baboons.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

32)

His personal example shows that nobody need feel gloomy because life has no ultimate purpose, or because conventional conceptions of moral responsibility are built on foundations of sand.

As the ancient skeptics taught, contentment is possible without the need to cling to comforting beliefs. ❶ As proof, we have the example of David Hume, who lived an entirely admirable life without any belief in the supernatural. ❷ So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by those of chimpanzees and baboons. ❸ Our feelings are no less fine, and our values no less precious because the stories we have traditionally told ourselves about why we hold them turn out to be fables. ❹ In discarding the metaphysical baggage with which the human race bolstered its youthful sense of self-importance, Hume taught us that we throw away nothing but a set of intellectual chains. ❺

**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

As the ancient skeptics taught, <sup>33)</sup> \_\_\_\_\_ . As proof, we have the example of David Hume, who lived an entirely admirable life without any belief in the supernatural. His personal example shows that <sup>34)</sup> \_\_\_\_\_ because life has no ultimate purpose, or because conventional conceptions of moral responsibility are built on foundations of sand. So what if our fine feelings and intellectual achievements are just the stretching and turning of so many springs or wheels, or our value systems are mirrored by those of chimpanzees and baboons. Our feelings are no less fine, and our values no less precious because the <sup>35)</sup> \_\_\_\_\_ . In discarding the metaphysical baggage with which the human race bolstered its youthful sense of self-importance, Hume taught us that <sup>36)</sup> \_\_\_\_\_ .

고대 회의론자들이 가르쳤듯이, 만족은 위로가 되는 믿음에 매달리지 않아도 가능하다. 그 증거로 우리는 초자연적인 존재에 대한 어떠한 믿음도 없이 완전히 존경스러운 삶을 살았던 David Hume의 사례를 가지고 있다. 그의 개인적인 사례는 삶이 궁극적인 목적을 가지고 있지 않다고 해서, 혹은 도덕적 책임의 전통적인 개념이 모래의 기초 위에 세워졌다고 해서 아무도 우울하게 느낄 필요가 없다는 것을 보여준다. 그래서 우리의 섬세한 감정과 지적 성취가 단지 너무도 많은 스프링이니 바퀴의 신축과 회전이라 한들 혹은 우리의 가치 체계가 침팬지와 개코원숭이의 가치 체계와 흡사한들 무슨 상관인가. 우리가 우리의 감정이나 가치관을 유지하는 이유에 대하여 우리 스스로에게 전통적으로 말해 왔던 이야기들이 꾸며낸 이야기로 판명되었다고 해서 우리의 감정이 덜 섬세한 것도 아니고 가치관이 덜 소중한 것도 아니다. Hume은 우리에게 인류가 그 어린 자존감을 지지했던 형이상학적인 낡은 생각을 버릴 때, 우리는 한낱 일련의 지적 사슬에 불과한 것을 버린다고 가르쳤다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The history of science and human invention is full of examples of important advances resulting from synthesizing previously fragmented ideas. <sup>1)</sup>

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2. One such process began in 1820 when a Dane, H. C. Oersted, discovered that a wire carrying an electric current was surrounded by a magnetic field. <sup>2)</sup>

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3. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet. <sup>3)</sup>

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4. In 1859 a German pianist and scientist, H. von Helmholtz, discovered he could make piano strings vibrate by singing to them. <sup>4)</sup>

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5. Later a Frenchman, L. Scott, attached a thin stick to a membrane. <sup>5)</sup>

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6. When he spoke to the membrane, the other end of the stick would trace a record of his voice sounds on a piece of smoked glass. <sup>6)</sup>

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7. In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, put these scattered and diverse elements into one instrument. <sup>7)</sup>

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8. The instrument was the telephone and the man was Alexander Graham Bell. <sup>8)</sup>

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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The history of science and human invention is full of examples of important advances <sup>9</sup>[resulted / resulting] from synthesizing previously fragmented ideas. One such process began in 1820 <sup>10</sup>[where / when] a Dane, H. C. Oersted, discovered that a wire carrying an electric current <sup>11</sup>[surrounded / was surrounded] by a magnetic field. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet. In 1859 a German pianist and scientist, H. von Helmholtz, <sup>12</sup>[discovered / has discovered] he could make piano strings <sup>13</sup>[vibrate / to vibrate] by singing to them. Later a Frenchman, L. Scott, attached a thin stick to a membrane. When he spoke to the membrane, <sup>14</sup>[another / the other] end of the stick would trace a record of his voice sounds on a piece of smoked glass. In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, <sup>15</sup>[putting / put] these scattered and diverse elements into one instrument. The instrument was the telephone and the man was Alexander Graham Bell.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The history of science and human invention is full of examples of important advances <sup>16</sup>[resulted] from synthesizing previously fragmented ideas. One such process began in 1820 <sup>17</sup>[where] a Dane, H. C. Oersted, discovered that a wire carrying an electric current <sup>18</sup>[surrounded] by a magnetic field. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet. In 1859 a German pianist and scientist, H. von Helmholtz, <sup>19</sup>[has discovered] he could make piano strings <sup>20</sup>[to vibrate] by singing to them. Later a Frenchman, L. Scott, attached a thin stick to a membrane. When he spoke to the membrane, <sup>21</sup>[another] end of the stick would trace a record of his voice sounds on a piece of smoked glass. In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, <sup>22</sup>[putting] these scattered and diverse elements into one instrument. The instrument was the telephone and the man was Alexander Graham Bell.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The history of science and human invention is full of examples of <sup>23</sup>[important / indifferent] advances resulting from synthesizing previously fragmented ideas. One such <sup>24</sup>[measure / process] began in 1820 when a Dane, H. C. Oersted, discovered that a wire carrying an electric current was surrounded by a magnetic field. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and <sup>25</sup>[created / ceased] an electromagnet. In 1859 a German pianist and scientist, H. von Helmholtz, <sup>26</sup>[developed / discovered] he could make piano strings vibrate by singing to them. Later a Frenchman, L. Scott, attached a thin stick to a membrane. When he spoke to the membrane, the other end of the <sup>27</sup>[stick / stroll] would trace a record of his voice sounds on a piece of smoked glass. In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, put these scattered and <sup>28</sup>[diverse / reverse] elements into one instrument. The instrument was the telephone and the man was Alexander Graham Bell.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

29)

The history of science and human invention is full of examples of important advances resulting from synthesizing previously fragmented ideas.

- (A) In 1859 a German pianist and scientist, H. von Helmholtz, discovered he could make piano strings vibrate by singing to them. Later a Frenchman, L. Scott, attached a thin stick to a membrane. When he spoke to the membrane, the other end of the stick would trace a record of his voice sounds on a piece of smoked glass.
- (B) One such process began in 1820 when a Dane, H. C. Oersted, discovered that a wire carrying an electric current was surrounded by a magnetic field. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet.
- (C) In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, put these scattered and diverse elements into one instrument. The instrument was the telephone and the man was Alexander Graham Bell.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

30)

When he spoke to the membrane, the other end of the stick would trace a record of his voice sounds on a piece of smoked glass.

The history of science and human invention is full of examples of important advances resulting from synthesizing previously fragmented ideas. One such process began in 1820 when a Dane, H. C. Oersted, discovered that a wire carrying an electric current was surrounded by a magnetic field. ❶ In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet. ❷ In 1859 a German pianist and scientist, H. von Helmholtz, discovered he could make piano strings vibrate by singing to them. ❸ Later a Frenchman, L. Scott, attached a thin stick to a membrane. ❹ In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, put these scattered and diverse elements into one instrument. ❺ The instrument was the telephone and the man was Alexander Graham Bell.



<b>낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.</b>
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The history of science and human invention is full of examples of <sup>31)</sup> \_\_\_\_\_ . One such process began in 1820 when a Dane, H. C. Oersted, discovered that a wire carrying an electric current was surrounded by a magnetic field. In 1825 an Englishman, W. Sturgeon, wound a live wire around an iron bar and created an electromagnet. In 1859 a German pianist and scientist, H. von Helmholtz, discovered <sup>32)</sup> \_\_\_\_\_. Later a Frenchman, L. Scott, attached a thin stick to a membrane. When he spoke to the membrane, the other end of the stick would trace a record of his voice sounds on a piece of smoked glass. In 1874 a Scotsman from Canada, working in Cambridge, Massachusetts, <sup>33)</sup> \_\_\_\_\_. The instrument was the telephone and the man was Alexander Graham Bell.

과학과 인간 발명의 역사는 전에는 단편적이었던 아이디어를 종합한 결과로 생긴 중요한 발전의 사례로 가득하다. 그런 과정 하나가 덴마크인 H. C. Oersted가 전류를 흐르게 하는 전선이 자기장으로 둘러싸인다는 것을 발견했던 1820년에 시작되었다. 1825년 영국인 W. Sturgeon은 쇠막대 둘레에 전류가 흐르는 전선을 감아서 전자석을 만들어 냈다. 1859년에 독일의 피아니스트이자 과학자인 H. von Helmholtz는 피아노 현을 향하여 노래를 부름으로써 그것들을 진동시킬 수 있다는 것을 발견했다. 후에 프랑스인 L. Scott는 가느다란 막대를 얇은 막에 붙였다. 그가 얇은 막에 말할 때 막대기의 반대편 끝은 연기로 그을린 유리판에 그의 음성을 선으로 기록하곤 했다. 1874년에 Massachusetts 주의 Cambridge 시에서 일하는 캐나다 출신의 스코틀랜드 사람이 흩어져 있는 다양한 이 요소들을 모아 하나의 도구를 만들었다. 그 도구가 전화기였으며 그 남자는 Alexander Graham Bell이었다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. There have been vigorous arguments among biologists about whether complicated goal-directed behaviour among higher mammals is reliable evidence for their consciousness. <sup>1)</sup>  


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2. Indeed the admission of consciousness into animal research is quite a recent phenomenon. <sup>2)</sup>  


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3. Injury-avoidance behaviour is often based on reflexes, and it is not completely obvious that the inner sensation of pain must be attached to it. <sup>3)</sup>  


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4. Even in our own case pain is often felt only after the limb has been moved away. <sup>4)</sup>  


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5. Again, many birds build sophisticated nests entirely instinctively, and may or may not be conscious of what they are doing. <sup>5)</sup>  


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6. At the other end of the animal kingdom octopuses and squid have entirely different brain anatomies from ourselves and our common ancestor probably had no brains at all. <sup>6)</sup>  


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7. Nevertheless they are capable of learning and memorizing facts for months. <sup>7)</sup>  


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8. If they are to be included in the realm of conscious beings, this indicates that consciousness does not depend upon a particular type of brain anatomy. <sup>8)</sup>  


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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

There have been vigorous arguments among biologists about <sup>9</sup>[whether / what] complicated goal-directed behaviour among higher mammals <sup>10</sup>[is / are] reliable evidence for their consciousness. Indeed the admission of consciousness into animal research is quite a recent phenomenon. Injury-avoidance behaviour is often based on reflexes, and it is not completely obvious <sup>11</sup>[that / what] the inner sensation of pain must be attached to it. Even in our own case pain is often felt only after the limb <sup>12</sup>[has moved / has been moved] away. Again, many birds build sophisticated nests entirely instinctively, and may or may not be conscious of <sup>13</sup>[how / what] they are doing. At <sup>14</sup>[the other / another] end of the animal kingdom octopuses and squid have entirely different brain anatomies from <sup>15</sup>[us / ourselves] and our common ancestor probably had no brains at all. Nevertheless they are capable of learning and <sup>16</sup>[memorizing / memory] facts for months. If they are <sup>17</sup>[to be included / to include] in the realm of conscious beings, this indicates that consciousness does not depend upon a particular type of brain anatomy.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

There have been vigorous arguments among biologists about <sup>18</sup>[what] complicated goal-directed behaviour among higher mammals <sup>19</sup>[are] reliable evidence for their consciousness. Indeed the admission of consciousness into animal research is quite a recent phenomenon. Injury-avoidance behaviour is often based on reflexes, and it is not completely obvious <sup>20</sup>[what] the inner sensation of pain must be attached to it. Even in our own case pain is often felt only after the limb <sup>21</sup>[has moved] away. Again, many birds build sophisticated nests entirely instinctively, and may or may not be conscious of <sup>22</sup>[how] they are doing. At <sup>23</sup>[another] end of the animal kingdom octopuses and squid have entirely different brain anatomies from <sup>24</sup>[us] and our common ancestor probably had no brains at all. Nevertheless they are capable of learning and <sup>25</sup>[memory] facts for months. If they are <sup>26</sup>[to include] in the realm of conscious beings, this indicates that consciousness does not depend upon a particular type of brain anatomy.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

There have been vigorous arguments among biologists about whether complicated goal-directed behaviour among higher mammals is reliable evidence for their <sup>27</sup>[consciousness / conspiracy]. Indeed the <sup>28</sup>[denial / admission] of consciousness into animal research is quite a recent phenomenon. Injury-avoidance behaviour is often based on reflexes, and it is not <sup>29</sup>[partially / completely] obvious that the inner sensation of pain must be attached to it. Even in our own case pain is often felt only after the limb has been moved away. Again, many birds build sophisticated nests entirely instinctively, and may or may not be <sup>30</sup>[conscious / consequent] of what they are doing. At the other end of the animal kingdom octopuses and squid have entirely <sup>31</sup>[discardable / different] brain anatomies from ourselves and our common ancestor probably had no brains at all. <sup>32</sup>[In the same manner / Nevertheless] they are capable of learning and memorizing facts for months. If they are to be included in the realm of conscious beings, this indicates that consciousness does not <sup>33</sup>[depend / practice] upon a particular type of brain anatomy.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하시오.**

34)

There have been vigorous arguments among biologists about whether complicated goal-directed behaviour among higher mammals is reliable evidence for their consciousness.

- (A) Nevertheless they are capable of learning and memorizing facts for months. If they are to be included in the realm of conscious beings, this indicates that consciousness does not depend upon a particular type of brain anatomy.
- (B) Indeed the admission of consciousness into animal research is quite a recent phenomenon. Injury-avoidance behaviour is often based on reflexes, and it is not completely obvious that the inner sensation of pain must be attached to it. Even in our own case pain is often felt only after the limb has been moved away.
- (C) Again, many birds build sophisticated nests entirely instinctively, and may or may not be conscious of what they are doing. At the other end of the animal kingdom octopuses and squid have entirely different brain anatomies from ourselves and our common ancestor probably had no brains at all.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

35)

At the other end of the animal kingdom octopuses and squid have entirely different brain anatomies from ourselves and our common ancestor probably had no brains at all.

There have been vigorous arguments among biologists about whether complicated goal-directed behaviour among higher mammals is reliable evidence for their consciousness. ❶ Indeed the admission of consciousness into animal research is quite a recent phenomenon. Injury-avoidance behaviour is often based on reflexes, and it is not completely obvious that the inner sensation of pain must be attached to it. ❷ Even in our own case pain is often felt only after the limb has been moved away. ❸ Again, many birds build sophisticated nests entirely instinctively, and may or may not be conscious of what they are doing. ❹ Nevertheless they are capable of learning and memorizing facts for months. ❺ If they are to be included in the realm of conscious beings, this indicates that consciousness does not depend upon a particular type of brain anatomy.

<b>낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.</b>
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There have been vigorous arguments among biologists about <sup>36)</sup> \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 Indeed the admission of consciousness into animal research is quite a recent phenomenon. Injury-avoidance  
 behaviour is often based on <sup>37)</sup> \_\_\_\_\_, and it is not completely obvious that the inner sensation of pain  
 must be attached to it. Even in our own case pain is often felt <sup>38)</sup> \_\_\_\_\_  
 \_\_\_\_\_. Again, many birds build sophisticated nests entirely instinctively, and may or may not be <sup>39)</sup>  
 \_\_\_\_\_  
 \_\_\_\_\_. At the other end of the animal kingdom octopuses and squid  
 have entirely <sup>40)</sup> \_\_\_\_\_ and our common ancestor probably  
 had no brains at all. <sup>41)</sup> \_\_\_\_\_ they are <sup>42)</sup> \_\_\_\_\_  
 \_\_\_\_\_. If they are to be included in the realm of conscious beings, this indicates that <sup>43)</sup>  
 \_\_\_\_\_  
 \_\_\_\_\_.

생물학자들 사이에서 고등 포유동물들 사이의 복잡한 목표 지향적 행동이 그것들이 의식이 있다고 믿을 만한 증거인지에 관한 활발  
 한 논쟁이 있었다. 사실 동물 연구에서 의식을 인정하는 것은 꽤 최근의 현상이다. 부상-회피 행동은 흔히 반사적응에 근거하며, 통증  
 이라는 내적 감각이 틀림없이 그것과 연관되어 있다는 것은 완전히 확실하지는 않다. 우리 자신의 경우에서조차도, 통증은 흔히 팔다  
 리가 잘린 '후'에야 비로소 느껴진다. 게다가 많은 새는 완전히 본능적으로 정교한 등지를 짓는데, 자기들이 하고 있는 것을 의식할  
 수도 있고 의식하지 않을 수도 있다. 동물 세계의 다른 쪽 끝의 문어와 오징어는 우리 자신과는 완전히 다른 뇌의 해부학적 구조를  
 가지고 있고, 우리의 공통된 조상은 아마도 뇌가 전혀 없었을 것이다. 그런데도 그들은 사실을 배우고 몇 달 동안 기억할 수 있다.  
 만약 그것들이 의식적인 존재의 영역에 포함된다면, 이것은 의식이 특정한 유형의 뇌의 해부학적 구조에 달려 있지 않다는 것을 보  
 여준다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The cultural area is where the sky is truly the limit in regard to music. <sup>1)</sup>  


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2. There are countless examples. <sup>2)</sup>  


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3. Music is a wonderful avenue to introduce cultures from around the world. <sup>3)</sup>  


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4. The many recordings depicting the traditional music of each culture are readily available for teachers to add to their collection. <sup>4)</sup>  


---
5. Also, musical recordings of the various instruments from countries around the world provide children with an auditory and visual representation of culture. <sup>5)</sup>  


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6. It is important to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are exposed to the heritage of other cultures. <sup>6)</sup>  


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7. Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. <sup>7)</sup>  


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8. Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture. <sup>8)</sup>  


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**어법 선택 - [ ] 안의 표현 중 어법적으로 바른 것을 고르시오.**

The cultural area is <sup>9)</sup>[when / where] the sky is truly the limit in regard to music. There are countless examples. Music is a wonderful avenue <sup>10)</sup>[to introduce / introduce] cultures from around the world. The many recordings <sup>11)</sup>[depict / depicting] the traditional music of each culture <sup>12)</sup>[is / are] readily available for teachers <sup>13)</sup>[to add / adding] to their collection. Also, musical recordings of the various instruments from countries around the world <sup>14)</sup>[provides / provide] children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom <sup>15)</sup>[ensure / to ensure] that each child's heritage is represented and all children <sup>16)</sup>[exposed / are exposed] to the heritage of <sup>17)</sup>[other / another] cultures. Today the holistic classroom method draws and builds upon <sup>18)</sup>[what / which] the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture.

**어법 수정 - [ ] 안의 표현을 모두 어법적으로 바르게 고치시오.**

The cultural area is <sup>19)</sup>[when] the sky is truly the limit in regard to music. There are countless examples. Music is a wonderful avenue <sup>20)</sup>[introduce] cultures from around the world. The many recordings <sup>21)</sup>[depict] the traditional music of each culture <sup>22)</sup>[is] readily available for teachers <sup>23)</sup>[adding] to their collection. Also, musical recordings of the various instruments from countries around the world <sup>24)</sup>[provides] children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom <sup>25)</sup>[ensure] that each child's heritage is represented and all children <sup>26)</sup>[exposed] to the heritage of <sup>27)</sup>[another] cultures. Today the holistic classroom method draws and builds upon <sup>28)</sup>[which] the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture.

**낱말 선택 - [ ] 안의 표현 중 문맥상 바른 낱말을 고르시오.**

The cultural area is where the sky is truly the <sup>29)</sup>[limit / bond] in regard to music. There are <sup>30)</sup>[countable / countless] examples. Music is a wonderful avenue to <sup>31)</sup>[introduce / interfere] cultures from around the world. The many recordings depicting the traditional music of each culture are <sup>32)</sup>[precisely / readily] available for teachers to add to their collection. Also, musical recordings of the <sup>33)</sup>[various / identical] instruments from countries around the world provide children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are <sup>34)</sup>[composed / exposed] to the heritage of other cultures. Today the <sup>35)</sup>[accurate / holistic] classroom method draws and builds upon what the child already knows, <sup>36)</sup>[concealing / engaging] the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," progresses through to <sup>37)</sup>[bias / analysis] of the parts, and finishes full circle with the "whole" picture.

**문단 배열 - 주어진 글 다음에 이어질 내용의 순서를 바르게 배열하십시오.**

38)

The cultural area is where the sky is truly the limit in regard to music. There are countless examples.

- (A) Also, musical recordings of the various instruments from countries around the world provide children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are exposed to the heritage of other cultures.
- (B) Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture.
- (C) Music is a wonderful avenue to introduce cultures from around the world. The many recordings depicting the traditional music of each culture are readily available for teachers to add to their collection.

**문장 삽입 - 주어진 문장이 들어가기에 가장 알맞은 곳을 고르시오.**

39)

It is important to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are exposed to the heritage of other cultures.

The cultural area is where the sky is truly the limit in regard to music. ❶ There are countless examples. Music is a wonderful avenue to introduce cultures from around the world. ❷ The many recordings depicting the traditional music of each culture are readily available for teachers to add to their collection. ❸ Also, musical recordings of the various instruments from countries around the world provide children with an auditory and visual representation of culture. ❹ Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. ❺ Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture.



**낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.**

The cultural area is <sup>40)</sup> \_\_\_\_\_ . There are countless examples. Music is a wonderful avenue to introduce cultures from around the world. The many recordings depicting the traditional music of each culture are readily <sup>41)</sup> \_\_\_\_\_ . Also, musical recordings of the various instruments from countries around the world <sup>42)</sup> \_\_\_\_\_ . It is important <sup>43)</sup> \_\_\_\_\_ . Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when <sup>44)</sup> \_\_\_\_\_ — and also addressing the needs of the whole child. <sup>45)</sup> \_\_\_\_\_ , and <sup>46)</sup> \_\_\_\_\_ .

문화의 분야는 음악에 관해서는 사실 하늘이 한계인 곳이다. 셀 수 없이 많은 사례가 있다. 음악은 전 세계의 문화를 소개하는 훌륭한 수단이다. 각 문화의 전통 음악을 표현하는 많은 기록물은 교사들이 자신들의 수집품에 추가할 수 있도록 쉽게 구할 수 있다. 또한, 세계 각국의 다양한 악기들의 음악 녹음자료는 아이들에게 문화의 청각적 그리고 시각적 표현을 제공한다. 반드시 각 아이들의 문화 유산이 표현되고 모든 아이들이 다른 문화의 유산을 경험하도록 하기 위해 교실에 공평한 균형 있는 다문화 자료를 포함하는 것이 중요하다. 오늘날 총체적 교실 기법은 아이가 열정과 상호작용이 작용하고 있을 때 가장 잘 배우기 때문에 그 아이를 끌어들이고 또한 전인적인 아이의 요구사항을 다루면서 그 아이가 이미 알고 있는 것을 이용하고 발전시킨다. 학습은 '전체'로 시작하여 부분을 분해하는 데까지 계속 진행되어 한 바퀴 완전히 돌아 '전체' 그림으로 끝난다.

- Answer Sheet -

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 01번

- 1) 인간의 음악의 기원을 확실하게 규명하는 것은 절대 가능하지 않겠지만, 음악은 엄마와 아기 사이의 유대를 촉진하는 그들 사이의 운율적 대화에서 생겨났을 것으로 보인다.
- 2) 이로부터 그것은 어른이 된 인간 사이의 의사소통의 한 형태가 되었다.
- 3) 말과 개념적 사고를 할 수 있는 능력이 발달함에 따라 음악은 정보를 전달하는 방법으로 덜 중요해졌지만, 개인 간의, 특히 집단적인 상황에서 감정을 전하고 유대 관계를 강화하는 방법으로서 그것의 중요성을 유지했다.
- 4) 오늘날 우리는 음악에 대한 개인의 반응을 고려하는 데 너무나 익숙해서 대부분의 음악의 역사에서 음악이 대개 집단적인 활동이었음을 잊기 쉽다.
- 5) 음악은 공동의 목적에 이바지함으로써 시작되었고, 종교 의식과 전쟁이 그것의 두 가지 사례이다.
- 6) 음악은 집단적인 활동에 수반되는 것으로 즉 사회적 의식과 공적인 행사의 부속물로 계속 이용되었다.
- 7) probable
- 8) foster
- 9) retained
- 10) communicating
- 11) considering
- 12) that
- 13) of which
- 14) to be used
- 15) probable
- 16) foster
- 17) retained
- 18) communicating
- 19) considering
- 20) that
- 21) of which
- 22) to be used
- 23) establish
- 24) exchanges
- 25) communication
- 26) developed
- 27) conveying
- 28) response
- 29) purposes
- 30) continued
- 31) adjunct
- 32) (A) - (C) - (B)
- 33) ❶
- 34) however
- 35) music developed from the prosodic exchanges between mother and infant which foster the bond between them
- 36) as a way of conveying information
- 37) retained its significance as a way of communicating feelings and cementing bonds between individuals
- 38) accustomed to considering the response of the individual to music
- 39) group activity
- 40) by serving communal purposes
- 41) to be used as an accompaniment to collective activities
- 42) as an adjunct to social ceremonies and public occasions

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 02번

- 1) 학생들이 우리가 가르치려고 애쓰는 모든 것을 배운다고 믿고 싶은 만큼이나 우리는 자신이 교사로서 완벽하지 않다는 것을 인정해야 한다.
- 2) 사실 우리의 불완전함을 인식하는 것이 다양한 학생들을 가르치는 위대한 교사를 겨우 그만그만한 교사와 구별하는 한 가지 특징이라고 한다.
- 3) 교사로서 실수할 수 있고 그 결함으로부터 회복하기 위해 끊임없이 노력할 수 있다는 것을 인식하는 것이 중요하다.
- 4) 만약 학생들과 (어떤 단원 학습) 이전과 이후에 학생이 지닌 개념도 작성하기 활동을 이용하고 처음에 나타난 일부 공백이 끝까지 계속 존재한다는 것을 알게 된다면, 여러분이 반응하는 두어 가지 방식이 있다.
- 5) 아주 많은 교사가 불러내는 한 가지 생각은 아이들이 게을렀고 신경을 쓰지 않았다는 것이다.
- 6) 그러나 자신의 잠재적인 불완전함을 받아들일 수 있는 교사의 경우에는 그 결과에 대한 실망은 분명하게 확인된 개선할 영역을 결과로 낳는다.
- 7) 이상하게 들릴지도 모르지만, 여러분의 가르치기를 향상시킬 가능성이 있지 않을까 하고 생각할 때, 평가 결과는 어디서 변화를 주기 시작해야 할지에 관한 혼란을 해결하는 데 도움이 될 수 있다.
- 8) teach
- 9) is said
- 10) Recognizing
- 11) is
- 12) that
- 13) that
- 14) translates
- 15) odd
- 16) where
- 17) teach
- 18) is said
- 19) Recognizing
- 20) is
- 21) that
- 22) that
- 23) translates
- 24) odd
- 25) where
- 26) admit
- 27) In fact
- 28) diverse
- 29) significant
- 30) discover
- 31) invoke
- 32) accept
- 33) odd
- 34) confusion
- 35) (B) - (A) - (C)
- 36) ❷
- 37) we aren't perfect as teachers
- 38) In fact
- 39) recognizing our fallibility is said to be one characteristic that separates great teachers of diverse students from those teachers who are just adequate
- 40) constantly strive to recover from those failings
- 41) some of the gaps appearing at the beginning persisted until the end
- 42) But
- 43) accept their potential fallibility

- 44) translates into clearly identified areas for improvement
- 45) As odd as this may sound
- 46) help clear up any confusion about where you might begin to make changes

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 03번**

- 1) 어휘 지식은 문장이나 문단의 국지적인 의미를 넘어 확장되며, 그것은 더 포괄적으로 글이 작동하는 방식에 대한 통찰력을 제공한다.
- 2) 글의 기교와 구조는 부분적으로 단어를 고를 때 글쓰기가 하는 선택을 유념함으로써 이해된다.
- 3) 학생들은 역사의 기록에서처럼 글쓰이의 관점을 이해하거나 과학 논문이나 전문적인 서적에서 관련된 개념을 이해하기 위해 글을 전체적으로 볼 것이 요구된다.
- 4) 글쓰이는 단어와 구절을 숨겨 좋게 선택함으로써 분위기와 어조를 정하고 그것들을 수사학적인 목적에 연결시키는데, 특히 역사에서 그러하다.
- 5) 예를 들어, 미국 독립선언서의 첫 문장에 있는 'their'라는 단어의 사용에 대해 생각해 보라.
- 6) "우리는 다음과 같은 진실이 자명하다는 생각을 갖고 있는데 모든 인간은 평등하게 창조되었고 '그들의' 창조주가 그들에게 어떤 빼앗을 수 없는 권리를 부여했으며 이런 권리 중에는 삶, 자유 그리고 행복 추구가 있다."
- 7) (Creator 앞에) 'the'가 아니라 'their'이다.
- 8) 하나의 단어가 신앙 체계가 하나뿐인 게 아니라 여럿 존재한다는 것을 인정하도록 미묘하게 의미를 바꾼다.
- 9) 대수롭지 않아 보이는 단어 선택이 어떤 읽을거리의 분석과 해석에 대단히 영향을 미칠 수 있다.
- 10) extends
- 11) local
- 12) broadly
- 13) is understood
- 14) makes
- 15) to view
- 16) them
- 17) acknowledge
- 18) affect
- 19) extends
- 20) local
- 21) broadly
- 22) is understood
- 23) makes
- 24) to view
- 25) them
- 26) acknowledge
- 27) affect
- 28) broadly
- 29) choices
- 30) concepts
- 31) phrases
- 32) For instance
- 33) equal
- 34) certain
- 35) subtly
- 36) affect
- 37) (B) - (C) - (A)
- 38) ㉠
- 39) provides insight into how the text works more broadly
- 40) by being mindful of the choices the writer makes in

word selection

- 41) by the artful selection of words and phrases
- 42) For instance
- 43) to acknowledge the existence of more than one belief system
- 44) Seemingly small word choices can profoundly affect the analysis and interpretation of a reading

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 04번**

- 1) 윤리학 자체는 각각 다른 사회의 도덕 체계를 서술하는 것에 주된 관심이 있는 게 아니다.
- 2) 서술 수준에 남아 있는 그 과제는 인류학이나 사회학을 위한 과제이다.
- 3) 그와 대조적으로 윤리학은 도덕적 원칙의 정당성(또는 그런 정당화의 불가능성)을 다룬다.
- 4) 그럼에도 불구하고 윤리학은 도덕 체계 안에서의 차이를 주목해야 하는데, 왜냐하면 이 다양성은 도덕이 그저 관습적인 것의 문제이고 그래서 그것이 항상 특정한 사회와 관련이 있다는 것을 보여준다고 흔히 주장되었기 때문이다.
- 5) 이 견해에 따르면, 어떤 도덕적 원칙도 그것을 보유한 사회 이외에서는 타당할 수 없다.
- 6) '선한' 그리고 '악한'과 같은 단어는 '내가 속한 사회에서 인정되는' 또는 '내가 사는 사회에서 인정되지 않는다는' 것을 의미할 따름이고, 그래서 객관적인, 즉 이성적으로 정당화할 수 있는 윤리를 찾는 것은 사실상 환상을 찾는 것이라고 주장된다.
- 7) is
- 8) is
- 9) been claimed
- 10) shows
- 11) in which
- 12) what
- 13) is
- 14) is
- 15) been claimed
- 16) shows
- 17) in which
- 18) what
- 19) description
- 20) remains
- 21) In contrast
- 22) principles
- 23) Nevertheless
- 24) moral
- 25) thus
- 26) principle
- 27) rationally
- 28) illusion
- 29) (C) - (A) - (B)
- 30) ㉠
- 31) In contrast
- 32) justification of moral principles
- 33) Nevertheless
- 34) take note of the variations in moral systems
- 35) this variety shows that morality is simply a matter of what is customary
- 36) it thus is always relative to particular societies
- 37) except in the societies in which it is held
- 38) ethics is to search for what is, in fact, an illusion

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 05번

- 1) 이상화된 소셜 미디어의 (자기) 공개가 가지는 해로움에는 두 가지 측면이 있다.
- 2) 다른 사람들의 찬란한 상태 업데이트를 읽을 때 사람들은 자신의 결함 있는 삶에 대해 더 좋지 않게 느낄 가능성이 있는데, 특히 그들이 남과 비교해서 자신의 자존감을 판단하는 경향이 있는 유형의 사람인 경우에 그러하다.
- 3) 게다가 사람들은 진짜가 아닌 자신의 모습을 제시할 때 자신에 대해 실제로 좋지 않게 느낄 수 있다.
- 4) 한 연구에서 일부 대학생들은 시험을 끝마치기 위해, 꾸며낸 단어(예를 들면, besonary)를 이해하는 척해야 했던 한편, 다른 대학생들은 그럴 필요가 없었다.
- 5) 그 후에 두 집단 모두 그들의 수행에 대해 칭찬을 받았다.
- 6) 그 칭찬은 존재하지 않는 단어를 이해하는 척할 필요가 없었던 학생들의 자존감은 높였지만, 그것들을 이해하는 척했던 학생들의 자존감은 낮추었다.
- 7) 달리 말하자면, 사람들이 소셜 미디어에서 자신의 삶을 실제와는 그대보다 더 낮게 보여줄 때 그들의 상태 업데이트와 사진에 대해 그들이 받는 모든 '좋아요'는 사실상 그들이 자신에 대해 더 좋지 않게 느끼게 만들지도 모른다.
- 8) others
- 9) who
- 10) themselves
- 11) themselves
- 12) did
- 13) were praised
- 14) understanding
- 15) them
- 16) is
- 17) themselves
- 18) others
- 19) who
- 20) themselves
- 21) themselves
- 22) did
- 23) were praised
- 24) understanding
- 25) them
- 26) is
- 27) themselves
- 28) social
- 29) worse
- 30) comparison
- 31) In addition
- 32) genuine
- 33) pretend
- 34) praised
- 35) raised
- 36) In other words
- 37) portray
- 38) worse
- 39) (C) - (B) - (A)
- 40) ㉠
- 41) destructiveness of idealized social media presentation
- 42) likely to feel worse about their own flawed lives
- 43) people who tend to judge their self-worth in comparison to others
- 44) In addition
- 45) feel bad about themselves
- 46) raised the self-esteem of those who did not have to fake

understanding of nonwords

- 47) lowered the self-esteem of the students who pretended to understand them
- 48) In other words
- 49) portray their life as better than it actually is on social media
- 50) make them feel worse about themselves

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 06번

- 1) 인간 두뇌의 한 가지 특징은 '유도', 즉 긍정적인 어떤 것이 그와 대조적인 부정적인 이미지를 우리의 마음속에 만들어 내는 방식이라고 알려져 있다.
- 2) 이것은 우리의 시각 체계에서 가장 분명하다.
- 3) 우리가 어떤 색깔, 예를 들면 빨간색이나 검은색을 볼 때 그것은 우리 주변에 있는 정반대 색에 대한 우리의 인식을 강화하는 경향이 있는데, 이 경우에는 녹색이나 흰색이다.
- 4) 빨간색인 대상을 볼 때 우리는 흔히 녹색 후광이 그것의 주변에 형성되고 있는 것을 볼 수 있다.
- 5) 일반적으로 마음은 대조되는 것들에 의해 작동한다.
- 6) 우리는 어떤 것에 대한 개념을 그것의 정반대인 것을 의식하게 됨으로써 형성할 수 있다.
- 7) 두뇌는 지속적으로 이런 대조되는 것들을 떠올리고 있다.
- 8) 이것이 의미하는 것은 우리가 어떤 것을 보거나 상상할 때 마다 우리의 마음은 정반대인 것을 보거나 상상하지 않을 수 없다는 것이다.
- 9) 우리의 문화가 특정한 생각을 하거나 특정한 욕망을 품지 못하게 금지한다면 그 금기는 즉각적으로 우리에게 금지된 바로 그것을 마음속에 떠올리게 한다.
- 10) 모든 금지는 그에 상응하는 허용을 촉발한다.
- 11) 우리는 마음속에서 대조적인 것들 사이의 이런 동요를 제어하지 못한다.
- 12) 이것은 우리에게 영향을 주어 우리가 가지지 않은 바로 그것에 관하여 생각하고, 그다음에 그것을 갈망하게 한다.
- 13) is known
- 14) it
- 15) forming
- 16) whenever
- 17) see
- 18) to think
- 19) what
- 20) is known
- 21) it
- 22) forming
- 23) whenever
- 24) see
- 25) to think
- 26) what
- 27) generates
- 28) obvious
- 29) for instance
- 30) object
- 31) operates
- 32) aware of
- 33) continually
- 34) imagine
- 35) entertain
- 36) sparks
- 37) control
- 38) desire

- 39) (C) - (A) - (B)
- 40) ㉠
- 41) how something positive generates a contrasting negative image in our mind
- 42) for instance
- 43) intensify our perception of the opposite color around us
- 44) see a green halo forming around it
- 45) the mind operates by contrasts
- 46) by becoming aware of its opposite
- 47) whenever we see or imagine something, our minds cannot help but see or imagine the opposite
- 48) taboo instantly brings to mind the very thing we are forbidden
- 49) between contrasts
- 50) This predisposes us to think about and then desire exactly what we do not have

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 07번**

- 1) 병코돌고래는 몸 크기에 대한 뇌 크기의 비율에서 인간에 버금가고, 돌고래는 몇몇 협동적 게임에서 인간을 능가하는 듯하다.
- 2) 카르텔과 죄수의 딜레마에 대해 논하는 것은 속이고자 하는 동기가 있을 때 참여자들 사이에서 협동의 가치와 어려움을 전한다.
- 3) 개개의 카르텔 구성원들은 아무도 알아차리지 않기를 바라면서 자기들이 팔아야 할 것보다 더 많이 팔으로써 협동 전략을 서서히 약화시킨다.
- 4) 가격 책정이나 환경 전략에서 협동할 수 없는 회사들은 결국 질이 낮은 결과를 얻는 행동을 하게 된다.
- 5) 돌고래도 비슷한 딜레마에 직면한다.
- 6) 물고기 떼를 잡아먹을 때, 돌고래들은 물고기를 에워싸고 한 번에 돌고래 한 마리씩 교대로 먹는다.
- 7) 원을 그리며 도는 돌고래들이 임무를 수행하고 있는 동안 먹이를 잡아먹음으로써 속이려는 동기가 있다.
- 8) 하지만 만약 상당수의 돌고래들이 그런 동기를 따르면, 물고기는 흩어질 것이고 조직화로부터 얻는 이익은 사라질 것이다.
- 9) 실제로는 임무를 수행하고 있는 돌고래의 신뢰성이 우세하여 돌고래 사회의 모두에게 이익이 된다.
- 10) convey
- 11) undermine
- 12) taking
- 13) eating
- 14) eating
- 15) to cheat
- 16) while
- 17) would
- 18) prevails
- 19) convey
- 20) undermine
- 21) taking
- 22) eating
- 23) eating
- 24) to cheat
- 25) while
- 26) would
- 27) prevails
- 28) cooperative
- 29) incentive
- 30) notice

- 31) strategies
- 32) similar
- 33) circling
- 34) However
- 35) coordination
- 36) benefit
- 37) (B) - (C) - (A)
- 38) ㉠
- 39) second only to humans in the ratio of brain size to body size
- 40) outdo humans in some cooperative games
- 41) convey the value and difficulty of cooperation among players when there is an incentive to cheat
- 42) by selling more than they should
- 43) end up taking actions with inferior outcomes
- 44) encircle the fish and take turns eating
- 45) incentive for the circling dolphins to cheat by eating while on duty
- 46) if a significant number of dolphins followed that incentive, the fish would disperse and the benefits from coordination would be lost
- 47) trustworthiness
- 48) prevails to benefit all of dolphin society

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 08번**

- 1) 내 동료 Richard Gregory가 주장해 왔듯이 사라진 사각형 무늬와 같은 착각은 마음이 게으르지 않다는 것을 나타낸다.
- 2) 우리의 마음은 가장 나은 설명을 생각해서 세상을 이해하려고 적극적으로 노력하고 있다.
- 3) 예를 들어, 만약 누군가가 커피콩을 한 움큼 집어 여러분 앞에 있는 테이블 위에 뿌리면, 여러분은 즉시 무늬를 보게 될 것이다.
- 4) 여러분이 단순히 그 배열을 볼 때 일부의 콩이 즉시 함께 모여 집단을 이룰 것이다.
- 5) 여러분은 여름날의 구름이 얼굴과 동물로 변하는 것을 본 적이 있는가?
- 6) 여러분의 마음은 구조를 구성하고 보도록 진화해 왔으므로 여러분은 자신을 막을 수 없다.
- 7) 우리가 특히 얼굴을 쉽게 보기 때문에 우리는 즉각적으로 초자연적인 인물들을 보는 경향이 있다는 생각에 이르렀다.
- 8) 해마다 어떤 신의 얼굴을 보여주는 어떤 베이글, 머핀, 탄 토스트, 감자 칩, 혹은 태아의 초음파까지도 신의 기적에 대한 증거로 과시된다.
- 9) reveal
- 10) would
- 11) turn
- 12) with which
- 13) that
- 14) showing
- 15) reveal
- 16) would
- 17) turn
- 18) with which
- 19) that
- 20) showing
- 21) reveal
- 22) actively
- 23) scattered
- 24) cluster

- 25) evolved
- 26) inclined
- 27) deity
- 28) (B) - (A) - (C)
- 29) ❶
- 30) the mind is not lazy
- 31) For example
- 32) see patterns
- 33) watched the clouds on a summer's day turn into faces and animals
- 34) because your mind has evolved to organize and see structure
- 35) The ease with which we see faces
- 36) the idea that we are inclined to see supernatural characters
- 37) paraded as evidence for divine miracles

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 09번**

- 1) 고대 회의론자들이 가르쳤듯이, 만족은 위로가 되는 믿음에 매달리지 않아도 가능하다.
- 2) 그 증거로 우리는 초자연적인 존재에 대한 어떠한 믿음도 없이 완전히 존경스러운 삶을 살았던 David Hume의 사례를 가지고 있다.
- 3) 그의 개인적인 사례는 삶이 궁극적인 목적을 가지고 있지 않다고 해서, 혹은 도덕적 책임의 전통적인 개념이 미래의 기초 위에 세워졌다고 해서 아무도 우울하게 느낄 필요가 없다는 것을 보여준다.
- 4) 그래서 우리의 섬세한 감정과 지적 성취가 단지 너무도 많은 스프링이나 바퀴의 신축과 회전이라 한들 혹은 우리의 가치 체계가 침팬지와 개코원숭이의 가치 체계와 흡사한들 무슨 상관인가.
- 5) 우리가 우리의 감정이나 가치관을 유지하는 이유에 대하여 우리 스스로에게 전통적으로 말해 왔던 이야기들이 꾸며낸 이야기로 판명되었다고 해서 우리의 감정이 덜 섬세한 것도 아니고 가치관이 덜 소중한 것도 아니다.
- 6) Hume은 우리에게 인류가 그 어린 자존감을 지지했던 형이상학적인 낡은 생각을 버릴 때, 우리는 한낱 일련의 지적 사슬에 불과한 것을 버린다고 가르쳤다.
- 7) comforting
- 8) who lived
- 9) because
- 10) are built
- 11) those
- 12) because
- 13) ourselves
- 14) with which
- 15) nothing
- 16) comforting
- 17) who lived
- 18) because
- 19) are built
- 20) those
- 21) because
- 22) ourselves
- 23) with which
- 24) nothing
- 25) contentment
- 26) belief
- 27) conventional

- 28) achievements
- 29) traditionally
- 30) youthful
- 31) (A) - (C) - (B)
- 32) ❷
- 33) contentment is possible without the need to cling to comforting beliefs
- 34) nobody need feel gloomy
- 35) stories we have traditionally told ourselves about why we hold them turn out to be fables
- 36) we throw away nothing but a set of intellectual chains

**2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 10번**

- 1) 과학과 인간 발명의 역사는 전에는 단편적이었던 아이디어를 종합한 결과로 생긴 중요한 발전의 사례로 가득하다.
- 2) 그런 과정 하나가 덴마크인 H. C. Oersted가 전류를 흐르게 하는 전선이 자기장으로 둘러싸인다는 것을 발견했던 1820년에 시작되었다.
- 3) 1825년 영국인 W. Sturgeon은 쇠막대 둘레에 전류가 흐르는 전선을 감아서 전자석을 만들어 냈다.
- 4) 1859년에 독일의 피아니스트이자 과학자인 H. von Helmholtz는 피아노 현을 향하여 노래를 부름으로써 그것들을 진동시킬 수 있다는 것을 발견했다.
- 5) 후에 프랑수아 L. Scott는 가느다란 막대를 얇은 막에 붙였다.
- 6) 그가 얇은 막에 말할 때 막대기의 반대편 끝은 연기로 그을린 유리판에 그의 음성을 선으로 기록하곤 했다.
- 7) 1874년에 Massachusetts 주의 Cambridge 시에서 일하는 캐나다 출신의 스코틀랜드 사람이 흩어져 있는 다양한 이 요소들을 모아 하나의 도구를 만들었다.
- 8) 그 도구가 전화기였으며 그 남자는 Alexander Graham Bell이었다.
- 9) resulting
- 10) when
- 11) was surrounded
- 12) discovered
- 13) vibrate
- 14) the other
- 15) put
- 16) resulting
- 17) when
- 18) was surrounded
- 19) discovered
- 20) vibrate
- 21) the other
- 22) put
- 23) important
- 24) process
- 25) created
- 26) discovered
- 27) stick
- 28) diverse
- 29) (B) - (A) - (C)
- 30) ❹
- 31) important advances resulting from synthesizing previously fragmented ideas
- 32) he could make piano strings vibrate by singing to them
- 33) put these scattered and diverse elements into one instrument

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 11번

- 1) 생물학자들 사이에서 고등 포유동물들 사이의 복잡한 목표 지향적 행동이 그것들이 의식이 있다고 믿을 만한 증거인지에 관한 활발한 논쟁이 있었다.
- 2) 사실 동물 연구에서 의식을 인정하는 것은 꽤 최근의 현상이다.
- 3) 부상-회피 행동은 흔히 반사적응에 근거하며, 통증이라는 내적 감각이 틀림없이 그것과 연관되어 있다는 것은 완전히 확실하지는 않다.
- 4) 우리 자신의 경우에서조차도, 통증은 흔히 팔다리가 잘린 '후'에야 비로소 느껴진다.
- 5) 게다가 많은 새는 완전히 본능적으로 정교한 등지를 짓는데, 자기들이 하고 있는 것을 의식할 수도 있고 의식하지 않을 수도 있다.
- 6) 동물 세계의 다른 쪽 끝의 문어와 오징어는 우리 자신과는 완전히 다른 뇌의 해부학적 구조를 가지고 있고, 우리의 공통된 조상은 아마도 뇌가 전혀 없었을 것이다.
- 7) 그런데도 그들은 사실을 배우고 몇 달 동안 기억할 수 있다.
- 8) 만약 그것들이 의식적인 존재의 영역에 포함된다면, 이것은 의식이 특정한 유형의 뇌의 해부학적 구조에 달려 있지 않다는 것을 보여준다.
- 9) whether
- 10) is
- 11) that
- 12) has been moved
- 13) what
- 14) the other
- 15) ourselves
- 16) memorizing
- 17) to be included
- 18) whether
- 19) is
- 20) that
- 21) has been moved
- 22) what
- 23) the other
- 24) ourselves
- 25) memorizing
- 26) to be included
- 27) consciousness
- 28) admission
- 29) completely
- 30) conscious
- 31) different
- 32) Nevertheless
- 33) depend
- 34) (B) - (C) - (A)
- 35) ④
- 36) whether complicated goal-directed behaviour among higher mammals is reliable evidence for their consciousness
- 37) reflexes
- 38) only after the limb has been moved away
- 39) conscious of what they are doing
- 40) different brain anatomies from ourselves
- 41) Nevertheless
- 42) capable of learning and memorizing facts for months
- 43) consciousness does not depend upon a particular type of brain anatomy

2021학년도 EBS 수능특강 영어독해연습 UNIT 01 - 12번

- 1) 문화의 분야는 음악에 관해서는 사실 하늘이 한계인 곳이다.
- 2) 셀 수 없이 많은 사례가 있다.
- 3) 음악은 전 세계의 문화를 소개하는 훌륭한 수단이다.
- 4) 각 문화의 전통 음악을 표현하는 많은 기록물은 교사들이 자신들의 수업품에 추가할 수 있도록 쉽게 구할 수 있다.
- 5) 또한, 세계 각국의 다양한 악기들의 음악 녹음자료는 아이들에게 문화의 청각적 그리고 시각적 표현을 제공한다.
- 6) 반드시 각 아이들의 문화 유산이 표현되고 모든 아이들이 다른 문화의 유산을 경험하도록 하기 위해 교실에 공평한 균형 있는 다문화 자료를 포함하는 것이 중요하다.
- 7) 오늘날 총체적 교실 기법은 아이가 열정과 상호작용이 작용하고 있을 때 가장 잘 배우기 때문에 그 아이를 끌어들이고 또한 전인적인 아이의 요구사항을 다루면서 그 아이가 이미 알고 있는 것을 이용하고 발전시킨다.
- 8) 학습은 '전체'로 시작하여 부분을 분해하는 데까지 계속 진행되어 한 바퀴 완전히 돌아 '전체' 그림으로 끝난다.
- 9) where
- 10) to introduce
- 11) depicting
- 12) are
- 13) to add
- 14) provide
- 15) to ensure
- 16) are exposed
- 17) other
- 18) what
- 19) where
- 20) to introduce
- 21) depicting
- 22) are
- 23) to add
- 24) provide
- 25) to ensure
- 26) are exposed
- 27) other
- 28) what
- 29) limit
- 30) countless
- 31) introduce
- 32) readily
- 33) various
- 34) exposed
- 35) holistic
- 36) engaging
- 37) analysis
- 38) (C) - (A) - (B)
- 39) ④
- 40) where the sky is truly the limit in regard to music
- 41) available for teachers to add to their collection
- 42) provide children with an auditory and visual representation of culture
- 43) to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are exposed to the heritage of other cultures
- 44) passion and interaction are at play
- 45) Learning begins with the "whole," progresses through to

analysis of the parts

46) finishes full circle with the "whole" picture