2022 년 3 월 모의고사 변형문제

고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

Q. [ ] 안에서 문맥 상 알맞은 어휘를 고르시오. 어휘선택(문제지)

1. p2-no.20

Conflicts between the goals of science and the need to 1**[protest / protect]** the rights and welfare of human research participants 2**[result in / turn in]** the central ethical tension of clinical research. The statement "Bad science is bad ethics" is true. Putting humans at risk if the study design does not 3**[permit / prohibit]** a reasonable expectation of valid findings is never 4**[earthly / ethical]**. Even a study that presents no risk presents at 5**[most / least]** a(n) 6**[convenience / inconvenience]** to participants and is in that sense 7**[respectful / disrespectful]**. The statement "Good science is good ethics," however, is false. Study design may be scientifically 8**[valid / invalid]**, yet the risk of harming human participants is too great to 9**[avoid / accept]**. Although achieving the 10**[approximate / appropriate]** scientific ends is always the necessary goal of a study, protection of the rights and welfare of human participants must 11**[override / overcome]** scientific 12**[deficiency / efficiency]**.

2. p3-no.21

Thomas Edison's name is 13**[anonymous / synonymous]** with invention, and his most famous invention, the electric light bulb, is a familiar symbol for that flash of 14**[inspired / respired]** genius traditionally 15**[attached / associated]** with the inventive act. Besides being the exemplar of the "bright idea," however, Edison's electric light is 16**[worthless / worthy]** of study for other reasons. The technical and economic importance of the light and of the electrical system that 17**[surrounded / surrendered]** it matches that of any other invention we could name, at least from the last two hundred years. The introduction and spread of electric light and power was one of the key steps in the 18**[transportation / transformation]** of the world from an industrial age, characterized by iron and coal and steam, to a post-industrial one, in which electricity was 19**[disdained / joined]** by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its 20**[indistinct / distinctive]** form and character. Our own time still largely carries the stamp of this age, however dazzled we may be by the electronic, computerized, and media wonders of the twenty-first century.

3. p3-no.22

Just imagine that we have invented special glasses that give us the power to see the odorous world the

way that other organisms 21**[persist / perceive]** it. Put your pair on and walk outside for just a moment. As the bright sunlight hits our eyes, we would 22**[encourage / encounter]** a world far different from what we would normally 23**[expect / avoid]**. The air is full of molecules carried by breezes. Chemical signals would flood our eyes just as surely as sounds 24**[overturn / overwhelm]** our ears at a cocktail party. Stare at any plant and you would see compounds being 25**[released / relieved]** into the air from leaves, bark, and roots. A squirrel in a tree 26**[exudes / exploits]** carbon dioxide and other compounds with each breath. Glance along its brown body and notice that specific points (scent glands) appear to be slowly releasing chemical signals. If we could 27**[transfer / translate]** these signals into language, we would see phrases, sentences, statements, songs, and other messages waiting to be 28**[intercepted / inspected]** and interpreted.

4. p3-no.23

Skills-based approaches to teaching critical thinking now have a long 29**[history / status]** and literature, but what has become clear through more than 25 years of work on critical thinking theory and pedagogy is that teaching students a set of thinking skills does not seem to be 30**[meager / enough]**. Students may learn to write a(n) 31**[adequate / adoptive]** article critique in one class, but fail to use those skills in another. They may learn how to 32**[estimate / evaluate]** research methodology in other students' research designs, but completely miss the 33**[flaws / petitions]** in their own. They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making. Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and playing one more idiosyncratic academic game. Students 34**[similarly / regularly]** fail to understand what we are trying to teach them or they fail to 35**[transfer / transform]** and generalize thinking skills across contexts and classes.

5. p3-no.24

As much as we like to think of ourselves as being 36**[different / duplicate]** and special, humans are a part of Earth's biosphere, created within and by it. Ultimately, it is the living, breathing elements of this world that we need 37**[less / more]** than inanimate supplies, such as coal, gas, or bauxite ore. We can live without cars or beer cans, but we cannot without food and oxygen. As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the 38**[enlarging / shrinking]** availability of fresh drinking water, in all corners of the world thousands of species quietly go 39**[extinct / instinct]**. E. O. Wilson, the renowned Harvard biologist, recently presented the problem our species faces

in a(n) 40**[tedious / succinct]** law: "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. But if you only save the physical environment, you will ultimately lose both."

6. p5-no.29

We don't know what ancient Greek music sounded like, because there are no examples of it in written or notated form, nor has it 41**[suspended / survived]** in oral tradition. Much of it was probably 42**[improvised / provided]** anyway, within certain rules and conventions. So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who were generally more 43**[concerned / consoled]** with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice. It seems Greek music was predominantly a vocal form, 44**[disposing of / consisting of]** sung verse 45**[accommodated / accompanied]** by instruments such as the lyre or the plucked kithara (the root of 'guitar'). 46**[In fact / For example]** , Plato considered music in which the lyre and flute played alone and not as the 47**[accompaniment / accomplice]** of dance or song to be 'exceedingly coarse and tasteless'. The melodies seem to have had a very 48**[extended / limited]** pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next.

7. p5-no.30

Just as there's a tendency to 49**[solidify / glorify]** technological progress, there's a countertendency to 50**[exclude / expect]** the worst of every new tool or machine. In Plato's Phaedrus, Socrates bemoaned the development of writing. He feared that, as people came to rely on the written word as a(n) 51**[institute / substitute]** for the knowledge they used to carry inside their heads, they would, in the words of one of the dialogue's characters, "52**[cease / continue]** to exercise their memory and become forgetful." And because they would be able to "53**[receive / tempt]** a quantity of information without proper instruction," they would "be thought very 54**[knowledgeable / ignorant]** when they are for the most part quite ignorant." They would be "filled with the conceit of wisdom instead of real wisdom." Socrates wasn't wrong — the 55**[new / familiar]** technology did often have the effects he feared — but he was shortsighted. He couldn't 56**[foresee / observe]** the many ways that writing and reading would 57**[worship / serve]** to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).

8. p5-no.31

In the Indian language of pali, mettā means 58**[cruelty / benevolence]**, kindness or tenderness. It is one of the most important ideas in Buddhism. Buddhism recommends a daily ritual 59**[mediation / meditation]** (known as mettā bhāvanā) to 60**[foster / appease]** this attitude. The meditation begins with a call to think carefully every morning of an individual with whom one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal 61**[amiable / hostile]** impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'. This practice can be 62**[extended / expended]** outwards ultimately to 63**[include / exclude]** pretty much everyone on Earth. The background 64**[exception / assumption]** is that, with the right stimulus, our feelings towards people are not fixed and unalterable, but open to 65**[deliberate / elaborate]** change and improvement. Compassion is a learnable skill, and we need to direct it as much towards those we are tempted to dismiss and 66**[detest / relish]** as to those we love.

9. p5-no.32

When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known. Herodotus writes about an exploratory voyage 67**[consolidated / commissioned]** by the ancient Egyptian King Necho II in about 600 BC. Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile. They were gone for three years. Herodotus writes that the Phoenicians, upon returning from their heroic expedition, reported that after sailing south and then turning west, they found the sun was on their right, the 68**[opposite / same]** direction to where they were used to seeing it or expecting it to be. Contemporary astronomical science was simply not strong enough to 69**[fabricate / replicate]** such an accurate, fundamental and yet prosaic detail of where the sun would be after sailing past the equator and into the southern hemisphere. It is this that leads many of today's historians to 70**[conclude / exclude]** that the journey must have taken place.

10. p6-no.33

Gordon Allport argued that history records many individuals who were not 71**[content / intent]** with an existence that offered them little variety, a lack of psychic tension, and minimal challenge. Allport considers it 72**[absurd / normal]** to be pulled forward by a vision of the future that awakened within persons their drive to 73**[alter / alert]** the course of their lives. He suggests that people possess a need to 74**[invoke / invent]** motives and purposes that would consume their inner energies. Similarly, Erich Fromm proposed a need on the part of humans to rise above the roles of 75**[passive / positive]** creatures in an

accidental if not random world. To him, humans are driven to 76**[transcend / descend]** the state of merely having been created; instead, humans seek to become the creators, the active shapers of their own destiny. Rising above the passive and 77**[intentional / accidental]** nature of existence, humans generate their own purposes and thereby provide themselves with a true basis of freedom.

11. p6-no.34

The history of perspective in Western painting matters because of what it 78**[reverts / reveals]** for the art of living. Just as most artists 79**[confirm / conform]** to the stylistic conventions of the era into which they are born, we similarly conform to 80**[pretending / prevailing]** social conventions about how to live. These unwritten rules typically include getting married and having children, owning your own home and having a mortgage, having a(n) 81**[bizarre / regular]** job and commuting to work, and flying abroad for holidays. For some people these are realities, for others they remain 82**[aspirations / perspirations]**. It is common to feel social pressure to 83**[comply with / cope with]** them. At this point in Western history, they are amongst the 84**[dominant / shabby]** conventions that most of us have 85**[accepted / dismissed]** with little questioning, much as Vermeer and other Dutch baroque painters of the seventeenth century accepted linear perspective without question. It is 86**[convenient / difficult]** to see beyond the 87**[imitations / limitations]** of the culture that has shaped our ways of looking at the world and at ourselves. We are 88**[rescued / trapped]** in the perspective of our own time.

12. p6-no.35

When approaching 89**[practical / attitudinal]** music making for the first time in the classroom, it is a good idea to avoid using instruments altogether. This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing; and allow the children to 90**[hang on / focus on]** the more controllable sound sources i.e. voices and body percussion (clapping, clicking, stamping etc). Music starts with these both developmentally and historically: the most 91**[oppressive / expressive]** and immediate musical instrument is the human voice. Body movements are not only an instinctive 92**[response / resent]** to music but also instigate music making. Activities which develop many of the coordination skills, aural sensitivity, responses to visual cues and symbols, and the musical understanding 93**[necessary / insufficient]** to play an instrument can all be 94**[deserted / established]** without instruments.

13. p6-no.36

Anger and empathy — like matter and antimatter — can't exist in the same place at the same time. Let one in, and you have to let the other one go. So when you shift a blamer into 95**[empathy / apathy]**, you stop the person's angry ranting dead in its tracks. And what about the person who's on the 96**[aggressive / defensive]**? Initially, this human punching bag is frustrated because no matter what he or she is trying to mirror outward the ignorant blamer is 97**[blind / aware]** to it. 98**[As a result / In addition]** , the person who's under attack is usually in a state of quiet, barely 99**[uncontrolled / controlled]** rage. Suddenly and 100**[adequately / unexpectedly]**, however, the blamer knows just how sad, angry, scared, or lonely the defender feels and 101**[spontaneously / simultaneously]** turns into an ally. When the defender feels 102**[withstood / understood]** by the blamer and that they are on the same side, there's nothing to 103**[secure / defend]** against. The defender's wall, and with it his 104**[gestured / unspoken]** rage and frustration, 105**[builds / disappears]**. The relief from no longer feeling "fear or hatred" toward the blamer spontaneously triggers a(n) 106**[transparent / tremendous]** rush of gratitude and — miraculously — the person's quiet rage turns into forgiveness and, beyond that, a(n) 107**[willingness / reluctance]** to work toward solutions.

14. p7-no.37

When a young child sees clouds moving across the sky, the clouds may seem alive and 108**[conservative / independent]**, perhaps 109**[dangerous / interesting]**. But if one sees clouds as fleecy lambs, a(n) 110**[literal / metaphorical]** chain begins to 111**[liberate / neutralize]** the fear. The cloud may still be thought of as alive, but it is no longer 112**[terrifying / satisfying]**. Repression and neutralization through 113**[metabolism / metaphor]** are possible strategies, but there is another. Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive. "Cloud movement" becomes 114**[identified / differentiated]** from the kind of movement that makes things alive, because the clouds move only if they are "pushed" by the wind, and what can't move without a push from the outside is not alive. Children develop theoretical 115**[constrains / constructs]** that separate the motion of clouds from the motion of people and animals so that eventually the fear of living clouds 116**[disappears / appears]**. If things seem uncomfortably on the border between the alive and the not alive, use logic to 117**[redefine / retrieve]** the boundaries so that things fall more comfortably into place. If it scares you, make a theory.

15. p7-no.38

Many of the ritualized displays performed by animals look so 118**[typical / bizarre]** to us that we wonder

how they came about. Most of the various forms of 119**[signaling / separating]** that are used by different species of animals have not arisen afresh in each 120**[separate / desperate]** species. As one species 121**[evolves / revolves]** into another, particular forms of signaling may be passed on, owing to the effects of both genes and learning or experience. Some signals have 122**[significance / perspective]** across many species, and so remain much the same over generations and in a number of species. But many signals, as they are passed from generation to generation by whatever means, go through changes that make them either more 123**[elaborate / deliberate]** or simply different. If we examine closely related species, we can often see slight 124**[vibrations / variations]** in a particular display and we can piece together an explanation for the spread of the display across species. Some very elaborate displays may have begun as simpler versions of the same behavioral pattern that became more elaborate as they developed and were passed on from generation to generation.

16. p7-no.39

Carole Ames, dean of the college of education at Michigan State University, points out that it isn't "quantitative changes in 125**[function / behavior]**" (such as requiring students to spend more hours in front of books or worksheets) that help children to learn better. Rather, it's "qualitative changes in the ways students view themselves in relation to the task, engage in the process of learning, and then respond to the learning activities and situation." In turn, these attitudes and responses on the part of students 126**[fade / emerge]** from the way teachers think about learning and, as a result, the ways they've organized their classrooms. If the goal is to figure out how best to cover a set curriculum — to fill students with facts — then it might seem 127**[inappropriate / appropriate]** to try to maximize time on task, such as by assigning homework. But that's unlikely to have a positive effect on the critical variables that Ames 128**[identifies / justifies]**. Perhaps it makes sense to see education as being 129**[more / less]** about how much the teacher covers and more about what the students can be helped to discover. More time won't do a thing to bring about that 130**[consistency / shift]**.

17. p7-no.40

Why would languages and religions increase 131**[rapidly / randomly]** around the equator, and why is their frequency also 132**[regulated / related]** to ethnocentrism? The answer to these questions lies in the fact that pathogen density is much higher in the tropics than it is in temperate and cold climates. When you live in Sweden, chances are good that any group within five hundred miles has been 133**[expanded / exposed]** to the same few pathogens. In contrast, when you live in the Congo, the group on the other

side of the valley may well have been 134**[explored / exposed]** to a pathogen with which you've had no prior 135**[severe / contact]**. For this reason, humans in the tropics learned that when they 136**[interfered / interacted]** with other groups they tended to get sick, so they would have stopped doing it. In a pre-scientific world, it was logical to blame their neighbors for their illness, and therefore to 137**[favor / dislike]** them. Dislike and fear kept neighbors apart, and once you don't 138**[interfere / interact]** with others anymore, your languages and religions naturally divide as well.

18. p8-no.41~42

In What a Plant Knows, the biologist Daniel Chamovitz describes 139**[sophisticated / severe]** information processing capacities that plants use to control their movements in response to stimulation. Plants not only "follow the sun" by bending their stems, they also 140**[ally / align]** their leaves in such a way as to 141**[minimize / maximize]** exposure to light and thereby promote growth. Some plants actually 142**[anticipate / elevate]** sunrise from "memory," and even when 143**[deprived / derived]** of solar signals 144**[retain / attain]** this information for several days. In Brilliant Green, Stefano Mancuso and Alessandra Viola argue that plants possess not only the senses of sight, touch, smell, and hearing, but more than a dozen other sensory capacities that humans lack. For example, the roots of plants sense the mineral and water content of the soil and 145**[maintain / alter]** their direction of growth accordingly. Some are 146**[reluctant / amenable]** to label plant movements as behaviors, since they 147**[pack / lack]** nerves and muscles. But just as they are able to breathe without lungs and digest nutrients without a stomach, plants have the ability to move (behave). We should not 148**[display / dismiss]** the existence of behavioral capacities in an organism simply because it lacks the physiological mechanism that is 149**[responsible / responsive]** for the behavior in animals. Plants clearly sense the environment, learn, store information, and use that information to guide movements; they behave. One might say that there is 150**[common / certain]** "intelligence" to their behavior. This is true as long as intelligence is 151**[defeated / defined]** in terms of the ability to solve problems through behavioral 152**[interactions / interceptions]** with the environment, rather than with respect to mental capacity.

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Q. [ ] 안에서 어법 상 알맞은 것을 고르시오. 어법선택(문제지)

1. p2-no.20

Conflicts between the goals of science and the need to protect the rights and welfare of human research participants 1**[are resulted / result]** in the central ethical tension of clinical research. The statement "Bad science is bad ethics" is true. Putting humans at risk if the study design does not permit a reasonable expectation of valid findings 2**[is / are]** never ethical. Even a study that presents no risk presents at least an inconvenience to participants and is in that sense 3**[disrespectfully / disrespectful]**. The statement "Good science is good ethics," however, is false. Study design may be scientifically valid, yet the risk of harming human participants 4**[are / is]** too great to accept. Although achieving the appropriate scientific ends 5**[are / is]** always the 6**[necessary / necessarily]** goal of a study, protection of the rights and welfare of human participants must override scientific efficiency.

2. p3-no.21

Thomas Edison's name is synonymous with invention, and his most famous invention, the electric light bulb, 7**[is / are]** a familiar symbol for that flash of inspired genius traditionally associated with the inventive act. Besides being the exemplar of the "bright idea," however, Edison's electric light is worthy of study for other reasons. The technical and economic importance of the light and of the electrical system that surrounded it 8**[matches / match]** 9**[that / those]** of any other invention we could name, at least from the last two hundred years. The introduction and spread of electric light and power 10**[were / was]** one of the key steps in the transformation of the world from an industrial age, 11**[characterized / characterizing]** by iron and coal and steam, to a post-industrial one, in 12**[that / which]** electricity was joined by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its distinctive form and character. Our own time still largely carries the stamp of this age, however 13**[dazzled / dazzling]** we may be by the electronic, computerized, and media 14**[wonders / wonder]** of the twenty-first century.

3. p3-no.22

Just imagine 15**[that / what]** we have invented special glasses that give us the power to see the odorous world the way that other organisms perceive it. Put your pair on and walk outside for just a moment. As

the bright sunlight hits our eyes, we would encounter a world far different from 16**[which / what]** we would normally expect. The air is full of molecules carried by breezes. Chemical signals would flood our eyes just as 17**[sure / surely]** as sounds overwhelm our ears at a cocktail party. Stare at any plant and you would see compounds 18**[releasing / being released]** into the air from leaves, bark, and roots. A squirrel in a tree exudes carbon dioxide and other compounds with each breath. Glance along its brown body and notice 19**[that / what]** specific points (scent glands) appear to be slowly 20**[released / releasing]** chemical signals. If we could translate these signals into language, we would see phrases, sentences, statements, songs, and other messages 21**[waiting / waited]** to be intercepted and interpreted.

4. p3-no.23

Skills-based approaches to teaching critical thinking now 22**[have / has]** a long history and literature, but 23**[what / that]** has become clear through more than 25 years of work on critical thinking theory and pedagogy 24**[is / are]** that teaching students a set of thinking skills 25**[do / does]** not seem to be enough. Students may learn to write an adequate article critique in one class, but fail 26**[using / to use]** those skills in another. They may learn how to evaluate research methodology in other students' research designs, but completely 27**[miss / missing]** the flaws in their own. They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making. Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and 28**[play / playing]** one more idiosyncratic academic game. Students regularly fail to understand 29**[what / that]** we are trying to teach them or they fail to transfer and generalize thinking skills across contexts and classes.

5. p3-no.24

As much as we like to think of ourselves as being different and special, humans are a part of Earth's biosphere, 30**[creating / created]** within and by it. Ultimately, it is the living, breathing elements of this world 31**[that / which]** we need more than inanimate supplies, such as coal, gas, or bauxite ore. We can live without cars or beer cans, but we cannot without food and oxygen. As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the shrinking availability of fresh drinking water, in all corners of the world thousands of species quietly go extinct. E. O. Wilson, the renowned Harvard biologist, recently 32**[presenting / presented]** the problem our species faces in a succinct law: "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. But if you only save the physical environment, you will

ultimately lose both."

6. p5-no.29

We don't know 33**[that / what]** ancient Greek music sounded like, because there are no examples of it in written or notated form, nor 34**[have / has]** it survived in oral tradition. Much of it was probably improvised anyway, within certain rules and conventions. So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who 35**[were / was]** generally more concerned with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice. It seems Greek music was predominantly a vocal form, 36**[consisting / consisted]** of sung verse accompanied by instruments such as the lyre or the plucked kithara (the root of 'guitar'). In fact, Plato considered music in 37**[what / which]** the lyre and flute played alone and not as the accompaniment of dance or song to be 'exceedingly coarse and tasteless'. The melodies seem to 38**[have had / have]** a very limited pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next.

7. p5-no.30

Just as there's a tendency to glorify technological progress, there's a countertendency to expect the worst of every new tool or machine. In Plato's Phaedrus, Socrates bemoaned the development of writing. He feared that, as people came to 39**[be relied / rely]** on the written word as a substitute for the knowledge they 40**[were used / used]** to carry inside their heads, they would, in the words of one of the dialogue's characters, "cease 41**[to exercise / exercising]** their memory and become forgetful." And because they 42**[would have been / would be]** able to "receive a quantity of information without proper instruction," they would "be thought very knowledgeable when they are for the most part quite ignorant." They would be "filled with the conceit of wisdom instead of real wisdom." Socrates wasn't wrong — the new technology did often have the effects he feared — but he was shortsighted. He couldn't foresee the many ways that writing and reading would serve to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).

8. p5-no.31

In the Indian language of pali, mettā means benevolence, kindness or tenderness. It is one of the most 43**[important / importantly]** ideas in Buddhism. Buddhism recommends a daily ritual meditation (known as mettā bhāvanā) 44**[to foster / fostering]** this attitude. The meditation begins with a call to think

carefully every morning of an individual 45**[whom / with whom]** one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal hostile impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'. This practice can be extended outwards ultimately to include pretty much everyone on Earth. The background assumption is 46**[that / what]**, with the right stimulus, our feelings towards people are not fixed and unalterable, but open to deliberate change and improvement. Compassion is a learnable skill, and we need to direct it as much towards those we are 47**[tempting / tempted]** to dismiss and detest as to those we love.

9. p5-no.32

When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known. Herodotus writes about an exploratory voyage commissioned by the ancient Egyptian King Necho II in about 600 BC. Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile. They were gone for three years. Herodotus writes 48**[what / that]** the Phoenicians, upon returning from their heroic expedition, 49**[reported / reporting]** that after sailing south and then turning west, they found the sun was on their right, the opposite direction to where they were used to 50**[see / seeing]** it or expecting it to be. Contemporary astronomical science was simply not strong enough to fabricate such an accurate, fundamental and yet prosaic detail of 51**[which / where]** the sun would be after sailing past the equator and into the southern hemisphere. It is this that leads many of today's historians to conclude 52**[what / that]** the journey must 53**[take place / have taken place]** .

10. p6-no.33

Gordon Allport argued 54**[what / that]** history records many individuals who were not content with an existence that 55**[offered / offering]** them little variety, a lack of psychic tension, and minimal challenge. Allport considers it 56**[normally / normal]** to be pulled forward by a vision of the future that awakened within persons their drive to alter the course of their lives. He suggests 57**[that / what]** people possess a need to invent motives and purposes that would consume their inner energies. Similarly, Erich Fromm proposed a need on the part of humans to 58**[rise / rising]** above the roles of passive creatures in an accidental if not random world. To him, humans are 59**[driving / driven]** to transcend the state of merely having been created; instead, humans seek to become the creators, the active shapers of their own destiny. 60**[Rising / Risen]** above the passive and accidental nature of existence, humans generate their own purposes and thereby 61**[provide / providing]** 62**[themselves / itself]** with a true basis of freedom.

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11. p6-no.34

The history of perspective in Western painting matters 63**[because of / because]** what it reveals for the art of living. Just as most artists conform to the stylistic conventions of the era into 64**[which / that]** they are born, we similarly conform to 65**[prevailing / prevail]** social conventions about how to live. These unwritten rules typically include getting married and 66**[having / have]** children, owning your own home and having a mortgage, having a regular job and commuting to work, and flying abroad for holidays. For some people these are realities, for others they remain aspirations. It is common to feel social pressure to comply with them. At this point in Western history, they are amongst the dominant conventions that most of us 67**[have been accepted / have accepted]** with little questioning, much as Vermeer and other Dutch baroque painters of the seventeenth century 68**[accepted / accepting]** linear perspective without question. It is difficult to see beyond the limitations of the culture that has shaped our ways of looking at the world and at ourselves. We are trapped in the perspective of our own time.

12. p6-no.35

When 69**[approached / approaching]** practical music making for the first time in the classroom, it is a good idea to avoid 70**[using / to use]** instruments altogether. This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing; and allow the children to focus on the more controllable sound sources i.e. voices and body percussion (clapping, clicking, stamping etc). Music starts with these both developmentally and historically: 71**[the most / more]** expressive and immediate musical instrument 72**[is / are]** the human voice. Body movements are not only an instinctive response to music but also instigate music making. Activities which develop many of the coordination skills, aural sensitivity, responses to visual cues and symbols, and the musical understanding 73**[necessarily / necessary]** to play an instrument can all be 74**[establishing / established]** without instruments.

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Anger and empathy — like matter and antimatter — can't exist in the same place at the same time. Let one in, and you have to let the other one go. So when you shift a blamer into empathy, you stop the person's angry ranting dead in its tracks. And what about the person who's on the defensive? Initially, this human punching bag is 75**[frustrated / frustrating]** because no matter 76**[what / how]** he or she is trying to mirror outward the ignorant blamer 77**[is / are]** blind to it. As a result, the person who's under attack is

usually in a state of quiet, barely 78**[controlling / controlled]** rage. Suddenly and unexpectedly, however, the blamer knows just how sad, angry, scared, or lonely the defender feels and spontaneously 79**[turns / turning]** into an ally. When the defender feels understood by the blamer and 80**[what / that]** they are on the same side, there's nothing to defend against. The defender's wall, and with it his unspoken rage and frustration, 81**[disappears / is disappeared]**. The relief from no longer feeling "fear or hatred" toward the blamer spontaneously 82**[triggers / triggering]** a tremendous rush of gratitude and — miraculously — the person's quiet rage turns into forgiveness and, beyond that, a willingness 83**[working / to work]** toward solutions.

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When a young child sees clouds 84**[moving / moved]** across the sky, the clouds may seem alive and independent, perhaps dangerous. But if one sees clouds as fleecy lambs, a metaphorical chain begins to neutralize the fear. The cloud may still 85**[think / be thought]** of as alive, but it is no longer 86**[terrified / terrifying]**. Repression and neutralization through metaphor 87**[be / are]** possible strategies, but there is another. Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive. "Cloud movement" becomes differentiated from the kind of movement that 88**[makes / make]** things alive, because the clouds move only if they are "pushed" by the wind, and 89**[which / what]** can't move without a 90**[pushes / push]** from the outside is not alive. Children develop theoretical constructs that 91**[separates / separate]** the motion of clouds from the motion of people and animals so that eventually the fear of living clouds disappears. 92**[If / Unless]** things seem uncomfortably on the border between the alive and the not alive, 93**[using / use]** logic to redefine the boundaries so that things fall more comfortably into place. If it scares you, make a theory.

15. p7-no.38

Many of the ritualized displays 94**[performing / performed]** by animals look so bizarre to us 95**[which / that]** we wonder how they came about. Most of the various forms of signaling that are used by different species of animals 96**[have / has]** not arisen afresh in each separate species. As one species evolves into another, particular forms of signaling may be passed on, owing to the effects of both genes and learning or experience. Some signals have significance across many species, and so 97**[remain / remaining]** much the same over generations and in a number of species. But many signals, as they are passed from generation to generation by whatever means, 98**[go / going]** through changes that make 99**[themselves / them]** either more elaborate or simply different. If we examine closely related species, we can often see

slight variations in a particular display and we can piece together an explanation for the spread of the display across species. Some very elaborate displays may have begun as simpler versions of the same behavioral pattern that became more 100**[elaborate / elaborately]** as they developed and 101**[was / were]** passed on from generation to generation.

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Carole Ames, dean of the college of education at Michigan State University, 102**[pointing / points]** out that it isn't "quantitative changes in behavior" (such as requiring students to spend more hours in front of books or worksheets) that help children to learn better. Rather, it's "qualitative changes in the ways students view 103**[themselves / them]** in relation to the task, 104**[engaging / engage]** in the process of learning, and then respond to the learning activities and situation." In turn, these attitudes and responses on the part of students 105**[emerge / are emerged]** from the way teachers think about learning and, as a result, the ways they've organized their classrooms. If the goal is to figure out how best to cover a set curriculum — to fill students with facts — then it might seem appropriate 106**[trying / to try]** to maximize time on task, such as by assigning homework. But that's unlikely to 107**[having / have]** a positive effect on the critical variables that Ames identifies. Perhaps it makes sense to see education as being less about how much the teacher covers and more about 108**[what / how]** the students can be helped to discover. More time won't do a thing to bring about that shift.

17. p7-no.40

Why would languages and religions increase 109**[rapid / rapidly]** around the equator, and why is their frequency also related to ethnocentrism? The answer to these questions lies in the fact 110**[that / which]** pathogen density is much higher in the tropics than it 111**[is / does]** in temperate and cold climates. When you live in Sweden, chances are good that any group within five hundred miles 112**[has / have]** been 113**[exposed / exposing]** to the same few pathogens. In contrast, when you live in the Congo, the group on the other side of the valley may well have 114**[exposed / been exposed]** to a pathogen with which you've had no prior contact. For this reason, humans in the tropics learned 115**[what / that]** when they interacted with other groups they tended to get sick, so they would have stopped doing it. In a pre-scientific world, it 116**[has / was]** logical to blame their neighbors for their illness, and therefore 117**[disliking / to dislike]** them. Dislike and fear kept neighbors apart, and once you don't interact with others anymore, your languages and religions naturally divide as well.

2022 년 3 월 모의고사 변형문제

18. p8-no.41~42

In What a Plant Knows, the biologist Daniel Chamovitz 118**[describes / describing]** sophisticated information processing capacities that plants 119**[are used / use]** to control their movements in response to stimulation. Plants not only "follow the sun" by bending their stems, they also align their leaves in such a way as to maximize exposure to light and thereby 120**[promoting / promote]** growth. Some plants actually anticipate sunrise from "memory," and even when 121**[depriving / deprived]** of solar signals retain this information for several days. In Brilliant Green, Stefano Mancuso and Alessandra Viola argue that plants 122**[possess / possessing]** not only the senses of sight, touch, smell, and hearing, but more than a dozen 123**[other / another]** sensory capacities that humans lack. For example, the roots of plants 124**[sense / sensing]** the mineral and water content of the soil and alter their direction of growth accordingly. Some are reluctant to label plant movements as behaviors, since they lack nerves and muscles. But just as they are able to breathe without lungs and digest nutrients without a stomach, plants have the ability to move (behave). We should not dismiss the existence of behavioral capacities in an organism simply because it lacks the physiological mechanism that is responsible for the behavior in animals. Plants clearly sense the environment, learn, store information, and 125**[use / using]** that information to guide movements; they behave. One might say 126**[that / what]** there is certain "intelligence" to their behavior. This is true as long as intelligence is 127**[defining / defined]** in terms of the ability to solve problems through behavioral interactions with the environment, rather than with respect to mental capacity.

2022 년 3 월 모의고사 변형문제

고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

Q. [ ]안의 내용을 어법 상 바르게 고치시오. 어법수정(문제지)

1. p2-no.20

Conflicts between the goals of science and the need to protect the rights and welfare of human research participants 1**[are resulted]** in the central ethical tension of clinical research. The statement "Bad science is bad ethics" is true. Putting humans at risk if the study design does not permit a reasonable expectation of valid findings 2**[are]** never ethical. Even a study that presents no risk presents at least an inconvenience to participants and is in that sense 3**[disrespectfully]**. The statement "Good science is good ethics," however, is false. Study design may be scientifically valid, yet the risk of harming human participants 4**[are]** too great to accept. Although achieving the appropriate scientific ends 5**[are]** always the 6**[necessarily]** goal of a study, protection of the rights and welfare of human participants must override scientific efficiency.

2. p3-no.21

Thomas Edison's name is synonymous with invention, and his most famous invention, the electric light bulb, 7**[are]** a familiar symbol for that flash of inspired genius traditionally associated with the inventive act. Besides being the exemplar of the "bright idea," however, Edison's electric light is worthy of study for other reasons. The technical and economic importance of the light and of the electrical system that surrounded it 8**[match]** 9**[those]** of any other invention we could name, at least from the last two hundred years. The introduction and spread of electric light and power 10**[were]** one of the key steps in the transformation of the world from an industrial age, 11**[characterizing]** by iron and coal and steam, to a post-industrial one, in 12**[that]** electricity was joined by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its distinctive form and character. Our own time still largely carries the stamp of this age, however 13**[dazzling]** we may be by the electronic, computerized, and media 14**[wonder]** of the twenty-first century.

3. p3-no.22

Just imagine 15**[what]** we have invented special glasses that give us the power to see the odorous world the way that other organisms perceive it. Put your pair on and walk outside for just a moment. As the bright sunlight hits our eyes, we would encounter a world far different from 16**[which]** we would normally expect. The air is full of molecules carried by breezes. Chemical signals would flood our eyes just as 17**[sure]** as sounds overwhelm our ears at a cocktail party. Stare at any plant and you would see compounds 18**[releasing]** into the air from leaves, bark, and roots. A squirrel in a tree exudes carbon dioxide and other compounds with each breath. Glance along its brown body and notice 19**[what]** specific points (scent glands) appear to be slowly 20**[released]** chemical signals. If we could translate these signals into language, we would see phrases, sentences, statements, songs, and other messages 21**[waited]** to be intercepted and interpreted.

4. p3-no.23

Skills-based approaches to teaching critical thinking now 22**[has]** a long history and literature, but 23**[that]** has

become clear through more than 25 years of work on critical thinking theory and pedagogy 24**[are]** that teaching students a set of thinking skills 25**[do]** not seem to be enough. Students may learn to write an adequate article critique in one class, but fail 26**[using]** those skills in another. They may learn how to evaluate research methodology in other students' research designs, but completely 27**[missing]** the flaws in their own. They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making. Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and 28**[play]** one more idiosyncratic academic game. Students regularly fail to understand 29**[that]** we are trying to teach them or they fail to transfer and generalize thinking skills across contexts and classes.

5. p3-no.24

As much as we like to think of ourselves as being different and special, humans are a part of Earth's biosphere, 30**[creating]** within and by it. Ultimately, it is the living, breathing elements of this world 31**[which]** we need more than inanimate supplies, such as coal, gas, or bauxite ore. We can live without cars or beer cans, but we cannot without food and oxygen. As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the shrinking availability of fresh drinking water, in all corners of the world thousands of species quietly go extinct. E. O. Wilson, the renowned Harvard biologist, recently 32**[presenting]** the problem our species faces in a succinct law: "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. But if you only save the physical environment, you will ultimately lose both."

6. p5-no.29

We don't know 33**[that]** ancient Greek music sounded like, because there are no examples of it in written or notated form, nor 34**[have]** it survived in oral tradition. Much of it was probably improvised anyway, within certain rules and conventions. So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who 35**[was]** generally more concerned with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice. It seems Greek music was predominantly a vocal form, 36**[consisted]** of sung verse accompanied by instruments such as the lyre or the plucked kithara (the root of 'guitar'). In fact, Plato considered music in 37**[what]** the lyre and flute played alone and not as the accompaniment of dance or song to be 'exceedingly coarse and tasteless'. The melodies seem to 38**[have]** a very limited pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next.

7. p5-no.30

Just as there's a tendency to glorify technological progress, there's a countertendency to expect the worst of every new tool or machine. In Plato's Phaedrus, Socrates bemoaned the development of writing. He feared that, as people came to 39**[be relied]** on the written word as a substitute for the knowledge they 40**[were used]** to carry inside their heads, they would, in the words of one of the dialogue's characters, "cease 41**[exercising]** their memory and become forgetful." And because they 42**[would have been]** able to "receive a quantity of information without proper instruction," they would "be thought very knowledgeable when they are for the most part quite ignorant." They would be "filled with the conceit of wisdom instead of real wisdom." Socrates wasn't wrong — the new technology did often have the effects he feared — but he was shortsighted. He couldn't foresee the many ways that writing and

reading would serve to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).

8. p5-no.31

In the Indian language of pali, mettā means benevolence, kindness or tenderness. It is one of the most 43**[importantly]** ideas in Buddhism. Buddhism recommends a daily ritual meditation (known as mettā bhāvanā) 44**[fostering]** this attitude. The meditation begins with a call to think carefully every morning of an individual 45**[whom]** one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal hostile impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'. This practice can be extended outwards ultimately to include pretty much everyone on Earth. The background assumption is 46**[what]**, with the right stimulus, our feelings towards people are not fixed and unalterable, but open to deliberate change and improvement. Compassion is a learnable skill, and we need to direct it as much towards those we are 47**[tempting]** to dismiss and detest as to those we love.

9. p5-no.32

When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known. Herodotus writes about an exploratory voyage commissioned by the ancient Egyptian King Necho II in about 600 BC. Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile. They were gone for three years. Herodotus writes 48**[what]** the Phoenicians, upon returning from their heroic expedition, 49**[reporting]** that after sailing south and then turning west, they found the sun was on their right, the opposite direction to where they were used to 50**[see]** it or expecting it to be. Contemporary astronomical science was simply not strong enough to fabricate such an accurate, fundamental and yet prosaic detail of 51**[which]** the sun would be after sailing past the equator and into the southern hemisphere. It is this that leads many of today's historians to conclude 52**[what]** the journey must 53**[take place]** .

10. p6-no.33

Gordon Allport argued 54**[what]** history records many individuals who were not content with an existence that 55**[offering]** them little variety, a lack of psychic tension, and minimal challenge. Allport considers it 56**[normally]** to be pulled forward by a vision of the future that awakened within persons their drive to alter the course of their lives. He suggests 57**[what]** people possess a need to invent motives and purposes that would consume their inner energies. Similarly, Erich Fromm proposed a need on the part of humans to 58**[rising]** above the roles of passive creatures in an accidental if not random world. To him, humans are 59**[driving]** to transcend the state of merely having been created; instead, humans seek to become the creators, the active shapers of their own destiny. 60**[Risen]** above the passive and accidental nature of existence, humans generate their own purposes and thereby 61**[providing]** 62**[itself]** with a true basis of freedom.

11. p6-no.34

The history of perspective in Western painting matters 63**[because]** what it reveals for the art of living. Just as most artists conform to the stylistic conventions of the era into 64**[that]** they are born, we similarly conform to 65**[prevail]** social conventions about how to live. These unwritten rules typically include getting married and 66**[have]** children,

owning your own home and having a mortgage, having a regular job and commuting to work, and flying abroad for holidays. For some people these are realities, for others they remain aspirations. It is common to feel social pressure to comply with them. At this point in Western history, they are amongst the dominant conventions that most of us 67**[have been accepted]** with little questioning, much as Vermeer and other Dutch baroque painters of the seventeenth century 68**[accepting]** linear perspective without question. It is difficult to see beyond the limitations of the culture that has shaped our ways of looking at the world and at ourselves. We are trapped in the perspective of our own time.

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When 69**[approached]** practical music making for the first time in the classroom, it is a good idea to avoid 70**[to use]** instruments altogether. This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing; and allow the children to focus on the more controllable sound sources i.e. voices and body percussion (clapping, clicking, stamping etc). Music starts with these both developmentally and historically: 71**[more]** expressive and immediate musical instrument 72**[are]** the human voice. Body movements are not only an instinctive response to music but also instigate music making. Activities which develop many of the coordination skills, aural sensitivity, responses to visual cues and symbols, and the musical understanding 73**[necessarily]** to play an instrument can all be 74**[establishing]** without instruments.

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When a young child sees clouds 84**[moved]** across the sky, the clouds may seem alive and independent, perhaps dangerous. But if one sees clouds as fleecy lambs, a metaphorical chain begins to neutralize the fear. The cloud may still 85**[think]** of as alive, but it is no longer 86**[terrified]**. Repression and neutralization through metaphor 87**[be]** possible strategies, but there is another. Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive. "Cloud movement" becomes differentiated from the kind of movement that 88**[make]** things alive, because the clouds move only if they are "pushed" by the wind, and 89**[which]** can't move without a 90**[pushes]** from the outside is not alive. Children develop theoretical constructs that 91**[separates]** the motion of clouds from the motion of people and animals so that eventually the fear of living clouds

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2022 년 3 월 모의고사 변형문제

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2022 년 3 월 모의고사 변형문제

고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오. 문단배열(문제지)

1. p2-no.20

Conflicts between the goals of science and the need to protect the rights and welfare of human research participants result in the central ethical tension of clinical research.

(A) Even a study that presents no risk presents at least an inconvenience to participants and is in that sense disrespectful.

(B) The statement "Good science is good ethics," however, is false.

(C) Study design may be scientifically valid, yet the risk of harming human participants is too great to accept. Although achieving the appropriate scientific ends is always the necessary goal of a study, protection of the rights and welfare of human participants must override scientific efficiency.

(D) Putting humans at risk if the study design does not permit a reasonable expectation of valid findings is never ethical.

(E) The statement "Bad science is bad ethics" is true.

2. p3-no.21

Thomas Edison's name is synonymous with invention, and his most famous invention, the electric light bulb, is a familiar symbol for that flash of inspired genius traditionally associated with the inventive act.

(A) Besides being the exemplar of the "bright idea," however, Edison's electric light is worthy of study for other reasons.

(B) Our own time still largely carries the stamp of this age, however dazzled we may be by the electronic, computerized, and media wonders of the twenty-first century.

(C) The technical and economic importance of the light and of the electrical system that surrounded it matches that of any other invention we could name, at least from the last two hundred years.

(D) The introduction and spread of electric light and power was one of the key steps in the transformation of the world from an industrial age, characterized by iron and coal and steam, to a post-industrial one, in which electricity was joined by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its distinctive form and character.

3. p3-no.22

Just imagine that we have invented special glasses that give us the power to see the odorous world the way that other organisms perceive it.

(A) Stare at any plant and you would see compounds being released into the air from leaves, bark, and roots. A squirrel in a tree exudes carbon dioxide and other compounds with each breath.

(B) Glance along its brown body and notice that specific points (scent glands) appear to be slowly

releasing chemical signals. If we could translate these signals into language, we would see phrases, sentences, statements, songs, and other messages waiting to be intercepted and interpreted.
(C) The air is full of molecules carried by breezes. Chemical signals would flood our eyes just as surely as sounds overwhelm our ears at a cocktail party.
(D) As the bright sunlight hits our eyes, we would encounter a world far different from what we would normally expect.
(E) Put your pair on and walk outside for just a moment.

4. p3-no.23

Skills-based approaches to teaching critical thinking now have a long history and literature, but what has become clear through more than 25 years of work on critical thinking theory and pedagogy is that teaching students a set of thinking skills does not seem to be enough.

(A) Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and playing one more idiosyncratic academic game.
(B) They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making.
(C) They may learn how to evaluate research methodology in other students' research designs, but completely miss the flaws in their own.
(D) Students regularly fail to understand what we are trying to teach them or they fail to transfer and generalize thinking skills across contexts and classes.
(E) Students may learn to write an adequate article critique in one class, but fail to use those skills in another.

5. p3-no.24

As much as we like to think of ourselves as being different and special, humans are a part of Earth's biosphere, created within and by it.

(A) We can live without cars or beer cans, but we cannot without food and oxygen.
(B) "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. But if you only save the physical environment, you will ultimately lose both."
(C) E. O. Wilson, the renowned Harvard biologist, recently presented the problem our species faces in a succinct law:
(D) As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the shrinking availability of fresh drinking water, in all corners of the world thousands of species quietly go extinct.
(E) Ultimately, it is the living, breathing elements of this world that we need more than inanimate supplies, such as coal, gas, or bauxite ore.

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6. p5-no.29

We don't know what ancient Greek music sounded like, because there are no examples of it in written or notated form, nor has it survived in oral tradition.

(A) The melodies seem to have had a very limited pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next.

(B) In fact, Plato considered music in which the lyre and flute played alone and not as the accompaniment of dance or song to be 'exceedingly coarse and tasteless'.

(C) Much of it was probably improvised anyway, within certain rules and conventions.

(D) So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who were generally more concerned with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice.

(E) It seems Greek music was predominantly a vocal form, consisting of sung verse accompanied by instruments such as the lyre or the plucked kithara (the root of 'guitar').

7. p5-no.30

Just as there's a tendency to glorify technological progress, there's a countertendency to expect the worst of every new tool or machine.

(A) Socrates wasn't wrong — the new technology did often have the effects he feared — but he was shortsighted. He couldn't foresee the many ways that writing and reading would serve to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).

(B) And because they would be able to "receive a quantity of information without proper instruction," they would "be thought very knowledgeable when they are for the most part quite ignorant."

(C) He feared that, as people came to rely on the written word as a substitute for the knowledge they used to carry inside their heads, they would, in the words of one of the dialogue's characters, "cease to exercise their memory and become forgetful."

(D) They would be "filled with the conceit of wisdom instead of real wisdom."

(E) In Plato's Phaedrus, Socrates bemoaned the development of writing.

8. p5-no.31

In the Indian language of pali, mettā means benevolence, kindness or tenderness.

(A) The background assumption is that, with the right stimulus, our feelings towards people are not fixed and unalterable, but open to deliberate change and improvement. Compassion is a learnable skill, and we need to direct it as much towards those we are tempted to dismiss and detest as to those we love.

(B) Buddhism recommends a daily ritual meditation (known as mettā bhāvanā) to foster this attitude.

(C) It is one of the most important ideas in Buddhism.

(D) This practice can be extended outwards ultimately to include pretty much everyone on Earth.

(E) The meditation begins with a call to think carefully every morning of an individual with whom one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal hostile impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'.

9. p5-no.32

When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known.

(A) Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile.

(B) Contemporary astronomical science was simply not strong enough to fabricate such an accurate, fundamental and yet prosaic detail of where the sun would be after sailing past the equator and into the southern hemisphere. It is this that leads many of today's historians to conclude that the journey must have taken place.

(C) Herodotus writes that the Phoenicians, upon returning from their heroic expedition, reported that after sailing south and then turning west, they found the sun was on their right, the opposite direction to where they were used to seeing it or expecting it to be.

(D) They were gone for three years.

(E) Herodotus writes about an exploratory voyage commissioned by the ancient Egyptian King Necho II in about 600 BC.

10. p6-no.33

Gordon Allport argued that history records many individuals who were not content with an existence that offered them little variety, a lack of psychic tension, and minimal challenge.

(A) Allport considers it normal to be pulled forward by a vision of the future that awakened within persons their drive to alter the course of their lives.

(B) Rising above the passive and accidental nature of existence, humans generate their own purposes and thereby provide themselves with a true basis of freedom.

(C) He suggests that people possess a need to invent motives and purposes that would consume their inner energies.

(D) Similarly, Erich Fromm proposed a need on the part of humans to rise above the roles of passive creatures in an accidental if not random world.

(E) To him, humans are driven to transcend the state of merely having been created; instead, humans seek to become the creators, the active shapers of their own destiny.

11. p6-no.34

The history of perspective in Western painting matters because of what it reveals for the art of living.

(A) For some people these are realities, for others they remain aspirations.
(B) It is difficult to see beyond the limitations of the culture that has shaped our ways of looking at the world and at ourselves. We are trapped in the perspective of our own time.
(C) These unwritten rules typically include getting married and having children, owning your own home and having a mortgage, having a regular job and commuting to work, and flying abroad for holidays.
(D) It is common to feel social pressure to comply with them. At this point in Western history, they are amongst the dominant conventions that most of us have accepted with little questioning, much as Vermeer and other Dutch baroque painters of the seventeenth century accepted linear perspective without question.
(E) Just as most artists conform to the stylistic conventions of the era into which they are born, we similarly conform to prevailing social conventions about how to live.

12. p6-no.35

When approaching practical music making for the first time in the classroom, it is a good idea to avoid using instruments altogether.

(A) the most expressive and immediate musical instrument is the human voice.
(B) Music starts with these both developmentally and historically:
(C) Body movements are not only an instinctive response to music but also instigate music making. Activities which develop many of the coordination skills, aural sensitivity, responses to visual cues and symbols, and the musical understanding necessary to play an instrument can all be established without instruments.
(D) and allow the children to focus on the more controllable sound sources i.e. voices and body percussion (clapping, clicking, stamping etc).
(E) This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing;

13. p6-no.36

Anger and empathy — like matter and antimatter — can't exist in the same place at the same time.

(A) The defender's wall, and with it his unspoken rage and frustration, disappears. The relief from no longer feeling "fear or hatred" toward the blamer spontaneously triggers a tremendous rush of gratitude and — miraculously — the person's quiet rage turns into forgiveness and, beyond that, a willingness to work toward solutions.
(B) Let one in, and you have to let the other one go.
(C) Suddenly and unexpectedly, however, the blamer knows just how sad, angry, scared, or lonely the defender feels and spontaneously turns into an ally. When the defender feels understood by the blamer and that they are on the same side, there's nothing to defend against.
(D) Initially, this human punching bag is frustrated because no matter what he or she is trying to mirror outward the ignorant blamer is blind to it. As a result, the person who's under attack is usually in a state

of quiet, barely controlled rage.
(E) So when you shift a blamer into empathy, you stop the person's angry ranting dead in its tracks. And what about the person who's on the defensive?

14. p7-no.37

When a young child sees clouds moving across the sky, the clouds may seem alive and independent, perhaps dangerous.

(A) If things seem uncomfortably on the border between the alive and the not alive, use logic to redefine the boundaries so that things fall more comfortably into place. If it scares you, make a theory.
(B) "Cloud movement" becomes differentiated from the kind of movement that makes things alive, because the clouds move only if they are "pushed" by the wind, and what can't move without a push from the outside is not alive. Children develop theoretical constructs that separate the motion of clouds from the motion of people and animals so that eventually the fear of living clouds disappears.
(C) But if one sees clouds as fleecy lambs, a metaphorical chain begins to neutralize the fear.
(D) Repression and neutralization through metaphor are possible strategies, but there is another. Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive.
(E) The cloud may still be thought of as alive, but it is no longer terrifying.

15. p7-no.38

Many of the ritualized displays performed by animals look so bizarre to us that we wonder how they came about.

(A) As one species evolves into another, particular forms of signaling may be passed on, owing to the effects of both genes and learning or experience.
(B) Most of the various forms of signaling that are used by different species of animals have not arisen afresh in each separate species.
(C) But many signals, as they are passed from generation to generation by whatever means, go through changes that make them either more elaborate or simply different.
(D) If we examine closely related species, we can often see slight variations in a particular display and we can piece together an explanation for the spread of the display across species. Some very elaborate displays may have begun as simpler versions of the same behavioral pattern that became more elaborate as they developed and were passed on from generation to generation.
(E) Some signals have significance across many species, and so remain much the same over generations and in a number of species.

16. p7-no.39

Carole Ames, dean of the college of education at Michigan State University, points out that it isn't

"quantitative changes in behavior" (such as requiring students to spend more hours in front of books or worksheets) that help children to learn better.

(A) Rather, it's "qualitative changes in the ways students view themselves in relation to the task, engage in the process of learning, and then respond to the learning activities and situation."

(B) But that's unlikely to have a positive effect on the critical variables that Ames identifies.

(C) In turn, these attitudes and responses on the part of students emerge from the way teachers think about learning and, as a result, the ways they've organized their classrooms.

(D) If the goal is to figure out how best to cover a set curriculum — to fill students with facts — then it might seem appropriate to try to maximize time on task, such as by assigning homework.

(E) Perhaps it makes sense to see education as being less about how much the teacher covers and more about what the students can be helped to discover. More time won't do a thing to bring about that shift.

17. p7-no.40

Why would languages and religions increase rapidly around the equator, and why is their frequency also related to ethnocentrism?

(A) When you live in Sweden, chances are good that any group within five hundred miles has been exposed to the same few pathogens.

(B) For this reason, humans in the tropics learned that when they interacted with other groups they tended to get sick, so they would have stopped doing it.

(C) The answer to these questions lies in the fact that pathogen density is much higher in the tropics than it is in temperate and cold climates.

(D) In contrast, when you live in the Congo, the group on the other side of the valley may well have been exposed to a pathogen with which you've had no prior contact.

(E) In a pre-scientific world, it was logical to blame their neighbors for their illness, and therefore to dislike them. Dislike and fear kept neighbors apart, and once you don't interact with others anymore, your languages and religions naturally divide as well.

18. p8-no.41~42

In What a Plant Knows, the biologist Daniel Chamovitz describes sophisticated information processing capacities that plants use to control their movements in response to stimulation.

(A) Plants not only "follow the sun" by bending their stems, they also align their leaves in such a way as to maximize exposure to light and thereby promote growth. Some plants actually anticipate sunrise from "memory," and even when deprived of solar signals retain this information for several days.

(B) Some are reluctant to label plant movements as behaviors, since they lack nerves and muscles. But just as they are able to breathe without lungs and digest nutrients without a stomach, plants have the ability to move (behave).

(C) We should not dismiss the existence of behavioral capacities in an organism simply because it lacks the physiological mechanism that is responsible for the behavior in animals. Plants clearly sense the

environment, learn, store information, and use that information to guide movements; they behave.

(D) In Brilliant Green, Stefano Mancuso and Alessandra Viola argue that plants possess not only the senses of sight, touch, smell, and hearing, but more than a dozen other sensory capacities that humans lack. For example, the roots of plants sense the mineral and water content of the soil and alter their direction of growth accordingly.

(E) One might say that there is certain "intelligence" to their behavior. This is true as long as intelligence is defined in terms of the ability to solve problems through behavioral interactions with the environment, rather than with respect to mental capacity.

2022 년 3 월 모의고사 변형문제

고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오. 문장배열(문제지)

1. p2-no.20

(A) Even a study that presents no risk presents at least an inconvenience to participants and is in that sense disrespectful.
(B) The statement "Good science is good ethics," however, is false.
(C) Conflicts between the goals of science and the need to protect the rights and welfare of human research participants result in the central ethical tension of clinical research.
(D) Study design may be scientifically valid, yet the risk of harming human participants is too great to accept. Although achieving the appropriate scientific ends is always the necessary goal of a study, protection of the rights and welfare of human participants must override scientific efficiency.
(E) Putting humans at risk if the study design does not permit a reasonable expectation of valid findings is never ethical.
(F) The statement "Bad science is bad ethics" is true.

2. p3-no.21

(A) The introduction and spread of electric light and power was one of the key steps in the transformation of the world from an industrial age, characterized by iron and coal and steam, to a post-industrial one, in which electricity was joined by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its distinctive form and character.
(B) Our own time still largely carries the stamp of this age, however dazzled we may be by the electronic, computerized, and media wonders of the twenty-first century.
(C) Thomas Edison's name is synonymous with invention, and his most famous invention, the electric light bulb, is a familiar symbol for that flash of inspired genius traditionally associated with the inventive act.
(D) Besides being the exemplar of the "bright idea," however, Edison's electric light is worthy of study for other reasons.
(E) The technical and economic importance of the light and of the electrical system that surrounded it matches that of any other invention we could name, at least from the last two hundred years.

3. p3-no.22

(A) As the bright sunlight hits our eyes, we would encounter a world far different from what we would normally expect.
(B) Put your pair on and walk outside for just a moment.
(C) The air is full of molecules carried by breezes. Chemical signals would flood our eyes just as surely as sounds overwhelm our ears at a cocktail party.

(D) Just imagine that we have invented special glasses that give us the power to see the odorous world the way that other organisms perceive it.
(E) Glance along its brown body and notice that specific points (scent glands) appear to be slowly releasing chemical signals. If we could translate these signals into language, we would see phrases, sentences, statements, songs, and other messages waiting to be intercepted and interpreted.
(F) Stare at any plant and you would see compounds being released into the air from leaves, bark, and roots. A squirrel in a tree exudes carbon dioxide and other compounds with each breath.

4. p3-no.23

(A) Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and playing one more idiosyncratic academic game.
(B) Students may learn to write an adequate article critique in one class, but fail to use those skills in another.
(C) Skills-based approaches to teaching critical thinking now have a long history and literature, but what has become clear through more than 25 years of work on critical thinking theory and pedagogy is that teaching students a set of thinking skills does not seem to be enough.
(D) They may learn how to evaluate research methodology in other students' research designs, but completely miss the flaws in their own.
(E) Students regularly fail to understand what we are trying to teach them or they fail to transfer and generalize thinking skills across contexts and classes.
(F) They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making.

5. p3-no.24

(A) As much as we like to think of ourselves as being different and special, humans are a part of Earth's biosphere, created within and by it.
(B) As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the shrinking availability of fresh drinking water, in all corners of the world thousands of species quietly go extinct.
(C) We can live without cars or beer cans, but we cannot without food and oxygen.
(D) "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. But if you only save the physical environment, you will ultimately lose both."
(E) Ultimately, it is the living, breathing elements of this world that we need more than inanimate supplies, such as coal, gas, or bauxite ore.
(F) E. O. Wilson, the renowned Harvard biologist, recently presented the problem our species faces in a succinct law:

6. p5-no.29

(A) In fact, Plato considered music in which the lyre and flute played alone and not as the accompaniment of dance or song to be 'exceedingly coarse and tasteless'.
(B) It seems Greek music was predominantly a vocal form, consisting of sung verse accompanied by instruments such as the lyre or the plucked kithara (the root of 'guitar').
(C) So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who were generally more concerned with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice.
(D) Much of it was probably improvised anyway, within certain rules and conventions.
(E) The melodies seem to have had a very limited pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next.
(F) We don't know what ancient Greek music sounded like, because there are no examples of it in written or notated form, nor has it survived in oral tradition.

7. p5-no.30

(A) In Plato's Phaedrus, Socrates bemoaned the development of writing.
(B) Just as there's a tendency to glorify technological progress, there's a countertendency to expect the worst of every new tool or machine.
(C) Socrates wasn't wrong — the new technology did often have the effects he feared — but he was shortsighted. He couldn't foresee the many ways that writing and reading would serve to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).
(D) He feared that, as people came to rely on the written word as a substitute for the knowledge they used to carry inside their heads, they would, in the words of one of the dialogue's characters, "cease to exercise their memory and become forgetful."
(E) And because they would be able to "receive a quantity of information without proper instruction," they would "be thought very knowledgeable when they are for the most part quite ignorant."
(F) They would be "filled with the conceit of wisdom instead of real wisdom."

8. p5-no.31

(A) This practice can be extended outwards ultimately to include pretty much everyone on Earth.
(B) Buddhism recommends a daily ritual meditation (known as mettā bhāvanā) to foster this attitude.
(C) The meditation begins with a call to think carefully every morning of an individual with whom one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal hostile impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'.
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(A) Herodotus writes about an exploratory voyage commissioned by the ancient Egyptian King Necho II in about 600 BC.
(B) They were gone for three years.
(C) Contemporary astronomical science was simply not strong enough to fabricate such an accurate, fundamental and yet prosaic detail of where the sun would be after sailing past the equator and into the southern hemisphere. It is this that leads many of today's historians to conclude that the journey must have taken place.
(D) Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile.
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(F) When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known.

10. p6-no.33

(A) He suggests that people possess a need to invent motives and purposes that would consume their inner energies.
(B) Gordon Allport argued that history records many individuals who were not content with an existence that offered them little variety, a lack of psychic tension, and minimal challenge.
(C) Similarly, Erich Fromm proposed a need on the part of humans to rise above the roles of passive creatures in an accidental if not random world.
(D) Allport considers it normal to be pulled forward by a vision of the future that awakened within persons their drive to alter the course of their lives.
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11. p6-no.34

(A) It is difficult to see beyond the limitations of the culture that has shaped our ways of looking at the

world and at ourselves. We are trapped in the perspective of our own time.
(B) Just as most artists conform to the stylistic conventions of the era into which they are born, we similarly conform to prevailing social conventions about how to live.
(C) For some people these are realities, for others they remain aspirations.
(D) These unwritten rules typically include getting married and having children, owning your own home and having a mortgage, having a regular job and commuting to work, and flying abroad for holidays.
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(F) The history of perspective in Western painting matters because of what it reveals for the art of living.

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(A) and allow the children to focus on the more controllable sound sources i.e. voices and body percussion (clapping, clicking, stamping etc).
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(C) When approaching practical music making for the first time in the classroom, it is a good idea to avoid using instruments altogether.
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(E) This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing;
(F) the most expressive and immediate musical instrument is the human voice.

13. p6-no.36

(A) Initially, this human punching bag is frustrated because no matter what he or she is trying to mirror outward the ignorant blamer is blind to it. As a result, the person who's under attack is usually in a state of quiet, barely controlled rage.
(B) Anger and empathy — like matter and antimatter — can't exist in the same place at the same time.
(C) So when you shift a blamer into empathy, you stop the person's angry ranting dead in its tracks. And what about the person who's on the defensive?
(D) The defender's wall, and with it his unspoken rage and frustration, disappears. The relief from no longer feeling "fear or hatred" toward the blamer spontaneously triggers a tremendous rush of gratitude and — miraculously — the person's quiet rage turns into forgiveness and, beyond that, a willingness to work toward solutions.
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14. p7-no.37

(A) But if one sees clouds as fleecy lambs, a metaphorical chain begins to neutralize the fear.
(B) The cloud may still be thought of as alive, but it is no longer terrifying.
(C) Repression and neutralization through metaphor are possible strategies, but there is another. Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive.
(D) When a young child sees clouds moving across the sky, the clouds may seem alive and independent, perhaps dangerous.
(E) "Cloud movement" becomes differentiated from the kind of movement that makes things alive, because the clouds move only if they are "pushed" by the wind, and what can't move without a push from the outside is not alive. Children develop theoretical constructs that separate the motion of clouds from the motion of people and animals so that eventually the fear of living clouds disappears.
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15. p7-no.38

(A) Some signals have significance across many species, and so remain much the same over generations and in a number of species.
(B) If we examine closely related species, we can often see slight variations in a particular display and we can piece together an explanation for the spread of the display across species. Some very elaborate displays may have begun as simpler versions of the same behavioral pattern that became more elaborate as they developed and were passed on from generation to generation.
(C) Most of the various forms of signaling that are used by different species of animals have not arisen afresh in each separate species.
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(A) But that's unlikely to have a positive effect on the critical variables that Ames identifies.

(B) If the goal is to figure out how best to cover a set curriculum — to fill students with facts — then it might seem appropriate to try to maximize time on task, such as by assigning homework.
(C) Perhaps it makes sense to see education as being less about how much the teacher covers and more about what the students can be helped to discover. More time won't do a thing to bring about that shift.
(D) In turn, these attitudes and responses on the part of students emerge from the way teachers think about learning and, as a result, the ways they've organized their classrooms.
(E) Rather, it's "qualitative changes in the ways students view themselves in relation to the task, engage in the process of learning, and then respond to the learning activities and situation."
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(A) When you live in Sweden, chances are good that any group within five hundred miles has been exposed to the same few pathogens.
(B) In contrast, when you live in the Congo, the group on the other side of the valley may well have been exposed to a pathogen with which you've had no prior contact.
(C) For this reason, humans in the tropics learned that when they interacted with other groups they tended to get sick, so they would have stopped doing it.
(D) The answer to these questions lies in the fact that pathogen density is much higher in the tropics than it is in temperate and cold climates.
(E) Why would languages and religions increase rapidly around the equator, and why is their frequency also related to ethnocentrism?
(F) In a pre-scientific world, it was logical to blame their neighbors for their illness, and therefore to dislike them. Dislike and fear kept neighbors apart, and once you don't interact with others anymore, your languages and religions naturally divide as well.

18. p8-no.41~42

(A) Plants not only "follow the sun" by bending their stems, they also align their leaves in such a way as to maximize exposure to light and thereby promote growth. Some plants actually anticipate sunrise from "memory," and even when deprived of solar signals retain this information for several days.
(B) Some are reluctant to label plant movements as behaviors, since they lack nerves and muscles. But just as they are able to breathe without lungs and digest nutrients without a stomach, plants have the ability to move (behave).
(C) We should not dismiss the existence of behavioral capacities in an organism simply because it lacks the physiological mechanism that is responsible for the behavior in animals. Plants clearly sense the environment, learn, store information, and use that information to guide movements; they behave.
(D) In What a Plant Knows, the biologist Daniel Chamovitz describes sophisticated information processing

capacities that plants use to control their movements in response to stimulation.

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2022 년 3 월 모의고사 변형문제

고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

Q. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오. 문장삽입(문제지)

1. p2-no.20

Study design may be scientifically valid, yet the risk of harming human participants is too great to accept.

Conflicts between the goals of science and the need to protect the rights and welfare of human research participants result in the central ethical tension of clinical research. (①) The statement "Bad science is bad ethics" is true. (②) Putting humans at risk if the study design does not permit a reasonable expectation of valid findings is never ethical. (③) Even a study that presents no risk presents at least an inconvenience to participants and is in that sense disrespectful. (④) The statement "Good science is good ethics," however, is false. (⑤) Although achieving the appropriate scientific ends is always the necessary goal of a study, protection of the rights and welfare of human participants must override scientific efficiency.

2. p3-no.21

The technical and economic importance of the light and of the electrical system that surrounded it matches that of any other invention we could name, at least from the last two hundred years.

Thomas Edison's name is synonymous with invention, and his most famous invention, the electric light bulb, is a familiar symbol for that flash of inspired genius traditionally associated with the inventive act. (①) Besides being the exemplar of the "bright idea," however, Edison's electric light is worthy of study for other reasons. (②) The introduction and spread of electric light and power was one of the key steps in the transformation of the world from an industrial age, characterized by iron and coal and steam, to a post-industrial one, in which electricity was joined by petroleum, light metals and alloys, and internal combustion engines to give the twentieth century its distinctive form and character. (③) Our own time still largely carries the stamp of this age, however dazzled we may be by the electronic, computerized, and media wonders of the twenty-first century. (④)

3. p3-no.22

A squirrel in a tree exudes carbon dioxide and other compounds with each breath.

Just imagine that we have invented special glasses that give us the power to see the odorous world the way that other organisms perceive it. Put your pair on and walk outside for just a moment. (①) As the bright sunlight hits our eyes, we would encounter a world far different from what we would normally expect. (②) The air is full of molecules carried by breezes. (③) Chemical signals would flood our eyes just as surely as sounds overwhelm our ears at a cocktail party. (④) Stare at any plant and you would see compounds being released into the air from leaves, bark, and roots. (⑤) Glance along its brown body and notice that specific points (scent glands) appear to be slowly releasing chemical signals. (⑥) If we could

translate these signals into language, we would see phrases, sentences, statements, songs, and other messages waiting to be intercepted and interpreted.

4. p3-no.23

> They may learn how to evaluate research methodology in other students' research designs, but completely miss the flaws in their own.

Skills-based approaches to teaching critical thinking now have a long history and literature, but what has become clear through more than 25 years of work on critical thinking theory and pedagogy is that teaching students a set of thinking skills does not seem to be enough. (①) Students may learn to write an adequate article critique in one class, but fail to use those skills in another. (②) They may learn to recognize thinking biases in the classroom, but still use badly flawed reasoning in their own decision making. (③) Too often students think our courses are either about memorizing a great deal of material, or about learning the rules for and playing one more idiosyncratic academic game. (④) Students regularly fail to understand what we are trying to teach them or they fail to transfer and generalize thinking skills across contexts and classes. (⑤)

5. p3-no.24

> As nations around the globe try to band together to attack the problems of greenhouse gas emissions and the shrinking availability of fresh drinking water, in all corners of the world thousands of species quietly go extinct.

As much as we like to think of ourselves as being different and special, humans are a part of Earth's biosphere, created within and by it. (①) Ultimately, it is the living, breathing elements of this world that we need more than inanimate supplies, such as coal, gas, or bauxite ore. (②) We can live without cars or beer cans, but we cannot without food and oxygen. (③) E. O. Wilson, the renowned Harvard biologist, recently presented the problem our species faces in a succinct law: (④) "If you save the living environment, the biodiversity that we have left, you will also automatically save the physical environment, too. (⑤) But if you only save the physical environment, you will ultimately lose both."

6. p5-no.29

> It seems Greek music was predominantly a vocal form, consisting of sung verse accompanied by instruments such as the lyre or the plucked kithara (the root of 'guitar').

We don't know what ancient Greek music sounded like, because there are no examples of it in written or notated form, nor has it survived in oral tradition. (①) Much of it was probably improvised anyway, within certain rules and conventions. (②) So we are forced largely to guess at its basis from the accounts of writers such as Plato and Aristotle, who were generally more concerned with writing about music as a philosophical and ethical exercise than with providing a technical primer on its practice. (③) In fact, Plato considered music in which the lyre and flute played alone and not as the accompaniment of dance or

song to be 'exceedingly coarse and tasteless'. (④) The melodies seem to have had a very limited pitch range, since the instruments generally span only an octave, from one E (as we'd now define it) to the next. (⑤)

7. p5-no.30

Socrates wasn't wrong — the new technology did often have the effects he feared — but he was shortsighted.

Just as there's a tendency to glorify technological progress, there's a countertendency to expect the worst of every new tool or machine. (①) In Plato's Phaedrus, Socrates bemoaned the development of writing. (②) He feared that, as people came to rely on the written word as a substitute for the knowledge they used to carry inside their heads, they would, in the words of one of the dialogue's characters, "cease to exercise their memory and become forgetful." (③) And because they would be able to "receive a quantity of information without proper instruction," they would "be thought very knowledgeable when they are for the most part quite ignorant." (④) They would be "filled with the conceit of wisdom instead of real wisdom." (⑤) He couldn't foresee the many ways that writing and reading would serve to spread information, spark fresh ideas, and expand human knowledge (if not wisdom).

8. p5-no.31

The meditation begins with a call to think carefully every morning of an individual with whom one tends to get irritated or to whom one feels aggressive or cold and — in place of one's normal hostile impulses — to rehearse kindly messages like 'I hope you will find peace' or 'I wish you to be free from suffering'.

In the Indian language of pali, mettā means benevolence, kindness or tenderness. (①) It is one of the most important ideas in Buddhism. Buddhism recommends a daily ritual meditation (known as mettā bhāvanā) to foster this attitude. (②) This practice can be extended outwards ultimately to include pretty much everyone on Earth. (③) The background assumption is that, with the right stimulus, our feelings towards people are not fixed and unalterable, but open to deliberate change and improvement. (④) Compassion is a learnable skill, and we need to direct it as much towards those we are tempted to dismiss and detest as to those we love. (⑤)

9. p5-no.32

Necho II reportedly ordered a Phoenician expedition to sail clockwise around Africa, starting at the Red Sea and returning to the mouth of the Nile.

When trying to understand the role of the sun in ancient journeys, the sources become fewer and the journeys less well known. (①) Herodotus writes about an exploratory voyage commissioned by the ancient Egyptian King Necho II in about 600 BC. (②) They were gone for three years. (③) Herodotus writes that the Phoenicians, upon returning from their heroic expedition, reported that after sailing south

and then turning west, they found the sun was on their right, the opposite direction to where they were used to seeing it or expecting it to be. (④) Contemporary astronomical science was simply not strong enough to fabricate such an accurate, fundamental and yet prosaic detail of where the sun would be after sailing past the equator and into the southern hemisphere. (⑤) It is this that leads many of today's historians to conclude that the journey must have taken place.

10. p6-no.33

To him, humans are driven to transcend the state of merely having been created; instead, humans seek to become the creators, the active shapers of their own destiny.

Gordon Allport argued that history records many individuals who were not content with an existence that offered them little variety, a lack of psychic tension, and minimal challenge. (①) Allport considers it normal to be pulled forward by a vision of the future that awakened within persons their drive to alter the course of their lives. (②) He suggests that people possess a need to invent motives and purposes that would consume their inner energies. (③) Similarly, Erich Fromm proposed a need on the part of humans to rise above the roles of passive creatures in an accidental if not random world. (④) Rising above the passive and accidental nature of existence, humans generate their own purposes and thereby provide themselves with a true basis of freedom. (⑤)

11. p6-no.34

It is common to feel social pressure to comply with them.

The history of perspective in Western painting matters because of what it reveals for the art of living. (①) Just as most artists conform to the stylistic conventions of the era into which they are born, we similarly conform to prevailing social conventions about how to live. (②) These unwritten rules typically include getting married and having children, owning your own home and having a mortgage, having a regular job and commuting to work, and flying abroad for holidays. (③) For some people these are realities, for others they remain aspirations. (④) At this point in Western history, they are amongst the dominant conventions that most of us have accepted with little questioning, much as Vermeer and other Dutch baroque painters of the seventeenth century accepted linear perspective without question. (⑤) It is difficult to see beyond the limitations of the culture that has shaped our ways of looking at the world and at ourselves. (⑥) We are trapped in the perspective of our own time.

12. p6-no.35

the most expressive and immediate musical instrument is the human voice.

When approaching practical music making for the first time in the classroom, it is a good idea to avoid using instruments altogether. (①) This will allow an inexperienced teacher to focus on the development of fundamental musical behaviour through listening, performing and composing; (②) and allow the children to focus on the more controllable sound sources i.e. voices and body percussion (clapping, clicking,

stamping etc). (③) Music starts with these both developmentally and historically: (④) Body movements are not only an instinctive response to music but also instigate music making. (⑤) Activities which develop many of the coordination skills, aural sensitivity, responses to visual cues and symbols, and the musical understanding necessary to play an instrument can all be established without instruments.

13. p6-no.36

Suddenly and unexpectedly, however, the blamer knows just how sad, angry, scared, or lonely the defender feels and spontaneously turns into an ally.

Anger and empathy — like matter and antimatter — can't exist in the same place at the same time. Let one in, and you have to let the other one go. So when you shift a blamer into empathy, you stop the person's angry ranting dead in its tracks. (①) And what about the person who's on the defensive? (②) Initially, this human punching bag is frustrated because no matter what he or she is trying to mirror outward the ignorant blamer is blind to it. (③) As a result, the person who's under attack is usually in a state of quiet, barely controlled rage. (④) When the defender feels understood by the blamer and that they are on the same side, there's nothing to defend against. (⑤) The defender's wall, and with it his unspoken rage and frustration, disappears. (⑥) The relief from no longer feeling "fear or hatred" toward the blamer spontaneously triggers a tremendous rush of gratitude and — miraculously — the person's quiet rage turns into forgiveness and, beyond that, a willingness to work toward solutions.

14. p7-no.37

Faced with the moving clouds, the child can theorize about their movement in such a way that the clouds cease to be alive.

When a young child sees clouds moving across the sky, the clouds may seem alive and independent, perhaps dangerous. (①) But if one sees clouds as fleecy lambs, a metaphorical chain begins to neutralize the fear. (②) The cloud may still be thought of as alive, but it is no longer terrifying. (③) Repression and neutralization through metaphor are possible strategies, but there is another. (④) "Cloud movement" becomes differentiated from the kind of movement that makes things alive, because the clouds move only if they are "pushed" by the wind, and what can't move without a push from the outside is not alive. (⑤) Children develop theoretical constructs that separate the motion of clouds from the motion of people and animals so that eventually the fear of living clouds disappears. (⑥) If things seem uncomfortably on the border between the alive and the not alive, use logic to redefine the boundaries so that things fall more comfortably into place. If it scares you, make a theory.

15. p7-no.38

Some signals have significance across many species, and so remain much the same over generations and in a number of species.

Many of the ritualized displays performed by animals look so bizarre to us that we wonder how they

came about. (①) Most of the various forms of signaling that are used by different species of animals have not arisen afresh in each separate species. (②) As one species evolves into another, particular forms of signaling may be passed on, owing to the effects of both genes and learning or experience. (③) But many signals, as they are passed from generation to generation by whatever means, go through changes that make them either more elaborate or simply different. (④) If we examine closely related species, we can often see slight variations in a particular display and we can piece together an explanation for the spread of the display across species. (⑤) Some very elaborate displays may have begun as simpler versions of the same behavioral pattern that became more elaborate as they developed and were passed on from generation to generation.

16. p7-no.39

But that's unlikely to have a positive effect on the critical variables that Ames identifies.

Carole Ames, dean of the college of education at Michigan State University, points out that it isn't "quantitative changes in behavior" (such as requiring students to spend more hours in front of books or worksheets) that help children to learn better. (①) Rather, it's "qualitative changes in the ways students view themselves in relation to the task, engage in the process of learning, and then respond to the learning activities and situation." (②) In turn, these attitudes and responses on the part of students emerge from the way teachers think about learning and, as a result, the ways they've organized their classrooms. (③) If the goal is to figure out how best to cover a set curriculum — to fill students with facts — then it might seem appropriate to try to maximize time on task, such as by assigning homework. (④) Perhaps it makes sense to see education as being less about how much the teacher covers and more about what the students can be helped to discover. (⑤) More time won't do a thing to bring about that shift.

17. p7-no.40

In contrast, when you live in the Congo, the group on the other side of the valley may well have been exposed to a pathogen with which you've had no prior contact.

Why would languages and religions increase rapidly around the equator, and why is their frequency also related to ethnocentrism? (①) The answer to these questions lies in the fact that pathogen density is much higher in the tropics than it is in temperate and cold climates. (②) When you live in Sweden, chances are good that any group within five hundred miles has been exposed to the same few pathogens. (③) For this reason, humans in the tropics learned that when they interacted with other groups they tended to get sick, so they would have stopped doing it. (④) In a pre-scientific world, it was logical to blame their neighbors for their illness, and therefore to dislike them. (⑤) Dislike and fear kept neighbors apart, and once you don't interact with others anymore, your languages and religions naturally divide as well.

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18. p8-no.41~42

Some are reluctant to label plant movements as behaviors, since they lack nerves and muscles.

In What a Plant Knows, the biologist Daniel Chamovitz describes sophisticated information processing capacities that plants use to control their movements in response to stimulation. Plants not only "follow the sun" by bending their stems, they also align their leaves in such a way as to maximize exposure to light and thereby promote growth. (①) Some plants actually anticipate sunrise from "memory," and even when deprived of solar signals retain this information for several days. (②) In Brilliant Green, Stefano Mancuso and Alessandra Viola argue that plants possess not only the senses of sight, touch, smell, and hearing, but more than a dozen other sensory capacities that humans lack. (③) For example, the roots of plants sense the mineral and water content of the soil and alter their direction of growth accordingly. (④) But just as they are able to breathe without lungs and digest nutrients without a stomach, plants have the ability to move (behave). (⑤) We should not dismiss the existence of behavioral capacities in an organism simply because it lacks the physiological mechanism that is responsible for the behavior in animals. (⑥) Plants clearly sense the environment, learn, store information, and use that information to guide movements; they behave. (⑦) One might say that there is certain "intelligence" to their behavior. This is true as long as intelligence is defined in terms of the ability to solve problems through behavioral interactions with the environment, rather than with respect to mental capacity.

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고 3_2022_03 월(서울시) - 읽기영역(18~45 번)

어휘선택 (정답지)

1. p2-no.20

1. protect [해설] protect 보호하다, 지키다 protest 항의[시위]하다; 항의, 시위
2. result in [해설] result in 그 결과 ~이 되다, ~을 야기하다 turn in 제출하다, 돌려주다[반납하다], 획득하다
3. permit [해설] permit 허락하다; 허가(증) prohibit 금지하다, 금하다
4. ethical [해설] ethical 윤리적인, 도덕상의 earthly 지구[지상]의, 세속적인
5. least [해설] least 가장 적은 most 가장 많은
6. inconvenience [해설] inconvenience 불편(함), 애로 convenience 편의, 편리(성)
7. disrespectful [해설] disrespectful 무례한, 실례되는 respectful 공손한, 존경하는, 경의를 표하는
8. valid [해설] valid 유효한, 타당한, 근거가 있는 invalid 무효한, 타당하지 않은, 병약한
9. accept [해설] accept 받아들이다, 인정하다 avoid 피하다, 막다
10. appropriate [해설] appropriate 적절한, 적합한, 타당한 approximate 근사치인, 대략의; ~에 가까워지다
11. override [해설] override (명령 등을) 무시하다, 중단시키다 overcome 극복하다, (남을) 이기다
12. efficiency [해설] efficiency 효율(성) deficiency 결핍, 결함, 부족

2. p3-no.21

13. synonymous [해설] synonymous 동의어의 anonymous 익명의, 신원 불명의, 특색 없는
14. inspired [해설] inspired 영감을 받은 respire 호흡하다, 숨 쉬다
15. associated [해설] associated 관련된 attached 부착된, 첨부된, 부속의
16. worthy [해설] worthy 가치 있는 worthless 가치 없는, 쓸모없는, 무가치한
17. surrounded [해설] surrounded ~로 둘러싸인 surrender 항복하다, 양보하다; 항복, 양도, 포기
18. transformation [해설] transformation 변화, 변형, 변모 transportation 수송, 운송, 교통
19. joined [해설] join 참가하다, 연결하다 disdain 무시하다, 거부하다
20. distinctive [해설] distinctive 독특한, 특징적인, 뚜렷이 구별되는 indistinct 불분명한, 흐릿한

3. p3-no.22

21. perceive [해설] perceive 인식하다, 지각하다 persist 고집하다, 지속하다
22. encounter [해설] encounter 접하다, 마주치다; 마주침, (뜻밖의) 만남 encourage 장려[격려]하다, 촉구하다
23. expect [해설] expect 기대하다 avoid 피하다, 막다
24. overwhelm [해설] overwhelm 압도하다, 당황하게 하다 overturn 뒤엎다, 전복시키다; 전복
25. released [해설] release 풀어주다, 출시하다, 방출하다; 해방, 출시 relieved 안도한
26. exudes [해설] exude 발산하다, 풍기다 exploit 착취하다, 이용[개발]하다; (-s) 위업
27. translate [해설] translate 번역하다, 해석하다, 옮기다 transfer 옮기다, 전하다; 이동, 환승
28. intercepted [해설] intercept 도중 차단하다, 가로채다; 방해, 저지 inspect 검사하다, 조사하다

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나눔영어 SHARING ENGLISH 고등부 영어 교육 채널

4. p3-no.23

29. history [해설] history 사극 status 상태, 지위, 신분
30. enough [해설] enough 충분한 meager 빈약한, 불충분한
31. adequate [해설] adequate 적절한, 적당한, 충분한 adoptive (부모나 가족이) 입양으로 맺어진
32. evaluate [해설] evaluate 평가하다, 감정하다 estimate 견적, 평가; 추정하다, 평가하다
33. flaws [해설] flaw 결함, 결점, 흠; 흠이 생기다 petition 청원[진정]하다; 탄원서, 탄원
34. regularly [해설] regularly 자주, 흔히, 정기적으로 similarly 유사하게, 마찬가지로
35. transfer [해설] transfer 옮기다, 전하다; 이동, 환승 transform 바꾸다, 전환하다, 변형시키다

5. p3-no.24

36. different [해설] different 다른, 색다른, 독특한 duplicate 복사[복제]하다; 사본의, 이중의; 사본
37. more [해설] more less 좀더 적은
38. shrinking [해설] shrinking 줄어들고 있는 enlarge 확대하다, 확장하다
39. extinct [해설] extinct 멸종된, 사라진, 활동을 멈춘 instinct 본능
40. succinct [해설] succinct 간결한 tedious 지루한, 따분한, 장황한

6. p5-no.29

41. survived [해설] survive 생존하다, 살아남다 suspend 유예하다
42. improvised [해설] improvise 즉흥적으로 하다, 임시변통하다 provided ~이라는 조건으로, 만약 ~이라면
43. concerned [해설] concerned 걱정[염려]하는, 관련된 console 위로하다, 위안을 주다
44. consisting of [해설] consist of ~으로 구성되다, 이루어져 있다 dispose of ~을 없애다, 처리[해결]하다
45. accompanied [해설] accompany 동행하다, 수반하다, 반주하다 accommodate 수용하다, 숙박시키다, 적응하다
46. In fact [해설] in fact 사실상 For example
47. accompaniment [해설] accompaniment 부속물, 반주 accomplice 공범, 공모자
48. limited [해설] limited 제한된, 제한적인 extended 장기간의, 늘어난, 광범위한

7. p5-no.30

49. glorify [해설] glorify 미화하다, 기리다 solidify 굳어지다, 단단하게 하다
50. expect [해설] expect 기대하다 exclude 제외하다, 배제하다
51. substitute [해설] substitute 대신하다, 대체하다; 대리, 대체(물) institute 기관, 협회; 설립하다, 제정하다
52. cease [해설] cease 중지하다, 그만두다 continue 계속 ~하다
53. receive [해설] receive 받다, 받아들이다 tempt 유혹하다, 꾀다, 부추기다
54. knowledgeable [해설] knowledgeable 지식이 있는, 정통한 ignorant 무지한, 무식한
55. new [해설] new familiar 익숙한, 친숙한, 친밀한
56. foresee [해설] foresee 예측하다, 예견하다 observe 관찰하다, 준수하다, (의견 등을) 말하다
57. serve [해설] serve 제공[기여]하다, 복무하다, 적합하다 worship 숭배하다, 예배하다; 숭배, 예배

8. p5-no.31

58. benevolence [해설] benevolence 자비심 cruelty 잔인함, 무자비함, 학대
59. meditation [해설] meditation 명상, 묵상 mediation 조정, 중개
60. foster [해설] foster 육성하다, 촉진시키다; 수양의, 위탁의 appease 달래다, 진정시키다, 충족시키다
61. hostile [해설] hostile 적대적인, 부적당한 amiable 호감을 주는
62. extended [해설] extended 장기간의, 늘어난, 광범위한 expend 쓰다, 들이다, 소비하다
63. include [해설] include 포함하다, 포괄하다 exclude 제외하다, 배제하다
64. assumption [해설] assumption 가정, 추정, 생각 exception 예외(사항), 제외
65. deliberate [해설] deliberate 고의의, 의도적인, 신중한; 숙고하다 elaborate 정교한, 공들인; 정교하게 만들다[말하다]
66. detest [해설] detest 혐오하다, 미워하다 relish 맛, 풍미; 즐기다

9. p5-no.32

67. commissioned [해설] commission 의뢰, 위원회, 수수료; 의뢰[위탁]하다 consolidate 통합하다, 강화하다
68. opposite [해설] opposite 반대(되는 사람[것]); 반대의 same 같은
69. fabricate [해설] fabricate 날조하다, 제조하다, 규격대로 만들다 replicate 모사하다, 복제하다
70. conclude [해설] conclude 결론을 내리다, 끝내다, 마치다 exclude 제외하다, 배제하다

10. p6-no.33

71. content [해설] content 내용(물), 만족, (-s)목차; 만족하는 intent 목적, 의도; 열중해 있는, 집중된
72. normal [해설] normal 보편적인, 정상적인 absurd 터무니없는, 불합리한, 어리석은
73. alter [해설] alter 바꾸다, 변경하다, 고치다 alert 경고하다; 경계하는, 기민한; 경보
74. invent [해설] invent 발명하다, 꾸며내다 invoke (느낌.상상을) 불러일으키다
75. passive [해설] passive 수동적인, 소극적인, 간접의 positive 긍정적인, 확신하는, 양성의
76. transcend [해설] transcend 초월하다, 능가하다, 탁월하다 descend 내려가다, 하강하다, 물려주다
77. accidental [해설] accidental 우연한, 뜻밖의 intentional 의도적인, 고의적인

11. p6-no.34

78. reveals [해설] reveal 드러내다, 폭로하다, 밝히다 revert 되돌아가다, 회고하다
79. conform [해설] conform 순응하다, 따르다, 일치하다 confirm 확인[확증]하다, 공식화하다
80. prevailing [해설] prevailing 지배적인, 우세한 pretend ~인 척하다, 주장하다; 가짜의
81. regular [해설] regular 규칙[정기]적인, 표준적인 bizarre 기이한, 특이한
82. aspirations [해설] aspiration 열망, 염원, 포부, 호흡 perspiration 땀, 발한 (작용), 노력, 수고
83. comply with [해설] comply with ~을 준수하다, 따르다 cope with ~에 대처[대응]하다, 극복하다
84. dominant [해설] dominant 지배적인, 우세한, 유력한 shabby 초라한, 해진, 조잡한

85. accepted [해설] accepted 일반적으로 인정된, 용인된 dismiss 일축[묵살]하다, 해고[해산]시키다
86. difficult [해설] difficult 어려운 convenient 편리한, 편안한
87. limitations [해설] limitation 제한, 한계 imitation 모방, 모조품
88. trapped [해설] trapped 갇힌 rescue 구조하다, 구출하다; 구조, 구출

12. p6-no.35

89. practical [해설] practical 실용적인, 실제의 attitudinal 태도의, 사고방식의
90. focus on [해설] focus on ~에 집중하다, 초점을 맞추다 hang on 매달리다, 견디다, (전화를 끊지 않고) 기다리다
91. expressive [해설] expressive 표현이 풍부한, 표현력이 있는 oppressive 압제적인, 가혹한
92. response [해설] response 반응, 응답 resent 분개하다, 화를 내다
93. necessary [해설] necessary 필요한, 필연적인; (-s) 필수품 insufficient 불충분한, 부족한
94. established [해설] established 확립된, 입증된, 정착한, 상비의 deserted 버려진

13. p6-no.36

95. empathy [해설] empathy 감정 이입, 공감 apathy 무관심, 냉담함
96. defensive [해설] defensive 방어적인, 변호의 aggressive 공격적인, 적극적인
97. blind [해설] blind 막다른 aware 인지하는, 알고 있는
98. As a result [해설] as a result 그 결과 in addition 게다가
99. controlled [해설] controlled 억제된, 관리[통제, 지배]된 uncontrolled 제어되지 않는
100. unexpectedly [해설] unexpectedly 뜻밖에, 예상외로, 갑자기 adequately 적절히, 적당히, 충분히
101. spontaneously [해설] spontaneously 자발적으로 simultaneously 동시에, 일제히
102. understood [해설] understood 이해되다 withstood
103. defend [해설] defend 방어[수비]하다, 옹호하다 secure 안전한; 안전하게 하다, 확보하다
104. unspoken [해설] unspoken 입 밖에 내지 않은 gesture 표시
105. disappears [해설] disappear 사라지다, 소멸하다 build 키우다, 쌓아가다
106. tremendous [해설] tremendous 거대한, 굉장한, 무서운 transparent 투명한, 명백한, 솔직한
107. willingness [해설] willingness 기꺼이 하기, 흔쾌히 하는 마음 reluctance 꺼림, 마지못해 함

14. p7-no.37

108. independent [해설] independent 독립적인 conservative 보존적인, 보수적인
109. dangerous [해설] dangerous interesting 흥미를 끄는
110. metaphorical [해설] metaphorical 은유의, 비유적인 literal 원문 어구에 충실한, 문자 그대로의
111. neutralize [해설] neutralize 상쇄[무효화]시키다, 중화하다 liberate 해방시키다, 따로 분리하다
112. terrifying [해설] terrifying 무서운, 겁나게 하는 satisfying 만족스럽게 하는
113. metaphor [해설] metaphor 은유, 비유 metabolism 신진대사, 물질대사
114. differentiated [해설] differentiated 차별화된 identified (주인이) 확인된, 식별된

115. constructs [해설] construct 건설하다, 구성[조립]하다 constrain 제약하다, 억제하다, 강요하다
116. disappears [해설] disappear 사라지다, 소멸하다 appear 나타나다, 출현하다, ...인 듯하다
117. redefine [해설] redefine 재정의하다, 재조사하다, 재평가하다 retrieve 되찾다, 구하다, 회상하다, 검색하다

15. p7-no.38

118. bizarre [해설] bizarre 기이한, 특이한 typical 전형적인, 대표적인
119. signaling [해설] signal 표시하다, 나타내다 separate 갈라진, 별개의; 분리하다, 갈라지다
120. separate [해설] separate 갈라진, 별개의; 분리하다, 갈라지다 desperate 필사적인, 간절한, 절망적인
121. evolves [해설] evolve 진화하다, (서서히) 발전하다 revolve 공전하다, 돌다, 회전하다
122. significance [해설] significance 중요성, 의미, 의미심장 perspective 관점, 시각, 전망, 경치, 원근법
123. elaborate [해설] elaborate 정교한, 공들인; 정교하게 만들다[말하다] deliberate 고의의, 의도적인, 신중한; 숙고하다
124. variations [해설] variation 변화, 변동, 변형, 변주 vibration 진동

16. p7-no.39

125. behavior [해설] behavior 행동 function 기능하다, 작용하다; 기능, 작용
126. emerge [해설] emerge 나오다, 나타나다, 드러나다 fade 바래다, 희미해지다, 서서히 사라지다
127. appropriate [해설] appropriate 적절한, 적합한, 타당한 inappropriate 부적합한
128. identifies [해설] identify 알아보다, 확인하다, 동일시하다 justify 정당화하다, 옳음을 증명하다
129. less [해설] less 좀더 적은 more
130. shift [해설] shift 변화, 이동, 교대; 바꾸다, 이동하다 consistency 일관성, 일치, 조화

17. p7-no.40

131. rapidly [해설] rapidly 빠르게, 급히 randomly 무작위로, 임의로
132. related [해설] related 관련된 regulated 통제된, 규제된
133. exposed [해설] exposed (위험 등에) 노출된 expanded 확장된
134. exposed [해설] exposed (위험 등에) 노출된 explore 탐구하다, 탐험하다
135. contact [해설] contact 접촉, 연락; 접촉하다, 교신하다 severe 심한, 엄격한, 힘든
136. interacted [해설] interact 상호 작용하다, 소통하다 interfere 방해하다, 간섭하다, 개입하다
137. dislike [해설] dislike 싫어하다 favor 찬성하다, 호의를 베풀다; 호의, 은혜
138. interact [해설] interact 상호 작용하다, 소통하다 interfere 방해하다, 간섭하다, 개입하다

18. p8-no.41~42

139. sophisticated [해설] sophisticated 세련된, 교양 있는, 정교한, 복잡한 severe 심한, 엄격한, 힘든
140. align [해설] align 정렬하다, 한 줄이 되다, 제휴하다 ally 동맹[연합]하다; 동맹국, 연합국
141. maximize [해설] maximize 최대화[극대화]하다 minimize 최소화하다, 축소하다

2022 년 3 월 모의고사 변형문제

142. anticipate [해설] anticipate 예상하다, 기대하다 elevate 올리다, 높이다, 승진시키다

143. deprived [해설] deprived 불우한, 가난한 derived 유래된, 파생된

144. retain [해설] retain 보유하다, 유지하다, 간직하다 attain 이루다, 획득하다

145. alter [해설] alter 바꾸다, 변경하다, 고치다 maintain 유지하다, 주장하다

146. reluctant [해설] reluctant 꺼리는, 주저하는, 마지못한 amenable 유순한, 기꺼이 따르는, 지켜야 할, 평가할 수 있는

147. lack [해설] lack 부족, 결핍; ~가 부족하다 pack 포장하다, 꾸리다

148. dismiss [해설] dismiss 일축[묵살]하다, 해고[해산]시키다 display 전시, 과시; 전시하다, 내보이다

149. responsible [해설] responsible 책임있는 responsive 응답하는, 반응하는

150. certain [해설] certain 일정한, 특정한, 확실한, 어느 정도의 common 공통의, 흔한, 평범한

151. defined [해설] define 정의하다, 한계 짓다, 한정하다 defeated 패배한, 좌절한

152. interactions [해설] interaction 상호 작용 interceptions

어법선택 (정답지)

1. p2-no.20

1. result
2. is
3. disrespectful
4. is
5. is
6. necessary

2. p3-no.21

7. is
8. matches
9. that
10. was
11. characterized
12. which
13. dazzled
14. wonders

3. p3-no.22

15. that
16. what
17. surely
18. being released
19. that
20. releasing
21. waiting

4. p3-no.23

22. have
23. what
24. is
25. does
26. to use
27. miss

28. playing
29. what

5. p3-no.24

30. created
31. that
32. presented

6. p5-no.29

33. what
34. has
35. were
36. consisting
37. which
38. have had

7. p5-no.30

39. rely
40. used
41. to exercise
42. would be

8. p5-no.31

43. important
44. to foster
45. with whom
46. that
47. tempted

9. p5-no.32

48. that
49. reported
50. seeing
51. where
52. that
53. have taken place

10. p6-no.33

54. that
55. offered
56. normal
57. that
58. rise
59. driven
60. Rising
61. provide
62. themselves

11. p6-no.34

63. because of
64. which

65. prevailing
66. having
67. have accepted
68. accepted

12. p6-no.35

69. approaching
70. using
71. the most
72. is
73. necessary
74. established

13. p6-no.36

75. frustrated
76. what
77. is
78. controlled
79. turns
80. that
81. disappears
82. triggers
83. to work

14. p7-no.37

84. moving
85. be thought
86. terrifying
87. are
88. makes
89. what
90. push
91. separate
92. If
93. use

15. p7-no.38

94. performed
95. that
96. have
97. remain
98. go
99. them
100. elaborate
101. were

16. p7-no.39

102. points
103. themselves
104. engage
105. emerge
106. to try
107. have
108. what

2022 년 3 월 모의고사 변형문제

17. p7-no.40

109. rapidly
110. that
111. is
112. has
113. exposed
114. been exposed
115. that
116. was
117. to dislike

18. p8-no.41~42

118. describes
119. use
120. promote
121. deprived
122. possess
123. other
124. sense
125. use
126. that
127. defined

어법수정 (정답지)

1. p2-no.20

1. result
2. is
3. disrespectful
4. is
5. is
6. necessary

2. p3-no.21

7. is
8. matches
9. that
10. was
11. characterized
12. which
13. dazzled
14. wonders

3. p3-no.22

15. that
16. what
17. surely
18. being released
19. that
20. releasing
21. waiting

4. p3-no.23

22. have
23. what

24. is
25. does
26. to use
27. miss
28. playing
29. what

5. p3-no.24

30. created
31. that
32. presented

6. p5-no.29

33. what
34. has
35. were
36. consisting
37. which
38. have had

7. p5-no.30

39. rely
40. used
41. to exercise
42. would be

8. p5-no.31

43. important
44. to foster
45. with whom
46. that
47. tempted

9. p5-no.32

48. that
49. reported
50. seeing
51. where
52. that
53. have taken place

10. p6-no.33

54. that
55. offered
56. normal
57. that
58. rise
59. driven
60. Rising
61. provide
62. themselves

2022 년 3 월 모의고사 변형문제

11. p6-no.34

63. because of
64. which
65. prevailing
66. having
67. have accepted
68. accepted

12. p6-no.35

69. approaching
70. using
71. the most
72. is
73. necessary
74. established

13. p6-no.36

75. frustrated
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83. to work

14. p7-no.37

84. moving
85. be thought
86. terrifying
87. are
88. makes
89. what
90. push
91. separate
92. If
93. use

15. p7-no.38

94. performed
95. that
96. have
97. remain
98. go
99. them
100. elaborate
101. were

16. p7-no.39

102. points
103. themselves
104. engage
105. emerge
106. to try
107. have
108. what

2022 년 3 월 모의고사 변형문제

17. p7-no.40

109. rapidly
110. that
111. is
112. has
113. exposed
114. been exposed
115. that
116. was
117. to dislike

18. p8-no.41~42

118. describes
119. use
120. promote
121. deprived
122. possess
123. other
124. sense
125. use
126. that
127. defined

문단배열 (정답지)

1. p2-no.20

E-D-A-B-C

2. p3-no.21

A-C-D-B

3. p3-no.22

E-D-C-A-B

4. p3-no.23

E-C-B-A-D

5. p3-no.24

E-A-D-C-B

6. p5-no.29

C-D-E-B-A

7. p5-no.30

E-C-B-D-A

8. p5-no.31

C-B-E-D-A

9. p5-no.32

E-A-D-C-B

10. p6-no.33

A-C-D-E-B

11. p6-no.34

E-C-A-D-B

12. p6-no.35

E-D-B-A-C

13. p6-no.36

B-E-D-C-A

14. p7-no.37

C-E-D-B-A

15. p7-no.38

B-A-E-C-D

16. p7-no.39

A-C-D-B-E

2022 년 3 월 모의고사 변형문제

17. p7-no.40

C-A-D-B-E

18. p8-no.41~42

A-D-B-C-E

문장배열 (정답지)

1. p2-no.20

C-F-E-A-B-D

2. p3-no.21

C-D-E-A-B

3. p3-no.22

D-B-A-C-F-E

4. p3-no.23

C-B-D-F-A-E

5. p3-no.24

A-E-C-B-F-D

6. p5-no.29

F-D-C-B-A-E

7. p5-no.30

B-A-D-E-F-C

8. p5-no.31

D-E-B-C-A-F

2022 년 3 월 모의고사 변형문제

9. p5-no.32

F-A-D-B-E-C

10. p6-no.33

B-D-A-C-F-E

11. p6-no.34

F-B-D-C-E-A

12. p6-no.35

C-E-A-D-F-B

13. p6-no.36

B-F-C-A-E-D

14. p7-no.37

D-A-B-C-E-F

15. p7-no.38

F-C-E-A-D-B

16. p7-no.39

F-E-D-B-A-C

17. p7-no.40

E-D-A-B-C-F

18. p8-no.41~42

D-A-F-B-C-E

2022 년 3 월 모의고사 변형문제

나눔영어 SHARING ENGLISH 고등부 영어 교육 채널

문장삽입 (정답지)

1. p2-no.20

5

2. p3-no.21

2

3. p3-no.22

5

4. p3-no.23

2

5. p3-no.24

3

6. p5-no.29

3

7. p5-no.30

5

8. p5-no.31

2

9. p5-no.32

2

10. p6-no.33

4

2022 년 3 월 모의고사 변형문제

11. p6-no.34

4

12. p6-no.35

4

13. p6-no.36

4

14. p7-no.37

4

15. p7-no.38

3

16. p7-no.39

4

17. p7-no.40

3

18. p8-no.41~42

4