

**2021학년도 EBS  
수능특강 영어독해연습**

**UNIT 02  
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.** Your comfort zone is like an invisible barrier around you, inside which if you stay, you feel comfortable. <sup>1)</sup>

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- 2.** Your comfort zone and your confidence are linked together. <sup>2)</sup>

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- 3.** Step outside it and you feel uncomfortable and fearful. <sup>3)</sup>

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- 4.** However, your comfort zone is not fixed. <sup>4)</sup>

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- 5.** If you constantly stay within your comfort zone it shrinks, filling you with fear of what is outside it, and then your confidence reduces. <sup>5)</sup>

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- 6.** If you step outside your comfort zone, and do something you are fearful or nervous about doing, then your comfort zone expands and your confidence increases. <sup>6)</sup>

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- 7.** Try something new to expand your comfort zone and increase your confidence. <sup>7)</sup>

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- 8.** Trying something new reduces your limitations and you'll live your life with fewer barriers. <sup>8)</sup>

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

Your comfort zone is like an invisible barrier around you, <sup>9)</sup>[which / inside which] if you stay, you feel <sup>10)</sup> [comfortable / comfortably]. Your comfort zone and your confidence are linked together. Step outside it and you feel uncomfortable and <sup>11)</sup>[fearful / fear]. However, your comfort zone is not fixed. If you constantly <sup>12)</sup> [stay / will stay] within your comfort zone it shrinks, <sup>13)</sup>[filling / filled] you with fear of what is outside it, and then your confidence reduces. If you step outside your comfort zone, and do something you are fearful or nervous about <sup>14)</sup>[doing it / doing], then your comfort zone expands and your confidence increases. <sup>15)</sup>[Try / Trying] something new to expand your comfort zone and <sup>16)</sup>[increases / increase] your confidence. <sup>17)</sup>[Try / Trying] something new reduces your limitations and you'll live your life with fewer barriers.

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

Your comfort zone is like an invisible barrier around you, <sup>18)</sup>[which] if you stay, you feel <sup>19)</sup>[comfortably]. Your comfort zone and your confidence are linked together. Step outside it and you feel uncomfortable and <sup>20)</sup> [fear]. However, your comfort zone is not fixed. If you constantly <sup>21)</sup>[will stay] within your comfort zone it shrinks, <sup>22)</sup>[filled] you with fear of what is outside it, and then your confidence reduces. If you step outside your comfort zone, and do something you are fearful or nervous about <sup>23)</sup>[doing it], then your comfort zone expands and your confidence increases. <sup>24)</sup>[Trying] something new to expand your comfort zone and <sup>25)</sup> [increases] your confidence. <sup>26)</sup>[Try] something new reduces your limitations and you'll live your life with fewer barriers.

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

Your <sup>27)</sup>[comfort / startle] zone is like an invisible barrier around you, inside which if you stay, you feel comfortable. Your comfort zone and your <sup>28)</sup>[confidence / unfamiliarity] are linked together. Step outside it and you feel <sup>29)</sup>[commodious / uncomfortable] and fearful. However, your comfort zone is not <sup>30)</sup>[fixed / excluded]. If you constantly stay within your comfort zone it shrinks, filling you with fear of what is outside it, and then your confidence <sup>31)</sup>[reduces / doubles]. If you step outside your comfort zone, and do something you are fearful or nervous about doing, then your comfort zone <sup>32)</sup>[exceeds / expands] and your confidence increases. Try something new to expand your comfort zone and <sup>33)</sup>[decrease / increase] your confidence. Trying something new reduces your <sup>34)</sup>[limitations / legalities] and you'll live your life with fewer barriers.

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

35)

Your comfort zone is like an invisible barrier around you, inside which if you stay, you feel comfortable. Your comfort zone and your confidence are linked together.

- (A) Step outside it and you feel uncomfortable and fearful. However, your comfort zone is not fixed. If you constantly stay within your comfort zone it shrinks, filling you with fear of what is outside it, and then your confidence reduces.
- (B) Try something new to expand your comfort zone and increase your confidence. Trying something new reduces your limitations and you'll live your life with fewer barriers.
- (C) If you step outside your comfort zone, and do something you are fearful or nervous about doing, then your comfort zone expands and your confidence increases.

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

36)

Try something new to expand your comfort zone and increase your confidence.

Your comfort zone is like an invisible barrier around you, inside which if you stay, you feel comfortable. Your comfort zone and your confidence are linked together. ❶ Step outside it and you feel uncomfortable and fearful. ❷ However, your comfort zone is not fixed. ❸ If you constantly stay within your comfort zone it shrinks, filling you with fear of what is outside it, and then your confidence reduces. ❹ If you step outside your comfort zone, and do something you are fearful or nervous about doing, then your comfort zone expands and your confidence increases. ❺ Trying something new reduces your limitations and you'll live your life with fewer barriers.

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

Your comfort zone is like an <sup>37)</sup> \_\_\_\_\_, <sup>38)</sup> \_\_\_\_\_, you feel comfortable. Your comfort zone and your confidence are linked together. Step outside it and you feel uncomfortable and fearful. <sup>39)</sup> \_\_\_\_\_, your comfort zone is not fixed. If you constantly stay within your comfort zone it shrinks, <sup>40)</sup> \_\_\_\_\_, and then your confidence reduces. If you step outside your comfort zone, and do something you are fearful or nervous about doing, then <sup>41)</sup> \_\_\_\_\_: <sup>42)</sup> \_\_\_\_\_ and increase your confidence. <sup>43)</sup> \_\_\_\_\_ and you'll live your life with fewer barriers.

여러분의 안락지대는 여러분 주위의 보이지 않는 장벽과 같아서 여러분이 그 안에 머물러 있으면 편안함을 느낀다. 여러분의 안락지대와 여러분의 자신감은 서로 연결되어 있다. 그것 밖으로 걸어 나가면 불편하고 두려움을 느낀다. 하지만 여러분의 안락지대는 고정되어 있지 않다. 여러분의 안락지대 안에서 계속 머물러 있으면 그것이 줄어들어 안락지대 바깥에 있는 것에 대한 공포로 여러분을 채우고, 그 뒤 여러분의 자신감은 감소한다. 여러분이 안락지대 바깥으로 걸어 나가서, 하기에 두렵거나 불안한 일을 한다면, 여러분의 안락지대는 확장되고 여러분의 자신감은 증가한다. 여러분의 안락지대를 확장하고 자신감을 증가시키기 위해 새로운 무언가를 시도하라. 무언가 새로운 것을 시도하는 것은 여러분의 한계를 줄이며, 여러분은 더 적은 장벽을 가지고 삶을 살게 될 것이다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Given our unique life-scripted beliefs about how things should be: our expectations — differences in preferences, attitudes, and beliefs are inevitable, and not all of them need to be resolved. <sup>1)</sup>  


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2. Many, in fact, add the spice to relationships. <sup>2)</sup>  


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3. But sometimes you cannot just agree to disagree. <sup>3)</sup>  


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4. Some issues impact each of you and perhaps others (your children or coworkers) in ways that require a clear, unambiguous resolution. <sup>4)</sup>  


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5. You and your partner may need to decide where you will live and whether to rent or purchase a home. <sup>5)</sup>  


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6. A decision must be made, or you may find yourselves living in the backseat of your car. <sup>6)</sup>  


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7. Often you can't have things both ways, so a choice must be made. <sup>7)</sup>  


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8. For example, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. <sup>8)</sup>  


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9. So coping with conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire. <sup>9)</sup>  


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

<sup>10</sup>[Given / Giving] our unique life-scripted beliefs about how things should be: our expectations — differences in preferences, attitudes, and beliefs are inevitable, and not all of <sup>11</sup>[which / them] need to be resolved. Many, in fact, add the spice to relationships. But sometimes you cannot just agree to disagree. Some issues impact each of you and perhaps <sup>12</sup>[the others / others] (your children or coworkers) in ways that <sup>13</sup>[are required / require] a clear, unambiguous resolution. You and your partner may need to decide where you will live and <sup>14</sup>[why / whether] to rent or purchase a home. A decision must be made, or you may find yourselves <sup>15</sup>[live / living] in the backseat of your car. Often you can't have things both ways, so a choice must be made. For example, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. So <sup>16</sup>[cope / coping] with conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire.

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

<sup>17</sup>[Giving] our unique life-scripted beliefs about how things should be: our expectations — differences in preferences, attitudes, and beliefs are inevitable, and not all of <sup>18</sup>[which] need to be resolved. Many, in fact, add the spice to relationships. But sometimes you cannot just agree to disagree. Some issues impact each of you and perhaps <sup>19</sup>[the others] (your children or coworkers) in ways that <sup>20</sup>[are required] a clear, unambiguous resolution. You and your partner may need to decide where you will live and <sup>21</sup>[why] to rent or purchase a home. A decision must be made, or you may find yourselves <sup>22</sup>[live] in the backseat of your car. Often you can't have things both ways, so a choice must be made. For example, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. So <sup>23</sup>[cope] with conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire.

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

Given our unique life-scripted beliefs about how things should be: our <sup>24</sup>[conflicts / expectations] — differences in preferences, attitudes, and beliefs are inevitable, and not all of them need to be resolved. Many, in fact, <sup>25</sup>[add / subtract] the spice to relationships. But sometimes you cannot just agree to <sup>26</sup>[disagree / sympathize]. Some issues impact each of you and perhaps others (your children or coworkers) in ways that require a clear, unambiguous <sup>27</sup>[resolution / reservation]. You and your partner may need to <sup>28</sup>[refrain / decide] where you will live and whether to rent or purchase a home. A <sup>29</sup>[decision / division] must be made, or you may find yourselves living in the backseat of your car. Often you can't have things both ways, so a choice must be made. For example, you can't <sup>30</sup>[practically / politically] visit your mother in Florida and your father in Connecticut on Thanksgiving Day. So <sup>31</sup>[coping with / putting up with] conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire.

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

32)

Given our unique life-scripted beliefs about how things should be: our expectations — differences in preferences, attitudes, and beliefs are inevitable, and not all of them need to be resolved.

- (A) You and your partner may need to decide where you will live and whether to rent or purchase a home. A decision must be made, or you may find yourselves living in the backseat of your car. Often you can't have things both ways, so a choice must be made.
- (B) Many, in fact, add the spice to relationships. But sometimes you cannot just agree to disagree. Some issues impact each of you and perhaps others (your children or coworkers) in ways that require a clear, unambiguous resolution.
- (C) For example, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. So coping with conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire.

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

33)

You and your partner may need to decide where you will live and whether to rent or purchase a home.

Given our unique life-scripted beliefs about how things should be: our expectations — differences in preferences, attitudes, and beliefs are inevitable, and not all of them need to be resolved. Many, in fact, add the spice to relationships. But sometimes you cannot just agree to disagree. ❶ Some issues impact each of you and perhaps others (your children or coworkers) in ways that require a clear, unambiguous resolution. ❷ A decision must be made, or you may find yourselves living in the backseat of your car. ❸ Often you can't have things both ways, so a choice must be made. ❹ For example, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. ❺ So coping with conflicts as we traverse the ups and downs of daily life is not just a useful tool; it is absolutely necessary for the kinds of successful relationships and outcomes we most desire.

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

Given our unique life-scripted beliefs about how things should be: our <sup>34)</sup> \_\_\_\_\_ — differences in preferences, attitudes, and beliefs are <sup>35)</sup> \_\_\_\_\_, and not all of them need to be resolved. Many, <sup>36)</sup> \_\_\_\_\_, add the spice to relationships. But sometimes you <sup>37)</sup> \_\_\_\_\_. Some issues impact each of you and perhaps others (your children or coworkers) in ways that require a clear, unambiguous resolution. You and your partner may need to decide <sup>38)</sup> \_\_\_\_\_. A decision must be made, or you may <sup>39)</sup> \_\_\_\_\_. Often you can't have things both ways, so a choice must be made. <sup>40)</sup> \_\_\_\_\_, you can't practically visit your mother in Florida and your father in Connecticut on Thanksgiving Day. So <sup>41)</sup> \_\_\_\_\_. \_\_\_\_\_ is not just a useful tool; it is absolutely <sup>42)</sup> \_\_\_\_\_.

만사가 어떤 모습이어야 하는가에 대한 고유하고 살면서 얻게 된 우리의 믿음, 즉 우리의 기대를 고려해볼 때, 선호, 태도 믿음에서의 차이는 필연적이며, 그것이 모두 다 해결될 필요는 없다. 사실 많은 것들이 관계에 풍미를 더해 준다. 하지만 여러분은 가끔씩 의견불일치에 동의할 수 없게 된다. 몇몇 문제는 분명하고 확실한 해결책을 요구하는 방식으로 여러분 각자에게 그리고 아마도 다른 사람들(자녀나 동료들)에게 영향을 미친다. 여러분과 여러분의 배우자는 어디서 거주할 것인지와 집을 빌릴 것인지 아니면 (집을) 구매할 것인지를 결정할 필요가 있을지도 모른다. 결정이 내려져야 하며, 그렇지 않으면 여러분은 자동차 뒷좌석에서 살게 될지도 모른다. 많은 경우 두 가지를 다 취할 수는 없으며, 따라서 선택을 해야 한다. 예를 들어, 현실적으로 추수감사절에 Florida 주에 사는 어머니와 Connecticut 주에 사는 아버지를 다 방문할 수는 없다. 그래서 일상의 우여곡절을 가로지를 때 갈등을 처리하는 것은 쓸모 있는 도구일 뿐만 아니라 우리가 가장 바라는 종류의 성공적인 관계와 결과에 절대적으로 필요한 것이다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. The personal computer has done more to alter work methods and procedures than any other innovation of the past several decades. <sup>1)</sup>

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2. Computers have replaced typewriters and other office machines almost completely, and they have dramatically changed the way many jobs are performed. <sup>2)</sup>

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3. Unfortunately, the computers — and tablets and smart phones and other electronic devices — have also opened wide a door to a variety of time-wasting personal uses including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). <sup>3)</sup>

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4. It is not unreasonable to conclude that much of the efficiency gained through the use of such devices is cancelled out by their misuse. <sup>4)</sup>

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5. The personal computer may well be the most useful and versatile tool ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer is treated more as a toy than a tool. <sup>5)</sup>

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

The personal computer <sup>6</sup>[has done / has been done] more <sup>7</sup>[altering / to alter] work methods and procedures than any other <sup>8</sup>[innovations / innovation] of the past several decades. Computers <sup>9</sup>[have replaced / have been replaced] typewriters and other office machines almost completely, and they have dramatically changed the way many jobs are performed. Unfortunately, the computers — and tablets and smart phones and other electronic devices — <sup>10</sup>[having / have] also opened wide a door to a variety of time-wasting personal uses including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). It is not unreasonable to conclude that much of the efficiency <sup>11</sup>[gained / had been gained] through the use of such devices is cancelled out by their misuse. The personal computer may well be the most useful and versatile tool ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer <sup>12</sup>[treated / is treated] more as a toy <sup>13</sup>[as / than] a tool.

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

The personal computer <sup>14</sup>[has been done] more <sup>15</sup>[altering] work methods and procedures than any other <sup>16</sup>[innovations] of the past several decades. Computers <sup>17</sup>[have been replaced] typewriters and other office machines almost completely, and they have dramatically changed the way many jobs are performed. Unfortunately, the computers — and tablets and smart phones and other electronic devices — <sup>18</sup>[having] also opened wide a door to a variety of time-wasting personal uses including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). It is not unreasonable to conclude that much of the efficiency <sup>19</sup>[had been gained] through the use of such devices is cancelled out by their misuse. The personal computer may well be the most useful and versatile tool ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer <sup>20</sup>[treated] more as a toy <sup>21</sup>[as] a tool.

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

The personal computer has done more to alter work methods and <sup>22</sup>[regulations / procedures] than any other innovation of the past several decades. Computers have replaced typewriters and other office machines almost completely, and they have <sup>23</sup>[dramatically / drastically] changed the way many jobs are performed. Unfortunately, the computers — and tablets and smart phones and other electronic devices — have also opened wide a door to <sup>24</sup>[monotonous / a variety of] time-wasting personal uses including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). It is not <sup>25</sup>[reasonable / unreasonable] to conclude that much of the efficiency gained through the use of such devices is cancelled out by their misuse. The personal computer may well be the most useful and <sup>26</sup>[versatile / disposable] tool ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer is <sup>27</sup>[treated / tempted] more as a toy than a tool.

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

28)

The personal computer has done more to alter work methods and procedures than any other innovation of the past several decades.

- (A) The personal computer may well be the most useful and versatile tool ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer is treated more as a toy than a tool.
- (B) Computers have replaced typewriters and other office machines almost completely, and they have dramatically changed the way many jobs are performed.
- (C) Unfortunately, the computers — and tablets and smart phones and other electronic devices — have also opened wide a door to a variety of time-wasting personal uses including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). It is not unreasonable to conclude that much of the efficiency gained through the use of such devices is cancelled out by their misuse.

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

The personal computer <sup>29)</sup> \_\_\_\_\_ . Computers have replaced typewriters and other office machines almost completely, and they have dramatically changed the way many jobs are performed. <sup>30)</sup> \_\_\_\_\_ , the computers — and tablets and smart phones and other electronic devices — <sup>31)</sup> \_\_\_\_\_ including games and nonbusiness e-mail (personal correspondence, jokes, inspirational messages, anecdotes, etc.). It is <sup>32)</sup> \_\_\_\_\_ . The personal computer may well be <sup>33)</sup> \_\_\_\_\_ ever to come into common organizational use, but by many who spend hours at keyboard and screen the computer <sup>34)</sup> \_\_\_\_\_ .

개인용 컴퓨터는 지난 수십 년간의 다른 어떤 혁신보다도 더 많이 일의 방식과 절차를 바꾸었다. 컴퓨터는 타자기와 다른 사무 기계를 거의 완전히 대체했고, 그것은 많은 일들이 수행되는 방식을 극적으로 변화시켰다. 안타깝게도 컴퓨터, 그리고 태블릿과 스마트폰과 다른 전자 기기들은 또한 게임 및 일과 관련 없는 이메일(개인 서신, 웃음거리, 영감을 주는 메시지, 일화 등)을 포함한 시간을 잡아먹는 다양한 개인적인 용도에 대해 문을 활짝 열었다. 이러한 기기의 사용으로 얻어진 효율성의 상당 부분이 그것의 오용에 의해 상쇄된다고 결론짓는 것은 비합리적이지 않다. 개인용 컴퓨터는 아마도 조직체에서 일상적으로 사용하게 된 지금까지 가장 유용하고 다용도의 도구이겠지만, 키보드와 스크린 앞에서 많은 시간을 보내는 많은 사람들에게 컴퓨터는 도구보다는 오히려 장난감으로 취급된다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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- 1.** In the circumstances of entertainment and aesthetic engagement, overt manifestations of the perception-action cycle are often blocked or transformed. <sup>1)</sup>

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- 2.** Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall deliberately place perceivers in a relationship with the objects of perception that prevents them from acting upon or exploring those objects in an unhindered fashion. <sup>2)</sup>

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- 3.** Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) are a residue of the more usual relationship between perception and action, as are the specific conventions that regulate these reactions ("Please do not touch" signs at exhibitions, socially enforced silence and immobility at concerts, applause at regulated moments). <sup>3)</sup>

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- 4.** The interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic engagement is, of course, culturally specific; it is at its most extreme in some of the "high" art forms of the West and in circumstances in which formal ceremony and aesthetics interact. <sup>4)</sup>

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

In the circumstances of entertainment and aesthetic engagement, overt manifestations of the perception-action cycle <sup>5</sup>[is / are] often blocked or transformed. Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall deliberately <sup>6</sup>[place / placing] perceivers in a relationship with the objects of perception that prevents them from acting upon or <sup>7</sup>[exploring / explores] those objects in an unhindered fashion. Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) <sup>8</sup>[is / are] a residue of the more usual relationship between perception and action, as <sup>9</sup>[are / do] the specific conventions that regulate these reactions ("Please do not touch" signs at exhibitions, socially enforced silence and immobility at concerts, applause at regulated moments). The interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic engagement is, of course, <sup>10</sup>[culturally / cultural] specific; it is at its most extreme in some of the "high" art forms of the West and in circumstances <sup>11</sup>[which / in which] formal ceremony and aesthetics interact.

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

In the circumstances of entertainment and aesthetic engagement, overt manifestations of the perception-action cycle <sup>12</sup>[is] often blocked or transformed. Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall deliberately <sup>13</sup>[placing] perceivers in a relationship with the objects of perception that prevents them from acting upon or <sup>14</sup>[explores] those objects in an unhindered fashion. Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) <sup>15</sup>[is] a residue of the more usual relationship between perception and action, as <sup>16</sup>[do] the specific conventions that regulate these reactions ("Please do not touch" signs at exhibitions, socially enforced silence and immobility at concerts, applause at regulated moments). The interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic engagement is, of course, <sup>17</sup>[cultural] specific; it is at its most extreme in some of the "high" art forms of the West and in circumstances <sup>18</sup>[which] formal ceremony and aesthetics interact.

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

In the circumstances of entertainment and aesthetic engagement, overt manifestations of the perception-action cycle are often <sup>19</sup>[blocked / supported] or transformed. Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall deliberately place perceivers in a relationship with the objects of perception that <sup>20</sup>[prevents / protects] them from acting upon or exploring those <sup>21</sup>[resigns / objects] in an unhindered fashion. Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) are a residue of the more usual relationship between perception and action, as are the specific conventions that <sup>22</sup>[regulate / relate] these reactions ("Please do not touch" signs at exhibitions, <sup>23</sup>[chronically / socially] enforced silence and immobility at concerts, applause at regulated moments). The interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic <sup>24</sup>[appointment / engagement] is, of course, culturally specific; it is at its most extreme in some of the "high" art forms of the West and in circumstances in which formal ceremony and <sup>25</sup>[aesthetics / athletics] interact.

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

26)

In the circumstances of entertainment and aesthetic engagement, overt manifestations of the perception-action cycle are often blocked or transformed.

- (A) Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) are a residue of the more usual relationship between perception and action, as are the specific conventions that regulate these reactions ("Please do not touch" signs at exhibitions, socially enforced silence and immobility at concerts, applause at regulated moments).
- (B) The interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic engagement is, of course, culturally specific; it is at its most extreme in some of the "high" art forms of the West and in circumstances in which formal ceremony and aesthetics interact.
- (C) Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall deliberately place perceivers in a relationship with the objects of perception that prevents them from acting upon or exploring those objects in an unhindered fashion.

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

In the circumstances of entertainment and aesthetic engagement, <sup>27)</sup> \_\_\_\_\_ . Watching films and television, looking at paintings or sculptures in a gallery, and listening to music in a concert hall <sup>28)</sup> \_\_\_\_\_

Many of the reactions that people have to these special circumstances (reaching out to touch a sculpture; foot- and finger-tapping in response to music) are a <sup>29)</sup> \_\_\_\_\_ , as are the specific conventions that regulate these reactions ("Please do not touch" signs at exhibitions, socially enforced silence and immobility at concerts, applause at regulated moments). The <sup>30)</sup> \_\_\_\_\_ is, of course, <sup>31)</sup> \_\_\_\_\_ ; it is at its most extreme in some of the "high" art forms of the West and in circumstances <sup>32)</sup> \_\_\_\_\_

오락과 미적 참여의 상황에서 지각-행동 사이클의 명시적 발현은 자주 차단당하거나 변형된다. 영화와 텔레비전 보기, 미술관에서 회화나 조각품 구경하기, 그리고 콘서트홀에서 음악 듣기는 감상하는 사람들이 방해받지 않고 지각의 대상에 따라 행동하거나 그것들을 탐구하는 것을 막는 관계를 지각의 대상과 갖도록 의도적으로 만든다. 사람들이 이런 특별한 상황에 대해 하는 반응(조각을 만지기 위해 손을 뺀 것, 음악에 반응하여 발과 손가락으로 박자를 맞추는 것) 중 많은 것들은, 이러한 반응을 규제하는 구체적인 관습(전시회의 '만지지 마시오' 표지판, 콘서트에서 사회적으로 강요되는 침묵과 부동(不動), 제한된 순간에의 박수갈채)이 그러하듯이, 지각과 행동 사이의 더 일반적인 관계의 잔여물이다. 물론 몇몇 형태의 미적 참여를 특징짓는 지각-행동 사이클의 방해나 유예는 문화적으로 특유하여, 서방세계의 '고급' 예술 형태 중 일부에서와 정중한 예식과 미학이 상호작용하는 환경에서 가장 극심하다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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- 1.** People from more individualistic cultural contexts tend to be motivated to maintain self-focused agency or control as these serve as the basis of one's self-worth. <sup>1)</sup>

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- 2.** With this form of agency comes the belief that individual successes depend primarily on one's own abilities and actions, and thus, whether by influencing the environment or trying to accept one's circumstances, the use of control ultimately centers on the individual. <sup>2)</sup>

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- 3.** The independent self may be more driven to cope by appealing to a sense of agency or control. <sup>3)</sup>

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- 4.** However, people from more interdependent cultural contexts tend to be less focused on issues of individual success and agency and more motivated towards group goals and harmony. <sup>4)</sup>

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- 5.** Research has shown that East Asians prefer to receive, but not seek, more social support rather than seek personal control in certain cases. <sup>5)</sup>

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- 6.** Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that promotes harmony in relationships. <sup>6)</sup>

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

People from more individualistic cultural contexts tend <sup>7)</sup>[to motivate / to be motivated] to maintain self-focused agency or control as these serve as the basis of one's self-worth. With this form of agency <sup>8)</sup>[comes / coming] the belief that individual successes depend primarily on one's own abilities and actions, and thus, whether by influencing the <sup>9)</sup>[environment / environmental] or <sup>10)</sup>[trying / try] to accept one's circumstances, the use of control ultimately centers on the individual. The independent self may be more driven to cope by <sup>11)</sup>[appeal / appealing] to a sense of agency or control. However, people from more interdependent cultural contexts tend to be less focused on issues of individual success and agency and more <sup>12)</sup>[motivated / to motivate] towards group goals and harmony. Research <sup>13)</sup>[has shown / has been shown] that East Asians prefer to receive, but not seek, more social support rather than <sup>14)</sup>[seeks / seek] personal control in certain cases. Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that <sup>15)</sup>[promotes / promoting] harmony in relationships.

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

People from more individualistic cultural contexts tend <sup>16)</sup>[to motivate] to maintain self-focused agency or control as these serve as the basis of one's self-worth. With this form of agency <sup>17)</sup>[coming] the belief that individual successes depend primarily on one's own abilities and actions, and thus, whether by influencing the <sup>18)</sup>[environmental] or <sup>19)</sup>[try] to accept one's circumstances, the use of control ultimately centers on the individual. The independent self may be more driven to cope by <sup>20)</sup>[appeal] to a sense of agency or control. However, people from more interdependent cultural contexts tend to be less focused on issues of individual success and agency and more <sup>21)</sup>[to motivate] towards group goals and harmony. Research <sup>22)</sup>[has been shown] that East Asians prefer to receive, but not seek, more social support rather than <sup>23)</sup>[seeks] personal control in certain cases. Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that <sup>24)</sup>[promoting] harmony in relationships.

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

People from more individualistic cultural contexts tend to be <sup>25)</sup>[provoked / motivated] to maintain self-focused agency or control as these serve as the basis of one's self-worth. With this form of agency comes the belief that individual successes depend <sup>26)</sup>[momentarily / primarily] on one's own abilities and actions, and thus, whether by influencing the environment or trying to accept one's <sup>27)</sup>[circumstances / circuits], the use of control ultimately centers on the individual. The <sup>28)</sup>[independent / vulnerable] self may be more driven to cope by appealing to a sense of agency or control. However, people from more interdependent cultural <sup>29)</sup>[extents / contexts] tend to be less focused on issues of individual success and agency and more motivated towards group goals and harmony. Research has shown that East Asians prefer to receive, but not seek, more social <sup>30)</sup>[support / pressure] rather than seek personal control in certain cases. Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that <sup>31)</sup>[promotes / advocates] harmony in relationships.

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

32)

People from more individualistic cultural contexts tend to be motivated to maintain self-focused agency or control as these serve as the basis of one's self-worth.

- (A) Research has shown that East Asians prefer to receive, but not seek, more social support rather than seek personal control in certain cases. Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that promotes harmony in relationships.
- (B) The independent self may be more driven to cope by appealing to a sense of agency or control. However, people from more interdependent cultural contexts tend to be less focused on issues of individual success and agency and more motivated towards group goals and harmony.
- (C) With this form of agency comes the belief that individual successes depend primarily on one's own abilities and actions, and thus, whether by influencing the environment or trying to accept one's circumstances, the use of control ultimately centers on the individual.

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

33)

However, people from more interdependent cultural contexts tend to be less focused on issues of individual success and agency and more motivated towards group goals and harmony.

People from more individualistic cultural contexts tend to be motivated to maintain self-focused agency or control as these serve as the basis of one's self-worth. ❶ With this form of agency comes the belief that individual successes depend primarily on one's own abilities and actions, and thus, whether by influencing the environment or trying to accept one's circumstances, the use of control ultimately centers on the individual. ❷ The independent self may be more driven to cope by appealing to a sense of agency or control. ❸ Research has shown that East Asians prefer to receive, but not seek, more social support rather than seek personal control in certain cases. ❹ Therefore, people who hold a more interdependent self-construal may prefer to cope in a way that promotes harmony in relationships. ❺

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

People from more individualistic cultural contexts tend <sup>34)</sup> \_\_\_\_\_ as these <sup>35)</sup> \_\_\_\_\_. <sup>36)</sup> \_\_\_\_\_, and thus, whether by influencing the environment or trying to accept one's circumstances, the use of control ultimately <sup>37)</sup> \_\_\_\_\_. The independent self may be more driven to cope by appealing to a sense of agency or control. <sup>38)</sup> \_\_\_\_\_, people from more interdependent cultural contexts tend <sup>39)</sup> \_\_\_\_\_. \_\_\_\_\_, Research has shown that East Asians prefer to receive, but not seek, more social support rather than seek personal control in certain cases. <sup>40)</sup> \_\_\_\_\_, people who hold a more interdependent self-construal may <sup>41)</sup> \_\_\_\_\_.

더 개인주의적인 문화 환경의 출신자들은 자신에게 초점을 맞춘 주체성이나 통제력을 유지하려는 동기를 가지는 경향이 있는데, 이는 이러한 것들이 자아 존중감의 토대 역할을 하기 때문이다. 이러한 형태의 주체성의 결과로 개인의 성공이 주로 자신의 능력과 행동에 달려 있다는 믿음이 생기며, 따라서 환경에 영향을 미침에 의해서든, 자신의 상황을 받아들이려고 노력함에 의해서든, 통제력의 사용은 궁극적으로 개인에게 집중된다. 독립적 자기는 주체 의식이나 통제 의식에 호소함으로써 대처하도록 더 많이 유도될 수 있다. 그러나 더 상호의존적인 문화 환경의 출신자들은 개인의 성공과 주체성의 문제에 덜 집중하며, 집단의 목표와 화합 쪽으로 더 많은 동기를 가지는 경향이 있다. 연구에 의하면, 동아시아인들은 어떤 경우에 개인적인 통제를 추구하기보다는, 오히려 더 많은 사회적 지원을, 추구하지는 않되, 받는 것을 선호한다. 그러므로 더 상호의존적인 자기 구성을 지닌 사람들은 관계 속에서 화합을 증진하는 방식으로 대처하는 것을 선호할 수 있다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Severe depression is not something people can pull themselves out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones. <sup>1)</sup>  


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2. When patients with congestive heart failure develop difficulty breathing, they are usually grateful for treatment that relieves their distress. <sup>2)</sup>  


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3. They rarely believe they can handle such illnesses themselves because they have no sense of being in control over the workings of their heart. <sup>3)</sup>  


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4. We also do not sense our brains at work, but we feel in control of our minds. <sup>4)</sup>  


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5. This sense of being in control of our minds allows those with depression to believe they can pull themselves out of the severe depression. <sup>5)</sup>  


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6. In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become more open to considering treatment. <sup>6)</sup>  


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7. It's not that they can't handle their problems any longer; rather, their brain has let them down. <sup>7)</sup>  


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8. I often say to my patients, "It's not you; it's your brain." <sup>8)</sup>  


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

Severe depression is not something people can pull <sup>9</sup>[them / themselves] out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones. When patients with congestive heart failure <sup>10</sup>[develop / developing] difficulty breathing, they are usually grateful for treatment that <sup>11</sup>[relieves / has been relieved] their distress. They rarely believe they <sup>12</sup>[can be handled / can handle] such illnesses themselves because they have no sense of being in control over the workings of their heart. We also do not sense our brains at work, but we feel in control of our minds. This sense of being in control of our minds <sup>13</sup>[allow / allows] those with depression <sup>14</sup>[to believe / believe] they can pull <sup>15</sup>[themselves / them] out of the severe depression. In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become more open to <sup>16</sup>[consider / considering] treatment. It's not that they can't handle their problems any longer; rather, their brain has let <sup>17</sup>[it / them] down. I often say to my patients, "It's not you; it's your brain."

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

Severe depression is not something people can pull <sup>18</sup>[them] out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones. When patients with congestive heart failure <sup>19</sup>[developing] difficulty breathing, they are usually grateful for treatment that <sup>20</sup>[has been relieved] their distress. They rarely believe they <sup>21</sup>[can be handled] such illnesses themselves because they have no sense of being in control over the workings of their heart. We also do not sense our brains at work, but we feel in control of our minds. This sense of being in control of our minds <sup>22</sup>[allow] those with depression <sup>23</sup>[believe] they can pull <sup>24</sup>[them] out of the severe depression. In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become more open to <sup>25</sup>[consider] treatment. It's not that they can't handle their problems any longer; rather, their brain has let <sup>26</sup>[it] down. I often say to my patients, "It's not you; it's your brain."

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

Severe depression is not something people can pull themselves out of any more than they can pull themselves out of congestive heart <sup>27</sup>[success / failure], kidney disease, or gallstones. When patients with congestive heart failure develop difficulty breathing, they are usually grateful for treatment that relieves their <sup>28</sup>[distress / pleasure]. They <sup>29</sup>[frequently / rarely] believe they can handle such illnesses themselves because they have no sense of being in control over the workings of their heart. We <sup>30</sup>[also / rarely] do not sense our brains at work, but we feel in control of our minds. This sense of being in control of our minds <sup>31</sup>[allows / adorns] those with depression to believe they can pull themselves out of the severe depression. In my experience, once older adults <sup>32</sup>[misapprehend / understand] that depression is a disease of the brain, and not something they have control over, they become more open to considering treatment. It's not that they can't <sup>33</sup>[handle / guide] their problems any longer; rather, their brain has let them down. I often say to my patients, "It's not you; it's your brain."

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

34)

Severe depression is not something people can pull themselves out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones.

- (A) When patients with congestive heart failure develop difficulty breathing, they are usually grateful for treatment that relieves their distress. They rarely believe they can handle such illnesses themselves because they have no sense of being in control over the workings of their heart.
- (B) In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become more open to considering treatment. It's not that they can't handle their problems any longer; rather, their brain has let them down. I often say to my patients, "It's not you; it's your brain."
- (C) We also do not sense our brains at work, but we feel in control of our minds. This sense of being in control of our minds allows those with depression to believe they can pull themselves out of the severe depression.

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

35)

This sense of being in control of our minds allows those with depression to believe they can pull themselves out of the severe depression.

Severe depression is not something people can pull themselves out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones. When patients with congestive heart failure develop difficulty breathing, they are usually grateful for treatment that relieves their distress. ❶ They rarely believe they can handle such illnesses themselves because they have no sense of being in control over the workings of their heart. ❷ We also do not sense our brains at work, but we feel in control of our minds. ❸ In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become more open to considering treatment. ❹ It's not that they can't handle their problems any longer; rather, their brain has let them down. ❺ I often say to my patients, "It's not you; it's your brain."

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

Severe depression is not something people can pull themselves out of any more than they can pull themselves out of congestive heart failure, kidney disease, or gallstones. When patients with congestive heart failure develop difficulty breathing, they are usually grateful for treatment that relieves their distress. They rarely believe they can handle such illnesses themselves <sup>36)</sup> \_\_\_\_\_ . We also do not sense our brains at work, but we feel in control of our minds. <sup>37)</sup> \_\_\_\_\_ . In my experience, once older adults understand that depression is a disease of the brain, and not something they have control over, they become <sup>38)</sup> \_\_\_\_\_. It's not that they can't handle their problems any longer; rather, <sup>39)</sup> \_\_\_\_\_. I often say to my patients, "<sup>40)</sup> \_\_\_\_\_ ; \_\_\_\_\_ ."

울혈성 심부전, 신장병, 또는 담석에서 사람들이 스스로 벗어날 수 없는 것처럼, 심한 우울증도 사람들이 스스로 벗어날 수 있는 것이 아니다. 울혈성 심부전을 앓는 환자들은 숨 쉬는 데 어려움을 겪을 때, 자신의 고통을 덜어주는 치료에 대해서 대개 감사한다. 그들은 자신의 심장 작동을 통제하고 있다는 인식이 없기에 그런 질병을 스스로 다스릴 수 있다고 믿는 경우는 거의 없다. 우리는 우리 뇌가 작동하는 것도 인식하지 못하지만, 우리가 정신을 통제하고 있다고 느낀다. 정신을 통제하고 있다는 이러한 느낌은 우울증이 있는 사람이 심각한 우울증에서 스스로 벗어날 수 있다고 믿게 한다. 내 경험에서, 나이 든 성인이 우울증은 뇌의 질병이고 자신이 통제할 수 있는 것이 아니라는 것을 일단 이해하면, 치료법을 고려하는 것에 더 개방적이 된다. 그들이 자신의 문제를 더는 다룰 수 없다는 것이 아니라, 오히려, 그들의 뇌가 그들을 저버린 것이다. 나는 환자들에게 "문제는 여러분이 아니라, 여러분의 뇌입니다." 라고 자주 말한다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. In the process of selling your property, you may hear the phrase "real property" and "personal property." <sup>1)</sup>

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2. Real property is fixed and attached; personal property is usually mobile and unattached. <sup>2)</sup>

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3. Where this is likely to come up is in regard to items within your property. <sup>3)</sup>

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4. Most refrigerators that can roll out, be unplugged, and taken with you, are considered personal property. <sup>4)</sup>

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5. If a refrigerator is somehow permanently attached to the home (such as a built-in model), it is real property and stays. <sup>5)</sup>

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6. When selling a property, it is assumed that you are selling all real property. <sup>6)</sup>

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7. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you is not only boorish behavior, it would most likely be a violation of your sales contract. <sup>7)</sup>

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8. Even if it is possible to remove them, the buyer is assuming all real property to be his. <sup>8)</sup>

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9. Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial consideration off the previously negotiated sales price, so much so that you would most likely say, "Forget it." <sup>9)</sup>

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10. As the buyer, I don't need you trashing the property as you leave. <sup>10)</sup>

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

In the process of selling your property, you may hear the phrase "real property" and "personal property." Real property is fixed and attached; personal property is usually mobile and unattached. Where this is likely to come up is in regard to items within your property. Most refrigerators that can roll out, be unplugged, and taken with you, <sup>11</sup>[are considered / considered] personal property. If a refrigerator is somehow <sup>12</sup>[permanent / permanently] attached to the home (such as a built-in model), it is real property and stays. When selling a property, it is assumed that you are selling all real property. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you <sup>13</sup>[are / is] not only boorish behavior, it would most likely <sup>14</sup>[to be / be] a violation of your sales contract. Even if it is possible to remove them, the buyer is assuming all real property <sup>15</sup>[is / to be] his. Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial consideration off the previously <sup>16</sup>[negotiating / negotiated] sales price, so much so that you would most likely <sup>17</sup>[say / to say], "Forget it." As the buyer, I don't need you trashing the property as you leave.

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

In the process of selling your property, you may hear the phrase "real property" and "personal property." Real property is fixed and attached; personal property is usually mobile and unattached. Where this is likely to come up is in regard to items within your property. Most refrigerators that can roll out, be unplugged, and taken with you, <sup>18</sup>[considered] personal property. If a refrigerator is somehow <sup>19</sup>[permanent] attached to the home (such as a built-in model), it is real property and stays. When selling a property, it is assumed that you are selling all real property. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you <sup>20</sup>[are] not only boorish behavior, it would most likely <sup>21</sup>[to be] a violation of your sales contract. Even if it is possible to remove them, the buyer is assuming all real property <sup>22</sup>[is] his. Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial consideration off the previously <sup>23</sup>[negotiating] sales price, so much so that you would most likely <sup>24</sup>[to say], "Forget it." As the buyer, I don't need you trashing the property as you leave.

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

In the process of selling your <sup>25</sup>[property / puberty], you may hear the phrase "real property" and "personal property." Real property is fixed and <sup>26</sup>[attracted / attached]; personal property is usually mobile and unattached. Where this is <sup>27</sup>[unwilling / likely] to come up is in regard to items within your property. Most refrigerators that can roll out, be unplugged, and taken with you, are <sup>28</sup>[considered / related] personal property. If a refrigerator is somehow <sup>29</sup>[momentarily / permanently] attached to the home (such as a built-in model), it is real property and stays. When selling a property, it is <sup>30</sup>[assumed / ignored] that you are selling all real property. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you is not only boorish <sup>31</sup>[capacity / behavior], it would most likely be a violation of your sales contract. Even if it is possible to remove them, the buyer is <sup>32</sup>[assuming / resuming] all real property to be his. Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial <sup>33</sup>[consistency / consideration] off the <sup>34</sup>[consciously / previously] negotiated sales price, so much so that you would most likely say, "Forget it." As the buyer, I don't need you trashing the <sup>35</sup>[liberty / property] as you leave.

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

36)

In the process of selling your property, you may hear the phrase "real property" and "personal property." Real property is fixed and attached; personal property is usually mobile and unattached.

- (A) Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial consideration off the previously negotiated sales price, so much so that you would most likely say, "Forget it." As the buyer, I don't need you trashing the property as you leave.
- (B) When selling a property, it is assumed that you are selling all real property. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you is not only boorish behavior, it would most likely be a violation of your sales contract. Even if it is possible to remove them, the buyer is assuming all real property to be his.
- (C) Where this is likely to come up is in regard to items within your property. Most refrigerators that can roll out, be unplugged, and taken with you, are considered personal property. If a refrigerator is somehow permanently attached to the home (such as a built-in model), it is real property and stays.

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

37)

Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you is not only boorish behavior, it would most likely be a violation of your sales contract.

In the process of selling your property, you may hear the phrase "real property" and "personal property." Real property is fixed and attached; personal property is usually mobile and unattached. Where this is likely to come up is in regard to items within your property. Most refrigerators that can roll out, be unplugged, and taken with you, are considered personal property. ❶ If a refrigerator is somehow permanently attached to the home (such as a built-in model), it is real property and stays. ❷ When selling a property, it is assumed that you are selling all real property. ❸ Even if it is possible to remove them, the buyer is assuming all real property to be his. ❹ Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I would demand significant financial consideration off the previously negotiated sales price, so much so that you would most likely say, "Forget it." ❺ As the buyer, I don't need you trashing the property as you leave.

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

In the process of selling your property, you may hear the phrase "real property" and "personal property." Real property is <sup>38)</sup> \_\_\_\_\_; personal property is usually <sup>39)</sup> \_\_\_\_\_. Where this is likely to come up is <sup>40)</sup> \_\_\_\_\_. Most refrigerators that can roll out, be unplugged, and taken with you, are considered personal property. If a refrigerator is somehow permanently attached to the home (such as a built-in model), it is real property and stays. When selling a property, it is assumed that you are selling all real property. Ripping things like banisters, fireplaces, etc. off their moorings and taking them with you is not only boorish behavior, it <sup>41)</sup> \_\_\_\_\_. Even if it is possible to remove them, <sup>42)</sup> \_\_\_\_\_. Granted, anything is negotiable, but if I was a buyer and I allowed you to do such a thing at all (which I most likely wouldn't), I <sup>43)</sup> \_\_\_\_\_. <sup>44)</sup> \_\_\_\_\_, "Forget it." As the buyer, I don't need you trashing the property as you leave.

재산을 파는 과정에서, 여러분은 '부동산'과 '동산'이라는 말을 들을 수도 있다. '부동산'은 고정되어 있고 부착되어 있으며, '동산'은 대개 이동성이 있고 부착되어 있지 않다. 이것이 언급될 가능성이 있는 곳은 여러분의 재산 내에 있는 항목들과 관련해서다. 바퀴를 굴러서 꺼내고, 플러그를 뽑아, 가져갈 수 있는 대부분의 냉장고는 동산으로 간주된다. 냉장고가 (붙박이 모델과 같이) 어떤 식으로든 집에 영구적으로 부착되어 있다면, 그것은 부동산이며 그대로 남는다. 재산을 팔 때, 여러분은 모든 부동산을 파는 것으로 추정된다. 고정된 설비로부터 난간, 벽난로 등의 물건을 뜯어내어 그것들을 가져가는 것은 교양 없는 행동일 뿐만 아니라, 필시 매매 계약을 위반하는 행위가 될 것이다. 그것들을 제거하는 것이 가능하다 하더라도, 구매자는 모든 부동산이 자신의 것이라고 가정한다. 물론 어떤 것도 협상이 가능하지만, 만약 내가 구매자이고 내가 (아마도 그런 일을 하도록 허용하지 않겠지만) 혹시라도 여러분에게 그런 일을 하도록 허용한다면, 여러분이 아마도 "그만두세요."라고 말하게 될 정도로, 나는 이전에 협상된 매매 가격에서 상당한 금전적인 반대급부를 요구할 것이다. 구매자로서 나는 여러분이 떠나면서 그 부동산을 엉망으로 만드는 것을 원하지 않는다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. Much prosocial behavior is stimulated by others, such as when someone acts more properly because other people are watching. <sup>1)</sup>  


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2. Dogs will stay off the furniture and out of the trash when their owners are present, but they casually break those rules when alone. <sup>2)</sup>  


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3. Humans may have more of a conscience, but they also still respond to the presence or absence of others. <sup>3)</sup>  


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4. Public circumstances generally promote prosocial behavior. <sup>4)</sup>  


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5. Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions. <sup>5)</sup>  


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6. Half believed that they were being observed via a one-way mirror (public condition), whereas others believed that no one was watching (private condition). <sup>6)</sup>  


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7. At the end of the study, the tape-recorded instructions invited the participant to make a donation by leaving some change in the jar on the table. <sup>7)</sup>  


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8. The results showed that donations were seven times higher in the public condition than in the private condition. <sup>8)</sup>  


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9. Apparently, one important reason for generous helping is to make (or sustain) a good impression on the people who are watching. <sup>9)</sup>  


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

Much prosocial behavior is stimulated by others, such as when someone acts more properly because <sup>10</sup>[another / other] people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they casually break those rules when alone. Humans may have more of a conscience, but they also still respond to the presence or absence of <sup>11</sup>[the others / others]. Public circumstances generally <sup>12</sup>[promote / have been promoted] prosocial behavior. Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions. Half believed that they <sup>13</sup>[were observing / were being observed] via a one-way mirror (public condition), whereas others believed that no one was <sup>14</sup>[watching / watched] (private condition). At the end of the study, the tape-recorded instructions invited the participant <sup>15</sup>[that made / to make] a donation by leaving some change in the jar on the table. The results showed that donations were seven times higher in the public condition <sup>16</sup>[as / than] in the private condition. Apparently, one important reason for generous helping is <sup>17</sup>[made / to make] (or sustain) a good impression on the people who are watching.

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

Much prosocial behavior is stimulated by others, such as when someone acts more properly because <sup>18</sup>[another] people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they casually break those rules when alone. Humans may have more of a conscience, but they also still respond to the presence or absence of <sup>19</sup>[the others]. Public circumstances generally <sup>20</sup>[have been promoted] prosocial behavior. Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions. Half believed that they <sup>21</sup>[were observing] via a one-way mirror (public condition), whereas others believed that no one was <sup>22</sup>[watched] (private condition). At the end of the study, the tape-recorded instructions invited the participant <sup>23</sup>[that made] a donation by leaving some change in the jar on the table. The results showed that donations were seven times higher in the public condition <sup>24</sup>[as] in the private condition. Apparently, one important reason for generous helping is <sup>25</sup>[made] (or sustain) a good impression on the people who are watching.

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

Much prosocial behavior is <sup>26</sup>[stimulated / simulated] by others, such as when someone acts more properly because other people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they <sup>27</sup>[casually / analytically] break those rules when alone. Humans may have more of a conscience, but they also <sup>28</sup>[athletic / still] respond to the presence or absence of others. Public circumstances <sup>29</sup>[generally / extraordinarily] promote prosocial behavior. Participants in a study by Kay L. Satow <sup>30</sup>[set / sat] alone in a room and followed tape-recorded instructions. Half believed that they were being observed <sup>31</sup>[via / versus] a one-way mirror (public condition), whereas others believed that no one was watching (private condition). At the end of the study, the tape-recorded instructions invited the <sup>32</sup>[candidate / participant] to make a donation by leaving some change in the jar on the table. The <sup>33</sup>[results / reasons] showed that donations were seven times higher in the public condition than in the private condition. Apparently, one important reason for generous helping is to make (or <sup>34</sup>[sustain / detain]) a good impression on the people who are watching.

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

35)

Much prosocial behavior is stimulated by others, such as when someone acts more properly because other people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they casually break those rules when alone.

- (A) The results showed that donations were seven times higher in the public condition than in the private condition. Apparently, one important reason for generous helping is to make (or sustain) a good impression on the people who are watching.
- (B) Humans may have more of a conscience, but they also still respond to the presence or absence of others. Public circumstances generally promote prosocial behavior. Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions.
- (C) Half believed that they were being observed via a one-way mirror (public condition), whereas others believed that no one was watching (private condition). At the end of the study, the tape-recorded instructions invited the participant to make a donation by leaving some change in the jar on the table.

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

36)

Half believed that they were being observed via a one-way mirror (public condition), whereas others believed that no one was watching (private condition).

Much prosocial behavior is stimulated by others, such as when someone acts more properly because other people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they casually break those rules when alone. Humans may have more of a conscience, but they also still respond to the presence or absence of others. ❶ Public circumstances generally promote prosocial behavior. ❷ Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions. ❸ At the end of the study, the tape-recorded instructions invited the participant to make a donation by leaving some change in the jar on the table. ❹ The results showed that donations were seven times higher in the public condition than in the private condition. ❺ Apparently, one important reason for generous helping is to make (or sustain) a good impression on the people who are watching.

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

Much prosocial behavior is <sup>37)</sup> \_\_\_\_\_, such as when someone acts more properly because other people are watching. Dogs will stay off the furniture and out of the trash when their owners are present, but they <sup>38)</sup> \_\_\_\_\_. Humans may have more of a <sup>39)</sup> \_\_\_\_\_, but they also still <sup>40)</sup> \_\_\_\_\_. Public circumstances generally promote prosocial behavior. Participants in a study by Kay L. Satow sat alone in a room and followed tape-recorded instructions. Half believed that they <sup>41)</sup> \_\_\_\_\_ (public condition), whereas others believed that no one was watching (private condition). At the end of the study, the tape-recorded instructions invited the participant <sup>42)</sup> \_\_\_\_\_ in the jar on the table. The results showed that <sup>43)</sup> \_\_\_\_\_. Apparently, one important reason for generous helping is to make (or sustain) a <sup>44)</sup> \_\_\_\_\_.

어떤 사람이 다른 사람들이 지켜보고 있기 때문에 더 적절하게 행동하는 경우와 같이, 많은 친사회적 행동은 다른 사람들에 의해 자극을 받는다. 개들은 주인이 있을 때에는 가구와 쓰레기로부터 멀리 떨어져 있겠지만, 혼자 있을 때 그들은 아무 생각 없이 그러한 규칙들을 어긴다. 인간은 더 많은 양심을 지니고 있을지 모르겠지만, 그들도 또한 여전히 다른 사람들의 존재나 부재에 반응한다. 공개적인 상황은 일반적으로 친사회적 행동을 촉진한다. Kay L. Satow의 한 연구에서 참가자들은 방에 혼자 앉아 테이프에 녹음된 지시를 따랐다. 절반은 자신들이 한쪽 방향에서만 볼 수 있는 거울을 통해 관찰되고 있다고(공개적인 상황) 믿었고, 반면에 다른 사람들은 아무도 보고 있지 않다고(비공개적인 상황) 믿었다. 연구의 마지막 단계에서 녹음된 지시로 테이블 위에 놓인 주둥이가 넓은 병에 약간의 잔돈을 남겨 놓음으로써 기부를 하도록 참가자에게 요청했다. 비공개적인 상황에서도 공개적인 상황에서 기부금이 7배 더 많았다는 것을 결과가 보여주었다. 너그러운 도움(기부)을 베푸는 한 가지 중요한 이유는 지켜보고 있는 사람들에게 좋은 인상을 주기 위한 (혹은 유지하기 위한) 것처럼 보인다.

한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.
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1. Say you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" <sup>1)</sup>

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2. What happens? <sup>2)</sup>

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3. Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends gets a glimpse, but probably nobody really gets a chance to see it (and somebody might not believe you if she didn't see it for herself!). <sup>3)</sup>

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4. What if you had said instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? <sup>4)</sup>

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5. They'd be ready, they'd know where to look and what to look for, and they'd see what you wanted them to see. <sup>5)</sup>

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6. Writers need to advise their readers in a similar way. <sup>6)</sup>

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7. That advice doesn't always need to be in a thesis statement or a topic sentence, but it does need to happen regularly so that readers don't miss something crucial. <sup>7)</sup>

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

8)[Say / Saying] you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" What happens? Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends <sup>9</sup>[getting / gets] a glimpse, but probably nobody really gets a chance to see it (and somebody might not believe you if she didn't see it for herself!). What if you <sup>10</sup>[had said / say] instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? They'd be ready, they'd know where to look and what to <sup>11</sup>[look / look for], and they'd see what you wanted them <sup>12</sup>[to see / to be seen]. Writers need to advise their readers in a similar way. That advice doesn't always need to be in a thesis statement or a topic sentence, but it does <sup>13</sup>[to need / need] to happen regularly so that readers don't miss something <sup>14</sup>[crucially / crucial].

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

<sup>15</sup>[Saying] you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" What happens? Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends <sup>16</sup>[getting] a glimpse, but probably nobody really gets a chance to see it (and somebody might not believe you if she didn't see it for herself!). What if you <sup>17</sup>[say] instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? They'd be ready, they'd know where to look and what to <sup>18</sup>[look] , and they'd see what you wanted them <sup>19</sup>[to be seen]. Writers need to advise their readers in a similar way. That advice doesn't always need to be in a thesis statement or a topic sentence, but it does <sup>20</sup>[to need] to happen regularly so that readers don't miss something <sup>21</sup>[crucially].

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

Say you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" What happens? Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends gets a glimpse, but <sup>22</sup>[probably / responsibly] nobody really gets a(n) <sup>23</sup>[confidence / chance] to see it (and somebody might not believe you if she didn't see it for herself!). What if you had said instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? They'd be ready, they'd know where to look and what to look for, and they'd see what you wanted them to see. Writers need to <sup>24</sup>[accumulate / advise] their readers in a similar way. That advice doesn't always need to be in a thesis statement or a topic sentence, but it does need to happen regularly so that readers don't miss something <sup>25</sup>[crude / crucial].

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

26)

Say you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" What happens?

- (A) What if you had said instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? They'd be ready, they'd know where to look and what to look for, and they'd see what you wanted them to see.
- (B) Writers need to advise their readers in a similar way. That advice doesn't always need to be in a thesis statement or a topic sentence, but it does need to happen regularly so that readers don't miss something crucial.
- (C) Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends gets a glimpse, but probably nobody really gets a chance to see it (and somebody might not believe you if she didn't see it for herself!).

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

27)

What if you had said instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"?

Say you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" ❶ What happens? ❷ Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends gets a glimpse, but probably nobody really gets a chance to see it (and somebody might not believe you if she didn't see it for herself!). ❸ They'd be ready, they'd know where to look and what to look for, and they'd see what you wanted them to see. ❹ Writers need to advise their readers in a similar way. ❺ That advice doesn't always need to be in a thesis statement or a topic sentence, but it does need to happen regularly so that readers don't miss something crucial.

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

Say you're driving down the interstate at sixty-five miles an hour with three friends from out of town, and you suddenly say to them, "Hey, there's that amazing Pink House!" What happens? Probably there's a lot of sudden head swiveling, and someone's elbow ends up in someone else's ribs, and maybe one of your friends gets a glimpse, but probably <sup>28)</sup> \_\_\_\_\_ (and somebody might not believe you if she didn't see it for herself!). What if you had said instead, "Hey, coming up on the right here in about two miles, there's an amazing huge neon Pink House: watch for it"? They'd be ready, they'd know <sup>29)</sup> \_\_\_\_\_, and they'd see <sup>30)</sup> \_\_\_\_\_.

Writers need to advise their readers in a similar way. That advice doesn't always need to be in a thesis statement or a topic sentence, but <sup>31)</sup> \_\_\_\_\_.

여러분이 다른 지역에서 온 세 명의 친구들과 함께 주간 고속도로를 시속 65마일의 속도로 달리고 있다가, 갑자기 그들에게 "이봐, 저 놀라운 Pink House가 있어!"라고 말한다고 하자. 무슨 일이 일어날까? 아마도 많은 갑작스러운 고개 돌림이 있을 것이고 누군가의 팔꿈치가 누군가의 갈비뼈를 찌르게 되고, 아마도 여러분의 친구 중 한 명은 그것을 언뜻 볼지도 모르지만, 아마도 아무도 실제로 그것을 볼 기회를 얻지 못할 것이다. (그래서 누군가는 자기가 그것을 직접 보지 못한다면 여러분의 말을 믿지 않을 수도 있다!) 대신에, 만약 여러분이 "이봐, 여기 오른쪽에 2마일쯤 가면 멋진 거대한 네온 빛 Pink House가 나타날 거야. 그것을 기다렸다가 잘 봐"라고 했다면 어땠을까? 그들은 준비가 되어 있을 것이고, 어디를 봐야 할지와 무엇을 기대해야 할지 알 것이고 그래서 그들이 보았으면 하고 여러분이 바라는 것을 그들이 보게 될 것이다. 글을 쓰는 사람도 비슷한 방식으로 자신의 독자들에게 알려줄 필요가 있다. 그 알림이 항상 '주제 서술문', 즉 '주제문'의 형태로 이루어져야 하는 것은 아니지만, 독자들이 중요한 것을 놓치지 않도록 그것이 자주 이루어지는 것이 정말로 필요하다.

**한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.**

1. So far as diet is concerned, I belong to no school; I have learned something from each one, and what I have learned from a trial of them all is to be shy of extreme statements and of hard and fast rules. <sup>1)</sup>

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2. To my vegetarian friends who argue that it is morally wrong to take sentient life, I answer that they cannot go for a walk in the country without committing that offense, for they walk on innumerable bugs and worms. <sup>2)</sup>

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3. We cannot live without asserting our right to subject the lower forms of life to our purposes; we kill innumerable germs when we swallow a glass of grape juice, or for that matter a glass of plain water. <sup>3)</sup>

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4. I shall be much surprised if the advance of science does not some day prove to us that there are basic forms of consciousness in all vegetable life; so we shall justify the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see how it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod! <sup>4)</sup>

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

So far as diet is concerned, I belong to no school; I have learned something from each one, and what I have learned from a trial of them all <sup>5</sup>[are / is] to be shy of extreme statements and of hard and fast rules. To my vegetarian friends who argue that it is morally wrong to take sentient life, I answer that they cannot go for a walk in the country without <sup>6</sup>[committing / commitment] that offense, for they walk on innumerable bugs and worms. We cannot live without <sup>7</sup>[assertion / asserting] our right to <sup>8</sup>[subjection / subject] the lower forms of life to our purposes; we kill innumerable germs when we swallow a glass of grape juice, or for that matter a glass of plain water. I shall be much surprised if the advance of science does not some day prove to us <sup>9</sup> [whom / that] there are basic forms of consciousness in all vegetable life; so we shall justify the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see <sup>10</sup>[where / how] it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod!

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

So far as diet is concerned, I belong to no school; I have learned something from each one, and what I have learned from a trial of them all <sup>11</sup>[are] to be shy of extreme statements and of hard and fast rules. To my vegetarian friends who argue that it is morally wrong to take sentient life, I answer that they cannot go for a walk in the country without <sup>12</sup>[commitment] that offense, for they walk on innumerable bugs and worms. We cannot live without <sup>13</sup>[assertion] our right to <sup>14</sup>[subjection] the lower forms of life to our purposes; we kill innumerable germs when we swallow a glass of grape juice, or for that matter a glass of plain water. I shall be much surprised if the advance of science does not some day prove to us <sup>15</sup>[whom] there are basic forms of consciousness in all vegetable life; so we shall justify the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see <sup>16</sup>[where] it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod!

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

So far as diet is <sup>17</sup>[concerned / consoled], I belong to no school; I have learned something from each one, and what I have learned from a trial of them all is to be shy of extreme statements and of <sup>18</sup>[hardly / hard] and fast rules. To my vegetarian friends who argue that it is morally wrong to take sentient life, I <sup>19</sup> [opposition / answer] that they cannot go for a walk in the country without committing that <sup>20</sup>[offense / defense], for they walk on innumerable bugs and worms. We cannot live without asserting our right to subject the lower forms of life to our purposes; we kill innumerable germs when we <sup>21</sup>[garner / swallow] a glass of grape juice, or for that <sup>22</sup>[aid / matter] a glass of plain water. I shall be much surprised if the advance of science does not some day <sup>23</sup>[prove / improve] to us that there are basic <sup>24</sup>[forms / qualities] of consciousness in all vegetable life; so we shall justify the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see how it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod!

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

25)

So far as diet is concerned, I belong to no school; I have learned something from each one, and what I have learned from a trial of them all is to be shy of extreme statements and of hard and fast rules.

(A) We cannot live without asserting our right to subject the lower forms of life to our purposes; we kill innumerable germs when we swallow a glass of grape juice, or for that matter a glass of plain water.

(B) To my vegetarian friends who argue that it is morally wrong to take sentient life, I answer that they cannot go for a walk in the country without committing that offense, for they walk on innumerable bugs and worms.

(C) I shall be much surprised if the advance of science does not some day prove to us that there are basic forms of consciousness in all vegetable life; so we shall justify the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see how it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod!

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

<sup>26)</sup> \_\_\_\_\_, I belong to no school; I have learned something from each one, and what I have learned from a trial of them all is <sup>27)</sup> \_\_\_\_\_.  
 \_\_\_\_\_ To my vegetarian friends who argue that it is morally wrong to take sentient life, I answer that they <sup>28)</sup> \_\_\_\_\_, for they walk on innumerable bugs and worms. <sup>29)</sup> \_\_\_\_\_; we kill innumerable germs when we swallow a glass of grape juice, or for that matter a glass of plain water. I shall be much surprised if the advance of science does not some day prove to us that <sup>30)</sup> \_\_\_\_\_ in all vegetable life; so we shall <sup>31)</sup> \_\_\_\_\_ the argument of Mr. Dooley, who said, in reviewing "The Jungle," that he could not see how it was any less a crime to cut off a young tomato in its prime or to murder a whole cradleful of baby peas in the pod!

음식에 관한 한, 나는 아무 유파에도 속해 있지 않은데, 나는 각각의 것으로부터 뭔가를 배웠으며, 그것들 모두를 시도해 보는 것으로부터 내가 배운 것은 극단적인 진술과 어떠한 경우에도 변하지 않는 규칙을 피하는 것이다. 지각이 있는 생명을 빼앗는 것이 도덕적으로 잘못된 것이라고 주장하는 나의 채식주의자 친구들에게, 나는 그들이 수없이 많은 작은 곤충들과 벌레들을 밟고 걸으므로, 그런 해를 끼치지 않고 그들이 시골에서 산책하러 나가는 것이 불가능하다고 대답한다. 우리는 하위의 생명체들을 우리의 목적에 종속시킬 권리를 주장하지 않고서는 살 수가 없는데, 우리는 포도 주스 한 컵을 마실 때에 수없이 많은 세균을 죽이며, 혹은 맹물 한 컵을 마실 때에도 마찬가지다. 나는 언젠가 과학의 진보가 모든 식물에게 기본적인 형태의 의식이 있다는 것을 우리에게 증명해주지 못 한다면 크게 놀랄 것이고, 그래서 우리는 Mr. Dooley의 주장을 정당화하게 될 것인데, 그는 "The Jungle"에 대해 논평하면서, 한창 자라고 있는 어린 토마토를 잘라 내거나 꼬투리 안의 요람에 가득한 아기 완두콩들을 죽이는 것이 어떻게 조금이라도 덜 죄가 될 수 있는지 이해할 수 없다고 말했다!

**한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.**

1. Indeed, one of the most problematic aspects of global warming from the point of view of social policy stems from the fact that the phenomenon has so far manifested itself very unevenly around the world. <sup>1)</sup>

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2. Some places have had little warming in the past century, and some have even experienced cooling. <sup>2)</sup>

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3. "For extensive regions of the Earth, the warming of the past 80 years has deviated strongly from the global average," notes climate expert Ken Hare. <sup>3)</sup>

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4. "This fact raises major difficulties for political action: in many countries, future temperatures will differ strongly from the global norm and global warming will seem like a fiction to local politicians." <sup>4)</sup>

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5. He points out, for example, that the lack of a strong warming trend in the United States accounted in part for the reluctance of the U.S. government to support the 1992 international convention on climate change. <sup>5)</sup>

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6. "If you're considering political action, you have to remember that you're asking a considerable number of people in the world to take on faith that this is a truly global effect," he said. <sup>6)</sup>

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

Indeed, one of the most problematic aspects of global warming from the point of view of social policy <sup>7)</sup> [stemming / stems] from the fact <sup>8)</sup> [that / in which] the phenomenon has so far manifested <sup>9)</sup> [itself / it] very unevenly around the world. Some places have had little warming in the past century, and some have even experienced cooling. "For extensive regions of the Earth, the warming of the past 80 years <sup>10)</sup> [have / has] deviated strongly from the global average," notes climate expert Ken Hare. "This fact raises major difficulties for political action: in many countries, future temperatures will differ strongly from the global norm and global warming will seem <sup>11)</sup> [like / likely] a fiction to local politicians." He points out, for example, that the lack of a strong warming trend in the United States <sup>12)</sup> [accounted / accounting] in part for the reluctance of the U.S. government <sup>13)</sup> [to support / support] the 1992 international convention on climate change. "If you're <sup>14)</sup> [considered / considering] political action, you have to remember that you're asking a considerable number of people in the world <sup>15)</sup> [take / to take] on faith <sup>16)</sup> [that / what] this is a truly global effect," he said.

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

Indeed, one of the most problematic aspects of global warming from the point of view of social policy <sup>17)</sup> [stemming] from the fact <sup>18)</sup> [in which] the phenomenon has so far manifested <sup>19)</sup> [it] very unevenly around the world. Some places have had little warming in the past century, and some have even experienced cooling. "For extensive regions of the Earth, the warming of the past 80 years <sup>20)</sup> [have] deviated strongly from the global average," notes climate expert Ken Hare. "This fact raises major difficulties for political action: in many countries, future temperatures will differ strongly from the global norm and global warming will seem <sup>21)</sup> [likely] a fiction to local politicians." He points out, for example, that the lack of a strong warming trend in the United States <sup>22)</sup> [accounting] in part for the reluctance of the U.S. government <sup>23)</sup> [support] the 1992 international convention on climate change. "If you're <sup>24)</sup> [considered] political action, you have to remember that you're asking a considerable number of people in the world <sup>25)</sup> [take] on faith <sup>26)</sup> [what] this is a truly global effect," he said.

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

Indeed, one of the most problematic <sup>27)</sup> [aspects / drawbacks] of global warming from the point of view of social policy stems from the fact that the phenomenon has so far manifested itself very <sup>28)</sup> [unevenly / tangibly] around the world. Some places have had little warming in the past century, and some have even <sup>29)</sup> [experienced / expanded] cooling. "For extensive <sup>30)</sup> [regions / reins] of the Earth, the warming of the past 80 years has deviated strongly from the global average," notes climate expert Ken Hare. "This fact raises major <sup>31)</sup> [difficulties / practices] for political action: in many countries, future temperatures will <sup>32)</sup> [coincide / differ] strongly from the global norm and global warming will seem like a fiction to local politicians." He points out, for example, that the lack of a strong warming trend in the United States accounted in part for the reluctance of the U.S. government to support the 1992 international <sup>33)</sup> [constitution / convention] on climate change. "If you're considering political <sup>34)</sup> [inertia / action], you have to remember that you're asking a considerable number of people in the world to take on faith that this is a truly global effect," he said.

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

35)

Indeed, one of the most problematic aspects of global warming from the point of view of social policy stems from the fact that the phenomenon has so far manifested itself very unevenly around the world. Some places have had little warming in the past century, and some have even experienced cooling.

- (A) "If you're considering political action, you have to remember that you're asking a considerable number of people in the world to take on faith that this is a truly global effect," he said.
- (B) He points out, for example, that the lack of a strong warming trend in the United States accounted in part for the reluctance of the U.S. government to support the 1992 international convention on climate change.
- (C) "For extensive regions of the Earth, the warming of the past 80 years has deviated strongly from the global average," notes climate expert Ken Hare. "This fact raises major difficulties for political action: in many countries, future temperatures will differ strongly from the global norm and global warming will seem like a fiction to local politicians."

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

36)

He points out, for example, that the lack of a strong warming trend in the United States accounted in part for the reluctance of the U.S. government to support the 1992 international convention on climate change.

Indeed, one of the most problematic aspects of global warming from the point of view of social policy stems from the fact that the phenomenon has so far manifested itself very unevenly around the world. ❶ Some places have had little warming in the past century, and some have even experienced cooling. ❷ "For extensive regions of the Earth, the warming of the past 80 years has deviated strongly from the global average," notes climate expert Ken Hare. ❸ "This fact raises major difficulties for political action: in many countries, future temperatures will differ strongly from the global norm and global warming will seem like a fiction to local politicians." ❹ "If you're considering political action, you have to remember that you're asking a considerable number of people in the world to take on faith that this is a truly global effect," he said. ❺

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

Indeed, one of the most problematic aspects of global warming from the point of view of social policy <sup>37)</sup>  
 .....  
 ..... Some places have had little warming in the past century, and some  
 have even experienced cooling. "For extensive regions of the Earth, the warming of the past 80 years has  
 deviated strongly from the global average," notes climate expert Ken Hare. "This fact <sup>38)</sup>  
 .....  
 .....: in many countries, future temperatures will <sup>39)</sup>  
 ..... and global warming will seem like a fiction to local politicians." He points out,  
 for example, that the lack of a strong warming trend in the United States <sup>40)</sup>  
 ..... the 1992 international convention on climate  
 change. "If you're considering political action, you have to remember that you're <sup>41)</sup>  
 .....  
 ....." he said.

실로, 사회 정책의 관점에서 지구 온난화의 가장 문제가 되는 측면 중 하나는 그 현상이 이제까지 전 세계에서 매우 고르지 않게 나타났다는 사실에서 기인한다. 몇몇 지역은 지난 세기 동안 온난화가 거의 없었으며, 어떤 곳은 심지어 기온 저하를 경험하기도 했다. "지구의 광범위한 지역의 경우, 지난 80년 동안의 온난화는 지구 평균으로부터 많이 벗어났습니다."라고 기후 전문가 Ken Hare는 말한다. 이러한 사실은 정치적 행위에 중대한 어려움을 야기합니다. 많은 나라에서, 미래의 기온은 세계의 기준과 많이 다를 것이고 지구 온난화는 지역 정치인들에게는 허구처럼 보일 것입니다." 예를 들어, 미국에서의 강력한 온난화 추세의 부재가 미국 정부가 1992년 기후 변화에 관한 국제 협약을 지지하기를 꺼린 것의 부분적인 이유가 되었다고 그는 지적한다. "여러분이 정치적 행위를 고려하고 있다면, 세계의 상당히 많은 수의 사람들에게 이것이 정말로 세계적인 영향이라는 믿음을 가져 달라고 요청하고 있다는 것을 기억해야 합니다."라고 그는 말했다.

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things." <sup>1)</sup>

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2. In other words, we feel entitled to ask the world, "What good are you?" <sup>2)</sup>

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3. We assume that we are the world's standard, that all things should be compared to us. <sup>3)</sup>

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4. Such an assumption makes us overlook a lot. <sup>4)</sup>

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5. Abilities said to "make us human" — empathy, communication, grief, toolmaking, and so on — all exist to varying degrees among other minds sharing the world with us. <sup>5)</sup>

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6. Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all share the same basic skeleton, organs, nervous systems, hormones, and behaviors. <sup>6)</sup>

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7. Just as different models of automobiles each have an engine, drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. <sup>7)</sup>

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8. But like naive car buyers, most people see only animals' varied exteriors. <sup>8)</sup>

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

In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things." In other words, we feel entitled to ask the world, "What good are you?" We assume that we are the world's standard, <sup>9</sup>[that / which] all things <sup>10</sup>[should have / should be] compared to us. Such an assumption makes us <sup>11</sup>[to overlook / overlook] a lot. Abilities <sup>12</sup>[said / are said] to "make us human" — empathy, communication, grief, toolmaking, and so on — all exist to varying degrees among other minds <sup>13</sup>[sharing / to share] the world with us. Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all <sup>14</sup>[share / sharing] the same basic skeleton, organs, nervous systems, hormones, and behaviors. Just as different models of automobiles each <sup>15</sup>[have / has] an engine, drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. But like naive car buyers, most people see only animals' varied exteriors.

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

In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things." In other words, we feel entitled to ask the world, "What good are you?" We assume that we are the world's standard, <sup>16</sup>[which] all things <sup>17</sup>[should have] compared to us. Such an assumption makes us <sup>18</sup>[to overlook] a lot. Abilities <sup>19</sup>[are said] to "make us human" — empathy, communication, grief, toolmaking, and so on — all exist to varying degrees among other minds <sup>20</sup>[to share] the world with us. Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all <sup>21</sup>[sharing] the same basic skeleton, organs, nervous systems, hormones, and behaviors. Just as different models of automobiles each <sup>22</sup>[has] an engine, drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. But like naive car buyers, most people see only animals' varied exteriors.

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

In the fifth century B. C. E., the Greek philosopher Protagoras <sup>23</sup>[defined / pronounced], "Man is the measure of all things." In other words, we feel <sup>24</sup>[subtitled / entitled] to ask the world, "What good are you?" We assume that we are the world's standard, that all things should be <sup>25</sup>[compared / condensed] to us. Such a(n) <sup>26</sup>[revocation / assumption] makes us overlook a lot. Abilities said to "make us human" — <sup>27</sup>[antipathy / empathy], communication, grief, toolmaking, and so on — all exist to varying degrees among other minds sharing the world with us. Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all <sup>28</sup>[share / shout] the same basic skeleton, organs, nervous systems, hormones, and behaviors. Just as different models of automobiles each have a(n) <sup>29</sup>[engineer / engine], drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. But like <sup>30</sup>[astute / naive] car buyers, most people see only animals' varied exteriors.

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

31)

In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things."

- (A) Just as different models of automobiles each have an engine, drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. But like naive car buyers, most people see only animals' varied exteriors.
- (B) Abilities said to "make us human" — empathy, communication, grief, toolmaking, and so on — all exist to varying degrees among other minds sharing the world with us. Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all share the same basic skeleton, organs, nervous systems, hormones, and behaviors.
- (C) In other words, we feel entitled to ask the world, "What good are you?" We assume that we are the world's standard, that all things should be compared to us. Such an assumption makes us overlook a lot.

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

32)

Abilities said to "make us human" — empathy, communication, grief, toolmaking, and so on — all exist to varying degrees among other minds sharing the world with us.

In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things." In other words, we feel entitled to ask the world, "What good are you?" ❶ We assume that we are the world's standard, that all things should be compared to us. ❷ Such an assumption makes us overlook a lot. ❸ Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all share the same basic skeleton, organs, nervous systems, hormones, and behaviors. ❹ Just as different models of automobiles each have an engine, drive train, four wheels, doors, and seats, we differ mainly in terms of our outside contours and a few internal tweaks. ❺ But like naive car buyers, most people see only animals' varied exteriors.

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

In the fifth century B. C. E., the Greek philosopher Protagoras pronounced, "Man is the measure of all things." <sup>33)</sup> \_\_\_\_\_, we feel entitled to ask the world, "What good are you?" We assume that we are the world's standard, that all things should be compared to us. Such an assumption <sup>34)</sup> \_\_\_\_\_ . Abilities said to "make us human" — empathy, communication, grief, toolmaking, and so on — <sup>35)</sup> \_\_\_\_\_ . Animals with backbones (fishes, amphibians, reptiles, birds, and mammals) all share the same basic skeleton, organs, nervous systems, hormones, and behaviors. Just as different models of automobiles each have an engine, drive train, four wheels, doors, and seats, we <sup>36)</sup> \_\_\_\_\_ . But like naive car buyers, most people <sup>37)</sup> \_\_\_\_\_ .

기원전 5세기에, 그리스의 철학자 Protagoras는 "인간이 만물의 척도이다."라고 선언했다. 다시 말해서, 우리는 세상을 향해 "당신은 무슨 쓸모가 있는가?"라고 물어볼 자격이 있다고 느낀다. 우리는 우리가 세상의 기준이라고, 즉 모든 것이 우리와 비교되어야 한다고 추정한다. 그런 추정은 우리로 하여금 많은 것을 간과하게 한다. '우리를 인간답게 만들어 준다'고 일컬어지는 능력들, 즉 공감, 의사소통, 슬픔, 도구 만들기 등은 모두 우리와 세상을 공유하는 다른 지력을 지닌 존재들에게도 다양한 정도로 존재한다. 척추동물(어류, 양서류, 파충류, 조류, 포유류)은 모두 동일한 기본 골격, 장기, 신경계, 호르몬, 행동을 공유한다. 다양한 자동차의 모델들이 각각 엔진, 동력 전달 체계, 네 바퀴, 문, 좌석을 가지고 있는 것과 마찬가지로, 우리는 주로 우리의 외부 윤곽과 몇 가지 내부적인 변경 면에서 다르다. 하지만 순진한 자동차 구매자들처럼 대부분의 사람들은 오직 동물들의 다양한 겉모습만을 본다.

- Answer Sheet -

2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 01번

- 1) 여러분의 안락지대는 여러분 주위의 보이지 않는 장벽과 같아서 여러분이 그 안에 머물러 있으면 편안함을 느낀다.
- 2) 여러분의 안락지대와 여러분의 자신감은 서로 연결되어 있다.
- 3) 그것 밖으로 걸어 나가면 불편하고 두려움을 느낀다.
- 4) 하지만 여러분의 안락지대는 고정되어 있지 않다.
- 5) 여러분의 안락지대 안에서 계속 머물러 있으면 그것이 줄어들어 안락지대 바깥에 있는 것에 대한 공포로 여러분을 채우고, 그 뒤 여러분의 자신감은 감소한다.
- 6) 여러분이 안락지대 바깥으로 걸어 나가서, 하기에 두렵거나 불안한 일을 한다면, 여러분의 안락지대는 확장되고 여러분의 자신감은 증가한다.
- 7) 여러분의 안락지대를 확장하고 자신감을 증가시키기 위해 새로운 무언가를 시도하라.
- 8) 무언가 새로운 것을 시도하는 것은 여러분의 한계를 줄이며, 여러분은 더 적은 장벽을 가지고 삶을 살게 될 것이다.
- 9) inside which
- 10) comfortable
- 11) fearful
- 12) stay
- 13) filling
- 14) doing
- 15) Try
- 16) increase
- 17) Trying
- 18) inside which
- 19) comfortable
- 20) fearful
- 21) stay
- 22) filling
- 23) doing
- 24) Try
- 25) increase
- 26) Trying
- 27) comfort
- 28) confidence
- 29) uncomfortable
- 30) fixed
- 31) reduces
- 32) expands
- 33) increase
- 34) limitations
- 35) (A) - (C) - (B)
- 36) ㉠
- 37) invisible barrier around you
- 38) inside which if you stay
- 39) However
- 40) filling you with fear of what is outside it
- 41) your comfort zone expands and your confidence increases
- 42) Try something new to expand your comfort zone
- 43) Trying something new reduces your limitations

2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 02번

- 1) 만사가 어떤 모습이어야 하는가에 대한 고유하고 살면서 얻게 된 우리의 믿음, 즉 우리의 기대를 고려해볼 때, 선호, 태도 믿음에서의 차이는 필연적이며, 그것이 모두 다 해결될 필요는

없다.

- 2) 사실 많은 것들이 관계에 흥미를 더해 준다.
- 3) 하지만 여러분은 가끔씩 의견불일치에 동의할 수 없게 된다.
- 4) 몇몇 문제는 분명하고 확실한 해결책을 요구하는 방식으로 여러분 각자에게 그리고 아마도 다른 사람들(자녀나 동료들)에게 영향을 미친다.
- 5) 여러분과 여러분의 배우자는 어디서 거주할 것인지와 집을 빌릴 것인지 아니면 (집을) 구매할 것인지를 결정할 필요가 있을지도 모른다.
- 6) 결정이 내려져야 하며, 그렇지 않으면 여러분은 자동차 뒷좌석에서 살게 될지도 모른다.
- 7) 많은 경우 두 가지를 다 취할 수는 없으며, 따라서 선택을 해야 한다.
- 8) 예를 들어, 현실적으로 추수감사절에 Florida 주에 사는 어머니와 Connecticut 주에 사는 아버지를 다 방문할 수는 없다.
- 9) 그래서 일상의 우여곡절을 가로지를 때 갈등을 처리하는 것은 쓸모 있는 도구일 뿐만 아니라 우리가 가장 바라는 종류의 성공적인 관계와 결과에 절대적으로 필요한 것이다.
- 10) Given
- 11) them
- 12) others
- 13) require
- 14) whether
- 15) living
- 16) coping
- 17) Given
- 18) them
- 19) others
- 20) require
- 21) whether
- 22) living
- 23) coping
- 24) expectations
- 25) add
- 26) disagree
- 27) resolution
- 28) decide
- 29) decision
- 30) practically
- 31) coping with
- 32) (B) - (A) - (C)
- 33) ㉡
- 34) expectations
- 35) inevitable
- 36) in fact
- 37) cannot just agree to disagree
- 38) where you will live and whether to rent or purchase a home
- 39) find yourselves living in the backseat of your car
- 40) For example
- 41) coping with conflicts as we traverse the ups and downs of daily life
- 42) necessary for the kinds of successful relationships and outcomes we most desire

2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 03번

- 1) 개인용 컴퓨터는 지난 수십 년간의 다른 어떤 혁신보다도 더 많이 일의 방식과 절차를 바꾸었다.
- 2) 컴퓨터는 타자기와 다른 사무 기계를 거의 완전히 대체했고,

그것은 많은 일들이 수행되는 방식을 극적으로 변화시켰다.

- 3) 안타깝게도 컴퓨터, 그리고 태블릿과 스마트폰과 다른 전자 기기들은 또한 게임 및 일과 관련 없는 이메일(개인 서신, 웃음 거리, 영감을 주는 메시지, 일화 등)을 포함한 시간을 잡아먹는 다양한 개인적인 용도에 대해 문을 활짝 열었다.
- 4) 이러한 기기의 사용으로 얻어진 효율성의 상당 부분이 그것의 오용에 의해 상쇄된다고 결론짓는 것은 비합리적이지 않다.
- 5) 개인용 컴퓨터는 아마도 조직체에서 일상적으로 사용하게 된 지금까지 가장 유용하고 다용도의 도구이겠지만, 키보드와 스크린 앞에서 많은 시간을 보내는 많은 사람들에게 컴퓨터는 도구보다는 오히려 장난감으로 취급된다.
- 6) has done
- 7) to alter
- 8) innovation
- 9) have replaced
- 10) have
- 11) gained
- 12) is treated
- 13) than
- 14) has done
- 15) to alter
- 16) innovation
- 17) have replaced
- 18) have
- 19) gained
- 20) is treated
- 21) than
- 22) procedures
- 23) dramatically
- 24) a variety of
- 25) unreasonable
- 26) versatile
- 27) treated
- 28) (B) - (C) - (A)
- 29) has done more to alter work methods and procedures than any other innovation of the past several decades
- 30) Unfortunately
- 31) have also opened wide a door to a variety of time-wasting personal uses
- 32) not unreasonable to conclude that much of the efficiency gained through the use of such devices is cancelled out by their misuse
- 33) the most useful and versatile tool
- 34) is treated more as a toy than a tool

#### 2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 04번

- 1) 오락과 미적 참여의 상황에서 지각-행동 사이클의 명시적 발현은 자주 차단당하거나 변형된다.
- 2) 영화와 텔레비전 보기, 미술관에서 회화나 조각품 구경하기, 그리고 콘서트홀에서 음악 듣기는 감상하는 사람들이 방해받지 않고 지각의 대상에 따라 행동하거나 그것들을 탐구하는 것을 막는 관계를 지각의 대상과 갖도록 의도적으로 만든다.
- 3) 사람들이 이런 특별한 상황에 대해 하는 반응(조각을 만지기 위해 손을 뺀 것, 음악에 반응하여 발과 손가락으로 박자를 맞추는 것) 중 많은 것들은, 이러한 반응을 규제하는 구체적인 관습(전시회의 '만지지 마시오' 표지판, 콘서트에서 사회적으로 강요되는 침묵과 부동(不動), 제한된 순간에의 박수갈채)이 그러하듯이, 지각과 행동 사이의 더 일반적인 관계의 잔여물이다.
- 4) 물론 몇몇 형태의 미적 참여를 특징짓는 지각-행동 사이클의 방해나 유예는 문화적으로 특유하여, 서방세계의 '고급' 예술 형

태 중 일부에서와 정중한 예식과 미학이 상호작용하는 환경에서 가장 극심하다.

- 5) are
- 6) place
- 7) exploring
- 8) are
- 9) are
- 10) culturally
- 11) in which
- 12) are
- 13) place
- 14) exploring
- 15) are
- 16) are
- 17) culturally
- 18) in which
- 19) blocked
- 20) prevents
- 21) objects
- 22) regulate
- 23) socially
- 24) engagement
- 25) aesthetics
- 26) (C) - (A) - (B)
- 27) overt manifestations of the perception-action cycle are often blocked or transformed
- 28) deliberately place perceivers in a relationship with the objects of perception that prevents them from acting upon or exploring those objects in an unhindered fashion
- 29) residue of the more usual relationship between perception and action
- 30) interruption or suspension of the perception-action cycle that characterizes some forms of aesthetic engagement
- 31) culturally specific
- 32) in which formal ceremony and aesthetics interact

#### 2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 05번

- 1) 더 개인주의적인 문화 환경의 출신자들은 자신에게 초점을 맞춘 주체성이나 통제력을 유지하려는 동기를 가지는 경향이 있는데, 이는 이러한 것들이 자아 존중감의 토대 역할을 하기 때문이다.
- 2) 이러한 형태의 주체성의 결과로 개인의 성공이 주로 자신의 능력과 행동에 달려 있다는 믿음이 생기며, 따라서 환경에 영향을 미침에 의해서든, 자신의 상황을 받아들이려고 노력함에 의해서든, 통제력의 사용은 궁극적으로 개인에게 집중된다.
- 3) 독립적 자기는 주체 의식이나 통제 의식에 호소함으로써 대처하도록 더 많이 유도될 수 있다.
- 4) 그러나 더 상호의존적인 문화 환경의 출신자들은 개인의 성공과 주체성의 문제에 덜 집중하며, 집단의 목표와 화합 쪽으로 더 많은 동기를 가지는 경향이 있다.
- 5) 연구에 의하면, 동아시아인들은 어떤 경우에 개인적인 통제를 추구하기보다는, 오히려 더 많은 사회적인 지원을, 추구하지는 않되, 받는 것을 선호한다.
- 6) 그러므로 더 상호의존적인 자기 구성을 지닌 사람들은 관계 속에서 화합을 증진하는 방식으로 대처하는 것을 선호할 수 있다.
- 7) to be motivated
- 8) comes
- 9) environment

- 10) trying
- 11) appealing
- 12) motivated
- 13) has shown
- 14) seek
- 15) promotes
- 16) to be motivated
- 17) comes
- 18) environment
- 19) trying
- 20) appealing
- 21) motivated
- 22) has shown
- 23) seek
- 24) promotes
- 25) motivated
- 26) primarily
- 27) circumstances
- 28) independent
- 29) contexts
- 30) support
- 31) promotes
- 32) (C) - (B) - (A)
- 33) ㉠
- 34) to be motivated to maintain self-focused agency or control
- 35) serve as the basis of one's self-worth
- 36) With this form of agency comes the belief that individual successes depend primarily on one's own abilities and actions
- 37) centers on the individual
- 38) However
- 39) to be less focused on issues of individual success and agency and more motivated towards group goals and harmony
- 40) Therefore
- 41) prefer to cope in a way that promotes harmony in relationships

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 06번**

- 1) 울혈성 심부전, 심장병, 또는 담석에서 사람들이 스스로 벗어날 수 없는 것처럼, 심한 우울증도 사람들이 스스로 벗어날 수 있는 것이 아니다.
- 2) 울혈성 심부전을 앓는 환자들은 숨 쉬는 데 어려움을 겪을 때, 자신의 고통을 덜어주는 치료에 대해서 대개 감사한다.
- 3) 그들은 자신의 심장 작동을 통제하고 있다는 인식이 없기에 그런 질병을 스스로 다스릴 수 있다고 믿는 경우는 거의 없다.
- 4) 우리는 우리 뇌가 작동하는 것도 인식하지 못하지만, 우리가 정신을 통제하고 있다고 느낀다.
- 5) 정신을 통제하고 있다는 이러한 느낌은 우울증이 있는 사람이 심각한 우울증에서 스스로 벗어날 수 있다고 믿게 한다.
- 6) 내 경험에서, 나이 든 성인이 우울증은 뇌의 질병이고 자신이 통제할 수 있는 것이 아니라는 것을 일단 이해하면, 치료법을 고려하는 것에 더 개방적이 된다.
- 7) 그들이 자신의 문제를 더는 다룰 수 없다는 것이 아니라, 오히려, 그들의 뇌가 그들을 저버린 것이다.
- 8) 나는 환자들에게 "문제는 여러분이 아니라, 여러분의 뇌입니다." 라고 자주 말한다.
- 9) themselves
- 10) develop

- 11) relieves
- 12) can handle
- 13) allows
- 14) to believe
- 15) themselves
- 16) considering
- 17) them
- 18) themselves
- 19) develop
- 20) relieves
- 21) can handle
- 22) allows
- 23) to believe
- 24) themselves
- 25) considering
- 26) them
- 27) failure
- 28) distress
- 29) rarely
- 30) also
- 31) allows
- 32) understand
- 33) handle
- 34) (A) - (C) - (B)
- 35) ㉡
- 36) because they have no sense of being in control over the workings of their heart
- 37) This sense of being in control of our minds allows those with depression to believe they can pull themselves out of the severe depression
- 38) more open to considering treatment
- 39) their brain has let them down
- 40) It's not you; it's your brain

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 07번**

- 1) 재산을 파는 과정에서, 여러분은 '부동산'과 '동산'이라는 말을 들을 수도 있다.
- 2) '부동산'은 고정되어 있고 부착되어 있으며, '동산'은 대개 이동성이 있고 부착되어 있지 않다.
- 3) 이것이 언급될 가능성이 있는 곳은 여러분의 재산 내에 있는 항목들과 관련해서다.
- 4) 바퀴를 굴려서 꺼내고, 플러그를 뽑아, 가져갈 수 있는 대부분의 냉장고는 동산으로 간주된다.
- 5) 냉장고가 (불박이 모델과 같이) 어떤 식으로든 집에 영구적으로 부착되어 있다면, 그것은 부동산이며 그대로 남는다.
- 6) 재산을 팔 때, 여러분은 모든 부동산을 파는 것으로 추정된다.
- 7) 고정된 설비로부터 난간, 벽난로 등의 물건을 뜯어내어 그것들을 가져가는 것은 교양 없는 행동일 뿐만 아니라, 필시 매매 계약을 위반하는 행위가 될 것이다.
- 8) 그것들을 제거하는 것이 가능하다 하더라도, 구매자는 모든 부동산이 자신의 것이라고 가정한다.
- 9) 물론 어떤 것도 협상이 가능하지만, 만약 내가 구매자이고 내가 (아마도 그런 일을 하도록 허용하지 않겠지만) 혹시라도 여러분에게 그런 일을 하도록 허용한다면, 여러분이 아마도 "그만두세요."라고 말하게 될 정도로, 나는 이전에 협상된 매매 가격에서 상당한 금전적인 반대급부를 요구할 것이다.
- 10) 구매자로서 나는 여러분이 떠나면서 그 부동산을 엉망으로 만드는 것을 원하지 않는다.

- 11) are considered
- 12) permanently
- 13) is
- 14) be
- 15) to be
- 16) negotiated
- 17) say
- 18) are considered
- 19) permanently
- 20) is
- 21) be
- 22) to be
- 23) negotiated
- 24) say
- 25) property
- 26) attached
- 27) likely
- 28) considered
- 29) permanently
- 30) assumed
- 31) behavior
- 32) assuming
- 33) consideration
- 34) previously
- 35) property
- 36) (C) - (B) - (A)
- 37) ㉔
- 38) fixed and attached
- 39) mobile and unattached
- 40) in regard to items within your property
- 41) would most likely be a violation of your sales contract
- 42) the buyer is assuming all real property to be his
- 43) would demand significant financial consideration off the previously negotiated sales price
- 44) so much so that you would most likely say

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 08번**

- 1) 어떤 사람이 다른 사람들이 지켜보고 있기 때문에 더 적절하게 행동하는 경우와 같이, 많은 친사회적 행동은 다른 사람들에게 의해 자극을 받는다.
- 2) 개들은 주인이 있을 때에는 가구와 쓰레기로부터 멀리 떨어져 있겠지만, 혼자 있을 때 그들은 아무 생각 없이 그러한 규칙들을 어긴다.
- 3) 인간은 더 많은 양심을 지니고 있을지 모르겠지만, 그들도 또한 여전히 다른 사람들의 존재나 부재에 반응한다.
- 4) 공개적인 상황은 일반적으로 친사회적 행동을 촉진한다.
- 5) Kay L Satow의 한 연구에서 참가자들은 방에 혼자 앉아 테이프에 녹음된 지시를 따랐다.
- 6) 절반은 자신들이 한쪽 방향에서만 볼 수 있는 거울을 통해 관찰되고 있다고(공개적인 상황) 믿었고, 반면에 다른 사람들은 아무도 보고 있지 않다고(비공개적인 상황) 믿었다.
- 7) 연구의 마지막 단계에서 녹음된 지시로 테이블 위에 놓인 주동이가 넓은 병에 약간의 잔돈을 남겨 놓음으로써 기부를 하도록 참가자에게 요청했다.
- 8) 비공개적인 상황에서보다 공개적인 상황에서 기부금이 7배 더 많았다는 것을 결과가 보여주었다.
- 9) 너그러운 도움(기부)을 베푸는 한 가지 중요한 이유는 지켜보고 있는 사람들에게 좋은 인상을 주기 위한 (혹은 유지하기 위한) 것처럼 보인다.

- 10) other
- 11) others
- 12) promote
- 13) were being observed
- 14) watching
- 15) to make
- 16) than
- 17) to make
- 18) other
- 19) others
- 20) promote
- 21) were being observed
- 22) watching
- 23) to make
- 24) than
- 25) to make
- 26) stimulated
- 27) casually
- 28) still
- 29) generally
- 30) sat
- 31) via
- 32) participant
- 33) results
- 34) sustain
- 35) (B) - (C) - (A)
- 36) ㉔
- 37) stimulated by others
- 38) casually break those rules when alone
- 39) conscience
- 40) respond to the presence or absence of others
- 41) were being observed via a one-way mirror
- 42) to make a donation by leaving some change
- 43) donations were seven times higher in the public condition than in the private condition
- 44) good impression on the people who are watching

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 09번**

- 1) 여러분이 다른 지역에서 온 세 명의 친구들과 함께 주간 고속도로를 시속 65마일의 속도로 달리고 있다가, 갑자기 그들에게 "이봐, 저 놀라운 Pink House가 있어!"라고 말한다고 하자.
- 2) 무슨 일이 일어날까?
- 3) 아마도 많은 갑작스러운 고개 돌림이 있을 것이고 누군가의 팔꿈치가 누군가의 갈비뼈를 찌르게 되고, 아마도 여러분의 친구 중 한 명은 그것을 언뜻 볼지도 모르지만, 아마도 아무도 실제로 그것을 볼 기회를 얻지 못할 것이다. (그래서 누군가는 자기가 그것을 직접 보지 못한다면 여러분의 말을 믿지 않을 수도 있다!)
- 4) 대신에, 만약 여러분이 "이봐, 여기 오른쪽에 2마일쯤 가면 멋진 거대한 네온 빛 Pink House가 나타날 거야. 그것을 기다렸다가 잘 봐" 라고 했다면 어땠을까?
- 5) 그들은 준비가 되어 있을 것이고, 어디를 봐야 할지와 무엇을 기대해야 할지 알 것이고 그래서 그들이 보았으면 하고 여러분이 바라는 것을 그들이 보게 될 것이다.
- 6) 글을 쓰는 사람도 비슷한 방식으로 자신의 독자들에게 알려 줄 필요가 있다.
- 7) 그 알림이 항상 '주제 서술문', 즉 '주제문'의 형태로 이루어져야 하는 것은 아니지만, 독자들이 중요한 것을 놓치지 않도록 그것이 자주 이루어지는 것이 정말로 필요하다.

- 8) Say
- 9) gets
- 10) had said
- 11) look for
- 12) to see
- 13) need
- 14) crucial
- 15) Say
- 16) gets
- 17) had said
- 18) look for
- 19) to see
- 20) need
- 21) crucial
- 22) probably
- 23) chance
- 24) advise
- 25) crucial
- 26) (C) - (A) - (B)
- 27) ㉓
- 28) nobody really gets a chance to see it
- 29) where to look and what to look for
- 30) what you wanted them to see
- 31) it does need to happen regularly so that readers don't miss something crucial

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 10번**

- 1) 음식에 관한 한, 나는 아무 유파에도 속해 있지 않은데, 나는 각각의 것으로부터 뭔가를 배웠으며, 그것들 모두를 시도해 보는 것으로부터 내가 배운 것은 극단적인 진술과 어떠한 경우에도 변하지 않는 규칙을 피하는 것이다.
- 2) 지각이 있는 생명을 빼앗는 것이 도덕적으로 잘못된 것이라고 주장하는 나의 채식주의자 친구들에게, 나는 그들이 수없이 많은 작은 곤충들과 벌레들을 밟고 걸으므로, 그런 해를 끼치지 않고 그들이 시골에서 산책하러 나가는 것이 불가능하다고 대답한다.
- 3) 우리는 하위의 생명체들을 우리의 목적에 종속시킬 권리를 주장하지 않고서는 살 수가 없는데, 우리는 포도 주스 한 컵을 마실 때에 수없이 많은 세균을 죽이며, 혹은 맹물 한 컵을 마실 때에도 마찬가지다.
- 4) 나는 연젠가 과학의 진보가 모든 식물에게 기본적인 형태의 의식이 있다는 것을 우리에게 증명해주지 못 한다면 크게 놀랄 것이고, 그래서 우리는 Mr. Dooley의 주장을 정당화하게 될 것인데, 그는 'The Jungle'에 대해 논평하면서, 한창 자라고 있는 어린 토마토를 잘라 내거나 꼬투리 안의 요람에 가득한 아기 완두콩들을 죽이는 것이 어떻게 조금이라도 덜 죄가 될 수 있는지 이해할 수 없다고 말했다!
- 5) is
- 6) committing
- 7) asserting
- 8) subject
- 9) that
- 10) how
- 11) is
- 12) committing
- 13) asserting
- 14) subject
- 15) that
- 16) how

- 17) concerned
- 18) hard
- 19) answer
- 20) offense
- 21) swallow
- 22) matter
- 23) prove
- 24) forms
- 25) (B) - (A) - (C)
- 26) So far as diet is concerned
- 27) to be shy of extreme statements and of hard and fast rules
- 28) cannot go for a walk in the country without committing that offense
- 29) We cannot live without asserting our right to subject the lower forms of life to our purposes
- 30) there are basic forms of consciousness
- 31) justify

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 11번**

- 1) 실로, 사회 정책의 관점에서 지구 온난화의 가장 문제가 되는 측면 중 하나는 그 현상이 이제까지 전 세계에서 매우 고르지 않게 나타났다는 사실에서 기인한다.
- 2) 몇몇 지역은 지난 세기 동안 온난화가 거의 없었으며, 어떤 곳은 심지어 기온 저하를 경험하기도 했다.
- 3) "지구의 광범위한 지역의 경우, 지난 80년 동안의 온난화는 지구 평균으로부터 많이 벗어났습니다."라고 기후 전문가 Ken Hare는 말한다."
- 4) 이러한 사실은 정치적 행위에 중대한 어려움을 야기합니다. 많은 나라에서, 미래의 기온은 세계의 기준과 많이 다를 것이고 지구 온난화는 지역 정치인들에게는 허구처럼 보일 것입니다."
- 5) 예를 들어, 미국에서의 강력한 온난화 추세의 부재가 미국 정부가 1992년 기후 변화에 관한 국제 협약을 지지하기를 꺼린 것의 부분적인 이유가 되었다고 그는 지적한다.
- 6) "여러분이 정치적 행위를 고려하고 있다면, 세계의 상당히 많은 수의 사람들에게 이것이 정말로 세계적인 영향이라는 믿음을 가져 달라고 요청하고 있다는 것을 기억해야 합니다."라고 그는 말했다.
- 7) stems
- 8) that
- 9) itself
- 10) has
- 11) like
- 12) accounted
- 13) to support
- 14) considering
- 15) to take
- 16) that
- 17) stems
- 18) that
- 19) itself
- 20) has
- 21) like
- 22) accounted
- 23) to support
- 24) considering
- 25) to take
- 26) that
- 27) aspects

- 28) unevenly
- 29) experienced
- 30) regions
- 31) difficulties
- 32) differ
- 33) convention
- 34) action
- 35) (C) - (B) - (A)
- 36) ④
- 37) stems from the fact that the phenomenon has so far manifested itself very unevenly around the world
- 38) raises major difficulties for political action
- 39) differ strongly from the global norm
- 40) accounted in part for the reluctance of the U.S. government to support
- 41) asking a considerable number of people in the world to take on faith that this is a truly global effect

- 32) ③
- 33) In other words
- 34) makes us overlook a lot
- 35) all exist to varying degrees among other minds sharing the world with us
- 36) differ mainly in terms of our outside contours and a few internal tweaks
- 37) see only animals' varied exteriors

**2021학년도 EBS 수능특강 영어독해연습 UNIT 02 - 12번**

- 1) 기원전 5세기에, 그리스의 철학자 Protagoras는 "인간이 만물의 척도이다."라고 선언했다.
- 2) 다시 말해서, 우리는 세상을 향해 "당신은 무슨 쓸모가 있는가?"라고 물어볼 자격이 있다고 느낀다.
- 3) 우리는 우리가 세상의 기준이라고, 즉 모든 것이 우리와 비교되어야 한다고 추정한다.
- 4) 그런 추정은 우리로 하여금 많은 것을 간과하게 한다.
- 5) '우리를 인간답게 만들어 준다고' 일컬어지는 능력들, 즉 공감, 의사소통, 슬픔, 도구 만들기 등은 모두 우리와 세상을 공유하는 다른 지력을 지닌 존재들에게도 다양한 정도로 존재한다.
- 6) 척추동물(어류, 양서류, 파충류, 조류, 포유류)은 모두 동일한 기본 골격, 장기, 신경계, 호르몬, 행동을 공유한다.
- 7) 다양한 자동차의 모델들이 각각 엔진, 동력 전달 체계, 네 바퀴, 문, 좌석을 가지고 있는 것과 마찬가지로, 우리는 주로 우리의 외부 윤곽과 몇 가지 내부적인 변경 면에서 다르다.
- 8) 하지만 순진한 자동차 구매자들처럼 대부분의 사람들은 오직 동물들의 다양한 걸모습만을 본다.
- 9) that
- 10) should be
- 11) overlook
- 12) said
- 13) sharing
- 14) share
- 15) have
- 16) that
- 17) should be
- 18) overlook
- 19) said
- 20) sharing
- 21) share
- 22) have
- 23) pronounced
- 24) entitled
- 25) compared
- 26) assumption
- 27) empathy
- 28) share
- 29) engine
- 30) naive
- 31) (C) - (B) - (A)