

Q. [] 안에서 문맥 상 알맞은 어휘를 고르시오.

어휘선택(문제지)

1. p6-Exercise 1

The critical 1[**discipline / distinction**] to be made between history and the natural sciences is that the standing of explanations put 2[**backward / forward**] by historians is very much 3[**superior / inferior**] to that of 4[**scientific / moral**] explanation. It may be that scientific explanations are no more than 5[**definitive / provisional**] hypotheses, but they are for the most part hypotheses on which all people 6[**qualified / quantified**] to judge are in agreement; they may be 7[**superseded / substituted**] one day, but for the time being they represent the nearest possible approximation to the truth and are commonly 8[**realized / recognized**] as such. In matters of historical explanation, 9[**for example / on the other hand**] , a scholarly consensus scarcely 10[**exists / recedes**]. The known facts may not be in 11[**doubt / trust**], but how to interpret or explain them is a matter of endless 12[**debate / conflict**], as the example of the English Civil War illustrated. The 'faction hypothesis' has not superseded the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much 13[**alive / aloof**] and receive varying emphases from different historians.

2. p7-Exercise 2

A growing body of knowledge has 14[**exchanged / changed**] our perception of larval life and behavior. The classical view was of 15[**passive / active**] larvae carried by ocean currents, settling when they reached some critical stage of 16[**competition / competency**]. If a larva happened to be over 17[**appropriate / approximate**] habitat at that stage, its chances were 18[**trivial / good**]. If it was somewhere less 19[**favorable / unfavorable**], such as over great ocean depths, then it was game over. We now know that larvae are much 20[**less / more**] active than this in their settling activities. Larvae are attracted to coral reef areas by both sounds and smells 21[**emitted / admitted**] by reefs, and move 22[**passively / actively**] toward appropriate stimuli. Once over a reef, larvae show strong habitat preferences that 23[**defer / differ**] among species; some larvae will settle and then 24[**ascend / descend**] back into the water column if conditions are 25[**sufficient / inappropriate**]. Larval settlement is therefore not a parachute drop but more of a bungee jump. Maintenance of high 26[**diversity / uniformity**] on a reef 27[**defends / demands**] protection of not just adult habitats but also of settlement habitats, which are often 28[**different / difficult**] from and far removed from adult habitats.

3. p8-Exercise 3

Once we define who we are through an emotional ²⁹**[commission / commitment]** to our beliefs, we are ³⁰**[unlikely / likely]** to experience inner fear when those beliefs are ³¹**[quoted / questioned]**. This is the first form of intellectual cowardice. Questioning our belief can seem to mean ³²**[quoting / questioning]** who we are as persons. The intensely personal fear we feel keeps us from being fair to ³³**[agreeable / opposing]** beliefs. When we "consider" opposing ideas, we subconsciously ³⁴**[underline / undermine]** them, presenting them in their weakest forms so we can ³⁵**[reflect / reject]** them. We need intellectual courage to ³⁶**[overlook / overcome]** self-created inner fear — the fear we ourselves have ³⁷**[ceased / created]** by linking our identity to a(n) ³⁸**[specific / special]** set of beliefs. Another important reason to ³⁹**[acquire / enquire]** intellectual courage is to overcome the fear of ⁴⁰**[rejection / respect]** by others because they hold certain beliefs and are ⁴¹**[likely / unlikely]** to reject us if we ⁴²**[accept / challenge]** those beliefs. This is where we ⁴³**[investigate / invest]** others with the power to intimidate us. Many people ⁴⁴**[judge / provoke]** themselves according to the views of others and cannot ⁴⁵**[approve / disapprove]** of themselves unless others approve of them. Few people challenge the ideologies or ⁴⁶**[belief / doubt]** systems of the groups to which they belong. This is the second form of intellectual cowardice. Both forms make it ⁴⁷**[possible / impossible]** to consider either our own or others' ideas ⁴⁸**[fairly / fairly]**.

4. p9-Exercise 4

Human attention is always ⁴⁹**[relative / absolute]**. When the activation of stimuli fails to ⁵⁰**[detain / attain]** a critical mass, we don't notice it. When a significant level of change occurs, or when sense experience ⁵¹**[corrupts / corresponds]** closely to vestiges of previous experience in memory, we do. To ⁵²**[cite / site]** a very simple example, one could mention the way the brain ⁵³**[turns / tunes]** out background ⁵⁴**[fluid / static]** such as the hum of an air conditioner while actively ⁵⁵**[attempting / attending]** to pronounced acoustic spikes such as the sound of coins being dropped onto a tile floor or a sudden burst of clapping. We tend to notice the coins and clapping more than the air conditioner because the first two meet the threshold for ⁵⁶**[attending / attracting]** attention while the ⁵⁷**[instant / constant]** hum of the air conditioner would likely ⁵⁸**[result in / result from]** decreased neuronal sensitivity due to the effects of ⁵⁹**[habitation / habituation]**. Consequently, some incoming sensory images go ⁶⁰**[noticed / unnoticed]** while others, having set off attentional 'tripwires,' are ⁶¹**[alleviated / allocated]** additional neural resources and break the surface of conscious attention.

5. p10-Exercise 5

In a wide range of animals, ⁶²[uncontrollable / predictable] stressful events can ⁶³[deduce / induce] a condition called "learned helplessness." In mammals it is ⁶⁴[assigned / associated] with low general activity, poor learning, disorders of sleep and feeding, and ⁶⁵[induced / reduced] immune status. It is considered an animal model of depression in humans. Researchers investigate learned helplessness in Drosophila, showing that this behavioral state ⁶⁶[desists / consists] of a cognitive and a modulatory, possibly mood-like, component. A fly, getting heated as soon as it stops walking, reliably ⁶⁷[assumes / resumes] walking to escape the heat. If, ⁶⁸[in contrast / in addition] , the fly is not in control of the heat, it learns that its behavior has no effect and quits responding. In this state, the fly walks slowly and takes longer and more frequent rests, as if it were "⁶⁹[depressed / impressed]." This downregulation of walking behavior is more ⁷⁰[prolonged / pronounced] in females than in males. Learned helplessness in Drosophila is an example of how, in a certain situation, behavior is ⁷¹[assembled / organized] according to its expected consequences.

6. p11-Exercise 6

If I feel pain, or even a(n) ⁷²[explicit / vague] form of malaise, I need to communicate what that feels like and to do that I need to use modes of ⁷³[expression / impression] that are outside of my sensations. So you might ask me, 'On a scale of 0 to 10 how bad is the pain?' At that moment I am being asked to, and attempting to, ⁷⁴[transfer / translate] an individual experience into something socially knowable, something outside both me and you. In making that translation, however, I may also ⁷⁵[modify / amplify] the original sensations. I say, 'I think it's about a 5.' And you then say, 'Well that is ⁷⁶[reassessing / reassuring], since last week you thought it was an 8.' I might then re-experience my condition in relation to this new ⁷⁷[deposition / depiction]. As such, something outside of me has given shape and ⁷⁸[definition / distribution] to something inside. If, on the other hand, I am ⁷⁹[unable / able] to describe my sensation, to give it socially sharable form, I am left in a kind of incommunicable limbo which brings with it ⁸⁰[additional / adaptable] forms of ⁸¹[distress / discourse] because it isolates me. I cannot get anyone to ⁸²[understand / undermine] my pain.

7. p12-Exercise 7

One reason we're likely to attribute behavior to people's traits and dispositions is that dispositional inferences can be ⁸³[disturbing / comforting]. The twists and turns of life can be ⁸⁴[encouraging /

unsettling]. A superbly qualified job candidate may be passed over in favor of a(n) ⁸⁵**[mediocre / sublime]** applicant with the right connections. A selfless Good Samaritan may be stricken with cancer and experience a gruesome death. Such events cause anxiety, and we're ⁸⁶**[tempted / attempted]** to think such things couldn't possibly happen to us. But we can ⁸⁷**[minimize / maximize]** perceived threats in several ways. One way is to ⁸⁸**[distribute / attribute]** people's behaviors or life experiences to something about them, rather than to fate or chance. More broadly, by thinking that people "get what they ⁸⁹**[deceive / deserve]**," that "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can ⁹⁰**[react / reassure]** ourselves that nothing bad will ⁹¹**[fade away / happen]** to us if we are the right kind of person living the right kind of life. Thus, we tend to attribute behavior and ⁹²**[outlines / outcomes]** to dispositions in part because there is a motive to do so.

8. p13-Exercise 8

The concept of place is characteristically the concept of an open region, in which things ⁹³**[reside / resign]** and in which relations between things can be ⁹⁴**[established / estimated]**. The idea of place as it operates in talk of a place or square within a town ⁹⁵**[prevents / provides]** a neat example of this. But such a place is itself ⁹⁶**[substituted / constituted]** through the interrelation of the elements within it. The town square thus provides a(n) ⁹⁷**[bounded / unbounded]**, oriented space within which the affairs of the town are brought into focus, in which particular buildings and activities take on a certain character and identity, in which individual persons are ⁹⁸**[unable / able]** to take on the role of citizens; but the character of the place is itself dependent on what is brought to focus within it. If we look to the larger region of the town as a whole, the character of the many ⁹⁹**[particular / general]** places within the town is similarly ¹⁰⁰**[independent / dependent]** on the interrelation of places within the region as a whole and the ¹⁰¹**[same / opposite]** is also true of entire landscapes. Thus, if one is to ¹⁰²**[culminate / delineate]** the structure of a place or region, then what is ¹⁰³**[reserved / required]** is to ¹⁰⁴**[inhibit / exhibit]** the structure of the region as a whole as it is ¹⁰⁵**[constituted / substituted]** through the interplay of the various elements within it.

9. p14-Exercise 9

In an American context, Jack Balkin has tried to explain law's ¹⁰⁶**[vulnerability / resilience]** when faced with the interpretive claims of other disciplines. He argues, echoing earlier writers (such as Posner), that law is inherently weak as an academic field. It is highly ¹⁰⁷**[susceptible / perceptible]** to invasion by other

disciplines. Although sociology is one such invader, the disciplines that, in the US, have recently been most ¹⁰⁸**[successful / successive]** in invading law have been economics, history, philosophy, political theory and literary theory. Balkin claims that law is so easily ¹⁰⁹**[evaded / invaded]** because it 'is less an academic discipline than a professional discipline. It is a skills-oriented profession, and legal education is a form of professional education.' Law does not have a 'methodology of its own.' It ¹¹⁰**[borrows / lends]** methodologies from any discipline that can supply them. On the other hand, because law is researched and taught in settings that are never far from the professional demands of legal practice, it cannot be entirely ¹¹¹**[absorbed / abandoned]** by any other discipline. Its professional focus ¹¹²**[compensates / compromises]** for the lack of a(n) ¹¹³**[purely / angrily]** intellectual one.

10. p15-Exercise 10

If you happen to disagree about sports, it doesn't mean that you can't work through this ¹¹⁴**[conflict / comfort]**. Every once in a while, ¹¹⁵**[invite / force]** your non-fan to sit down and watch the game with you. Perhaps you can try to teach non-fans about the background of the sport or how it is played. Be patient, because you may be about to hit one of their pet peeves. If the non-fan doesn't want to learn about sports, ¹¹⁶**[back off / hold up]**, but you may be surprised by his or her ¹¹⁷**[response / refusal]**. If this is a problem area in your relationship, here is a chance to turn the situation around and to show your ¹¹⁸**[significant / meaningless]** other that you really do want to spend time together. With a little patience, you might win the person over to watching with you — and wouldn't some together time be a great outcome for an afternoon or evening (regardless of the outcome of the game itself!). If you can show her what to look for, ¹¹⁹**[enact / explain]** some of the more basic rules of the game and the story behind it, your non-fan may come around. New fans are ¹²⁰**[banned / created]** all the time, so there is always hope! But please, do not force the issue if they continue to fight it.

11. p16-Exercise 11

The modern concept of law and the modern sociological concept of society have ¹²¹**[common / specific]** origins in the composite idea of the nation state brought to full realization in the revolutionary period of the late eighteenth century. In the shadow of this idea, law and society are almost ¹²²**[mutually / exclusively]** ¹²³**[defining / denying]**. Society is for many definitional purposes political society; that is, a territorially ¹²⁴**[defined / confined]** arena of social interaction ¹²⁵**[regulated / related]** by a specific political system (for example, British society; French society). Society is, ¹²⁶**[thus / on the other hand]**, significantly ¹²⁷**[liberated / delimited]** by the jurisdictional reach of legal systems. This, however,

¹²⁸**[underlies / undermines]** the idea that law is in some sense a product or expression of society. One might put matters the other way around: (political) society is a product of law. If the unity of society is ¹²⁹**[integrated / fragmented]**, so too is that of law as a social phenomenon.

12. p17-Exercise 12

Cast your mind back to the first time you moved into a(n) ¹³⁰**[particular / personal]** space — a room in college accommodation is a good example. You are ¹³¹**[confronted / contracted]** with a particular area of floor space and a certain volume of air. In that room there may be a few ¹³²**[rudimentary / complicated]** pieces of furniture such as a bed, a desk, a set of drawers and a closet. These are ¹³³**[personal / common]** to all the rooms in the complex. They are not ¹³⁴**[unique / general]** and mean nothing to you beyond the provision of certain necessities of student life. Even these bare essentials have a(n) ¹³⁵**[status / history]**. A close inspection may reveal that a(n) ¹³⁶**[latter / former]** owner has inscribed her name on the desk in a(n) ¹³⁷**[ideal / idle]** moment between classes. There on the carpet you notice a stain where someone has ¹³⁸**[split / spilt]** some coffee. Some of the paint on the wall is ¹³⁹**[messing / missing]**. Perhaps someone had ¹⁴⁰**[used / restricted]** putty to put up a poster. These are the hauntings of past inhabitation. This ¹⁴¹**[unanimous / anonymous]** space has a history — it meant something to other people. Now what do you do? A common ¹⁴²**[strategy / purchase]** is to make the space say something about you. You add your own possessions, rearrange the furniture within the limits of the space, put your own posters on the wall, and arrange a few books ¹⁴³**[purposefully / casually]** on the desk. Thus space is ¹⁴⁴**[turned / slowed]** into place. Your place.

Q. [] 안에 주어진 알파벳으로 시작하는 어휘를 넣으시오.

어휘완성(문제지)

1. p6-Exercise 1

The critical 1[d] to be made between history and the natural sciences is that the standing of explanations 2[p] 3[f] by historians is very much 4[i] to that of scientific explanation.

역사학과 자연과학 사이에 이루어져야 할 결정적인 구별은 역사가들이 제시하는 설명의 입지가 과학에서의 설명의 입지보다 훨씬 더 열등하다는 것이다.

It may be that scientific explanations are no more than 5[p] hypotheses, but they are for the most part hypotheses on which all people 6[q] to 7[j] are in agreement; they may be 8[s] one day, but for the time being they represent the nearest possible 9[a] to the truth and are commonly recognized as such.

그것은 아마 과학의 설명은 잠정적인 가설에 지나지 않지만, 대체로 판단 자격이 있는 모든 사람이 동의하는 가설이기 때문일 것이다. 과학의 설명은 언젠가는 대체도리 수도 있지만, 당분간은 진실에 가능한 가장 가까운 근사치를 나타내며, 일반적으로 그렇게 인식된다.

In matters of historical explanation, on the other hand, a scholarly 10[c] 11[s] exists.

반면에 역사학이 하는 설명의 문제에서는 학문적 합의가 거의 존재하지 않는다.

The known facts may not be in 12[d], but how to interpret or explain them is a matter of 13[e] 14[d], as the example of the English Civil War illustrated.

알려진 이 사실들은 의심의 여지가 없을 수도 있지만, 영국 내전의 사례가 예중했듯이 그것들을 어떻게 해석하거나 설명할지는 끝없는 논쟁의 문제이다.

The 'faction hypothesis' has not 15[s] the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much alive and receive 16[v] 17[e] from different historians.

'당쟁 가설'은 '계급 투쟁 가설'이나 '이데올로기 가설'을 대체하지 않았다. 모든 가설의 매우 활발하게 살아 있고, 각기 다른 역사가들에 의해 다르게 강조된다.

2. p7-Exercise 2

A growing body of knowledge has changed our 18[p] of larval life and behavior.

늘어나는 많은 지식은 새끼 물고기의 삶과 행동에 대한 우리의 인식을 변화시켰다.

The classical view was of 19[p] larvae carried by ocean currents, 20[s] when they reached some critical stage of 21[c].

고전적인 견해는 수동적인 물고기가 해류에 의해 휩쓸리다가 능력의 어떤 결정적 단계에 도달했을 때 정착한다는 것이었다.

If a larva happened to be over 22[a] habitat at that stage, its chances were 23[g].

만약 새끼 물고기가 그 단계에서 우연히 적절한 서식지 위에 있게 되었다면, 그것의 (정착할) 가능성은 아주 많았다.

If it was somewhere less 24[f], such as over great ocean depths, then it was game over.

만약 그것이 대양의 아주 깊은 곳과 같이 덜 알맞은 곳에 있게 되었다면, 그것으로 끝이었다.

We now know that larvae are much more 25[a] than this in their settling activities.

우리는 이제 새끼 물고기가 정착 활동에서 이것보다 훨씬 더 능동적이라는 것을 안다.

Larvae are 26[a] to coral reef areas by both sounds and smells 27[e] by reefs, and move actively toward appropriate 28[s].

새끼 물고기는 산호초에 의해 발산되는 소리와 냄새 둘 다에 의해 산호초 지역에 끌리고, 적절한 자극 쪽으로 활발하게 움직인다.

Once over a reef, larvae show strong habitat preferences that 29[d] among species;

some larvae will settle and then 30[a] back into the water column if conditions are 31[i].

일단 산호초 위에 이르면, 새끼 물고기들은 종마다 다른 서식지에 대한 강한 선호를 보이는데, 어떤 새끼 물고기들은 정착을 하고 나서 상황이 적절하지 않으면 물기둥 속으로 다시 올라갈 것이다.

Larval settlement is therefore not a 32[p] 33[d] but more of a bungee jump.

따라서 새끼 물고기의 정착은 낙하산 낙하가 아니라 오히려 번지 점프에 더 가깝다.

Maintenance of high 34[d] on a reef 35[d] protection of not just adult habitats but also of settlement habitats, which are often 36[d] from and far 37[r] from adult habitats.

산호초에서 높은 다양성을 유지하려면 성체 물고기 서식지뿐만 아니라 (새끼물고기의) 정착 서식지 보호도 요구되는데, 그것은 흔히 성체 서식지와 다르고 성체 서식지로부터 멀리 떨어져 있다.

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3. p8-Exercise 3

Once we define who we are through an emotional 38[c] to our beliefs, we are likely to experience inner fear when those beliefs are 39[q].

일단 우리가 우리의 믿음에 대한 감정적인 몰입을 통해 우리가 누구인지를 정의하면, 우리는 그러한 믿음이 의심받을 때 내면의 두려움을 경험하기 쉽다.

This is the first form of 40[i] 41[c].

이것이 지적인 비겁함의 첫 번째 형태이다.

Questioning our belief can seem to mean 42[q] who we are as persons.

우리의 믿음을 의심하는 것은 인간으로서 우리가 누구인지에 대해 의심하는 것을 의미하는 것처럼 보일 수 있다.

The 43[i] personal fear we feel keeps us from being fair to 44[o] beliefs.

2023 EBS 수능특강 내신 변형문제 자료



우리가 느끼는 극심한 개인적 두려움 때문에 우리는 상반되는 믿음에 대하여 공정할 수 없다.

When we "consider" opposing ideas, we subconsciously 45[**u**]] them, presenting them in their 46[**w**]] forms so we can 47[**r**]] them.

상반되는 생각을 '고려할' 때, 우리는 그것들을 거부할 수 있도록 가장 약한 형태로 제시하면서 그것들을 잠재의식적으로 약화시킨다.

We need intellectual courage to 48[**o**]] 49[**s**]] inner fear — the fear we ourselves have created by 50[**i**]] our identity to a specific set of beliefs.

스스로 만들어 낸 내면의 두려움, 즉 우리의 정체성을 특정한 일련의 믿음과 연결하여 우리 자신이 만들어 낸 두려움을 극복하려면 우리에게는 지적 용기가 필요하다.

Another important reason to acquire intellectual courage is to 51[**o**]] the fear of 52[**r**]] by others because they hold certain beliefs and are likely to reject us if we 53[**c**]] those beliefs.

지적 용기를 습득해야 하는 또 다른 중요한 이유는 다른 사람에 의해 거부당하는 두려움을 극복하기 위해서인데, 왜냐하면 다른 사람들이 특정한 믿음을 갖고 있고 우리가 그러한 믿음에 이의를 제기한다면 그들이 우리를 거부할 가능성이 있기 때문이다.

This is where we 54[**i**]] others with the power to 55[**i**]] us.

이럴 경우 우리는 다른 사람들에게 우리를 위협할 수 있는 힘을 주게 된다.

Many people judge themselves according to the views of others and cannot 56[**a**]] of themselves 57[**u**]] others approve of them.

많은 사람들이 다른 사람들의 견해에 따라 스스로를 판단하고, 다른 사람들이 자신을 인정하지 않으면 스스로를 인정하지 못한다.

Few people challenge the ideologies or belief systems of the groups 58[**t**]] which they belong.

자신이 속한 집단의 이념이나 신념 체계에 이의를 제기하는 사람은 거의 없다.

This is the second form of intellectual cowardice.

이것이 지적 비겁함의 두 번째 형태이다.

Both forms make it 59[**i**]] to consider either our own or others' ideas 60[**f**]].

두 가지 형태 모두 이리 자신의 생각이나 타인의 생각을 공정하게 고려하는 것을 불가능하게 만든다.

4. p9-Exercise 4

Human attention is always 61[**r**]].

인간이 기울이는 주의를 항상 상대적이다.

When the 62[**a**]] of stimuli fails to 63[**a**]] a 64[**c**]] 65[**m**]], we don't notice it.

자극의 활성화가 임계량에 도달하지 못할 때, 우리는 그것을 알아차리지 못한다.

When a significant level of change occurs, or when sense experience 66[**c**]] closely to 67[**v**]] of previous experience in memory, we do.

상당한 수준의 변화가 발생하거나 감각 경험이 기억 속 이전 경험의 흔적과 밀접하게 일치할 때, 우리는 그것을 알아차린다.

To 68[c]] a very simple example, one could mention the way the brain
69[t] 70[o]] background static such as the hum of an air conditioner
while actively attending to 71[p]] acoustic spikes such as the sound of coins being
dropped onto a tile floor or a sudden burst of clapping.

아주 간단한 예를 들자면, 뇌가 에어컨의 웅웅거림과 같은 배경의 잡음은 듣지 않으면서, 반면에 타일 바닥에 동전이 떨어지는 소리나
갑자기 터지는 박수 소리 같은 확연한 음향의 급격한 상승에는 활발하게 주의를 기울이는 방식을 언급할 수도 있을 것이다.

We tend to 72[n]] the coins and clapping more than the air conditioner because the first
two meet the 73[t]] for attracting attention while the 74[c]] hum of the
air conditioner would likely 75[r]] 76[i]] decreased neuronal sensitivity
due to the effects of 77[h]].

우리는 에어컨 소리보다 동전과 박수 소리를 더 잘 알아차리는 경향이 있는데, 앞의 둘은 주의를 끌기 위한 한계점을 충족하는 반면에
에어컨이 지속적으로 웅웅거리는 소리는 습관화의 영향으로 인해 신경 세포의 민감도 감소를 일으킬 가능성이 있기 때문이다.

Consequently, some incoming sensory images go 78[u]] while others, having
79[s]] 80[o]] attentional 'tripwires,' are 81[a]]
additional neural resources and break the surface of 82[c]] attention.

결과적으로, 들어오는 어떤 감각 이미지는 주목되지 않은 채 지나가고, 반면에 다른 감각 이미지는 주의를 끄는 '지뢰선'을 작동시킨
다음, 추가적인 신경 자원을 할당받아서 의식적인 주의를 표면을 깨뜨린다.

5. p10-Exercise 5

In a wide range of animals, uncontrollable stressful events can 83[i]] a condition called
"learned helplessness."

넓은 범위에 걸친 동물에게서, 통제할 수 없는 스트레스를 주는 사건은 '학습된 무력감'이라고 불리는 상태를 유발할 수 있다.

In mammals it is 84[a]] with low general activity, poor learning, disorders of sleep and
feeding, and reduced immune status.

포유류에서 그것은 일반 활동 저하, 학습 저조, 수면과 먹이 섭취 장애, 그리고 면역 상태 저하와 관련이 있다.

It is considered an animal model of 85[d]] in humans.

그것은 인간에게 있는 우울증이 동물에게서 보이는 사례라고 생각된다.

Researchers investigate learned helplessness in Drosophila, showing that this behavioral state
86[c]] 87[o]] a cognitive and a modulatory, possibly mood-like,
component.

연구원들은 '초파리'에서 학습된 무력감을 조사하여 이 행동 상태가 인지적인 요소와 조절저긴 요소, 어쩌면 기분과 같은, 요소로
구성되어 있다는 것을 보여준다.

A fly, getting heated as soon as it stops walking, reliably 88[r]] walking to escape the
heat.

초파리가 걸음을 멈추자마자 열을 받게 되면, 열기를 피하기 위해 확실히 걸기를 재개한다.

If, in contrast, the fly is not in control of the heat, it learns that its behavior has no effect and 89[q] responding.

대조적으로, 열기를 통제하지 못하면, 초파리는 자신의 행동이 아무런 영향도 미치지 않는다는 것을 알고 반응하지 않는다.

In this state, the fly walks slowly and takes longer and more frequent rests, as if it were "depressed."

이 상태에서 초파리는 마치 '우울한' 것처럼 천천히 걷고, 더 오래 그리고 더 자주 휴식을 취한다.

This 90[d] of walking behavior is more 91[p] in females than in males.

이러한 걷기 행동의 하향 조정은 수컷보다 암컷에게서 더 두드러진다.

Learned helplessness in Drosophila is an example of how, in a certain situation, behavior is

92[o] according to its 93[e] 94[c].

'초파리'에서의 학습된 무력감은 특정 상황에서 예상되는 결과에 따라 행동이 구조화되는 방식의 한 예이다.

6. p11-Exercise 6

If I feel pain, or even a 95[v] form of malaise, I need to 96[c] what that feels like and to do that I need to use modes of expression that are outside of my sensations.

내가 통증이나 심지어 막연한 형태의 으스스함을 느낀다면, 나는 그것이 어떤 느낌인지 전달할 필요가 있고, 그렇게 하기 위해 나는 내가 느끼는 감각 밖의 표현 방식을 사용할 필요가 있다.

So you might ask me, 'On a scale of 0 to 10 how bad is the pain?'

그러니까 여러분은 나에게 '0에서 10까지의 척도에서 통증이 얼마나 심한가요?'라고 물어볼 수도 있다.

At that moment I am being asked to, and attempting to, 97[t] an individual experience into something 98[s] knowable, something outside both me and you.

그 순간, 나는 개인적인 경험을 사회적으로 이해할 수 있는 어떤 것, 즉 나와 여러분 둘 다의 밖에 있는 어떤 것으로 전환해 달라는 요청을 받고 그것을 시도하고 있는 것이다.

In making that translation, however, I may also 99[m] the original sensations. I say, 'I think it's about a 5.'

그러나 그러한 전환을 할 때, 나는 원래의 감각들을 수정할 수도 있다. 나는 '약 5 정도 될 것 같아요'라고 말한다.

And you then say, 'Well that is 100[r], since last week you thought it was an 8.'

그러면 여러분은 '음, 그러면 안심이 되네요. 지난주에 당신은 그것이 8이라고 생각하셨으니까요.'라고 말한다.

I might then re-experience my condition in relation to this new 101[d].

그러면 나는 이 새로운 묘사와 관련하여 나의 상태를 다시 경험할 수도 있다.

As such, something outside of me has given 102[s] and 103[d] to something inside.

그러므로 내 밖의 어떤 것이 내 안의 어떤 것에 형태와 정의를 부여했다.

If, on the other hand, I am unable to describe my sensation, to give it socially 104[s] form, I am left in a kind of incommunicable limbo which brings with it additional forms of distress

because it 105[i]] me.

반면에, 나의 감각을 묘사할 수 없다면, 즉 그 감각에 사회적으로 공유할 수 있는 형식을 부여할 수 없다면, 그것이 나를 고립시키기 때문에, 나는 추가적인 형태의 괴로움을 수반하는 일종의 말로 표현할 수 없는 불확실한 상태에 빠지게 된다.

I cannot get anyone to understand my pain.

나는 어느 누구도 나의 고통을 이해하게 만들 수가 없다.

7. p12-Exercise 7

One reason we're likely to 106[a]] behavior to people's traits and dispositions is that dispositional 107[i]] can be 108[c]].

우리가 행동을 사람들의 특성과 기질 탓으로 돌릴 가능성이 있는 한 가지 이유는 기질적 추론이 마음을 편하게 해 줄 수 있기 때문이다.

The 109[t]] and 110[t]] of life can be 111[u]].

인생의 우여곡절은 마음을 불안하게 만들 수 있다.

A superbly qualified job candidate may be passed over in favor of a 112[m]] applicant with the right connections.

제대로 된 연결이 있는 평범한 지원자를 선호하여 아주 훌륭하게 자격을 갖춘 구직 지원자가 제외될 수도 있다.

A selfless Good Samaritan may be 113[s]] 114[w]] cancer and experience a gruesome death.

사심 없는 선한 사마리아인이 암에 걸려 고통스러운 죽음을 경험할 수도 있다.

Such events cause anxiety, and we're 115[t]] to think such things couldn't possibly happen to us.

그런 사건들은 불안감을 유발하고, 우리는 그런 일들이 도저히 우리에게 일어날 리 없다고 생각하고 싶은 유혹을 받는다.

But we can 116[m]] perceived threats in several ways.

그러나 우리는 인식된 위협을 여러 가지 방법으로 최소화할 수 있다.

One way is to 117[a]] people's behaviors or life experiences to something about them, rather than to fate or chance.

한 가지 방법은 사람들의 행동이나 삶의 경험을 운명이나 우연보다는 그들에 대한 어떤 것의 탓으로 돌리는 것이다.

More broadly, by thinking that people "get what they 118[d]]," that "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can 119[r]] ourselves that nothing bad will happen to us if we are the right kind of person living the right kind of life.

더 넓게는, 사람들은 '받을 자격이 있는 것을 받는다'라거나 '주는 대로 받는다'라거나 '좋은 일은 좋은 사람에게 일어나고 나쁜 일은 나쁜 사람에게 일어난다'라고 생각함으로써, 우리가 올바른 부류의 삶을 사는 올바른 부류의 사람이라면 우리에게 나쁜 일은 전혀 일어나지 않을 것이라고 스스로를 안심시킬 수 있다.

Thus, we tend to attribute behavior and 120[o]] to 121[d]] in part because there is a motive to do so.

이와 같이, 우리는 행동과 결과를 기질의 탓으로 돌리는 경향이 있는데, 부분적으로 그 이유는 그렇게 할 '동기'가 있기 때문이다.

8. p13-Exercise 8

The concept of place is characteristically the concept of an open region, in which things 122[r] and in which relations between things can be 123[e].

장소라는 개념은 그 특징상 사물이 존재하고, 사물 간의 관계가 성립될 수 있는 열린 영역의 개념이다.

The idea of place as it 124[o] in talk of a place or square within a town provides a neat example of this.

한 도시 안의 어떤 장소나 광장에 관한 이야기 속에서 작동하는 장소에 대한 생각이 이것의 훌륭한 예를 제공한다.

But such a place is itself 125[c] through the 126[i] of the elements within it.

그러나 그러한 장소는 그 자체로 그 안에 있는 요소들의 상호 관계를 통해 구성된다.

The town square thus 127[p] a bounded, oriented space within which the affairs of the town are brought into focus, in which particular buildings and activities 128[t]

129[o] a certain 130[c] and identity, in which individual persons are able to take on the role of citizens;

따라서 도시의 광장은 그 도시의 일에 초점이 맞추어지고, 특정한 건물과 활동이 특정한 성격과 정체성을 띠며, 개개인이 시민의 역할을 맡을 수 있는 한정되고 방향성 있는 공간을 제공한다.

but the character of the place is itself 131[d] on what is brought to focus within it.

그러나 그 장소의 성격은 그 자체로 그 안에서 무엇에 초점이 맞추어지느냐에 좌우된다.

If we look to the larger region of the town as a whole, the character of the many particular places within the town is similarly dependent on the 132[i] of places within the region as a whole and the same is also 133[t] of entire landscapes.

도시의 더 큰 지역 전체를 생각해 보면, 그 도시 내의 많은 특정한 장소들의 성격도 이와 유사하게 그 지역 전체 안에 있는 장소들의 상호 관계에 달려 있으며, 전체의 풍경도 마찬가지다.

Thus, if one is to 134[d] the structure of a place or region, then what is required is to 135[e] the structure of the region as a whole as it is 136[c] through the interplay of the various elements within it.

그러므로 어떤 장소나 지역의 구조를 묘사하고자 한다면, 그럴 경우 필요한 것은 그 지역 전체의 구조를 보여주는 것인데, 그 이유는 그 지역이 그 안에 있는 다양한 요소들의 상호 작용을 통해 구성되기 때문이다.

9. p14-Exercise 9

In an American context, Jack Balkin has tried to explain law's 137[r] when faced with the interpretive claims of other 138[d].

미국 상황에서, Jack Balkin 은 해석과 관련된 다른 학문 분야의 주장에 직면할 때 법학의 탄력성을 설명하려고 노력해 왔다.

He argues, 139[e] earlier writers (such as Posner), that law is 140[i]
141[w] as an academic field.

그는 (Posner 와 같은) 초기 저술가들에게 동조하면서, 법학은 본질적으로 학문 분야로서 취약하다고 주장한다.

It is highly 142[s] to invasion by other disciplines.

법학은 다른 학문 분야의 침범에 매우 영향받기 쉽다.

Although sociology is one such invader, the disciplines that, in the US, have recently been most
143[s] in invading law have been economics, history, philosophy, political theory and
literary theory.

사회학이 그러한 침략자 중 하나이기는 하지만, 최근 미국에서 법학을 침범하는 데 가장 성공한 학문 분야는 경제학, 역사학, 철학, 정치
이론 및 문학 이론이었다.

Balkin claims that law is so easily invaded because it 'is less an academic discipline than a professional
discipline. It is a 144[s] profession, and legal education is a form of professional
education.'

Balkin 이 주장하기를, 법학이 매우 쉽게 침범되는 이유는 그것이 '학문적인 분야라기보다는 직업적인 분야이기 때문이다. 그것은 기술
중심의 전문직이며, 법률 교육은 직업 교육의 한 형태이다'

Law does not have a 'methodology of its own.'

법학은 '그 자체만의 방법론'이 없다.

It 145[b] methodologies from any discipline that can supply them.

그것은 방법론을 제공할 수 있는 어떤 학문 분야로부터도 그것을 차용한다.

On the other hand, because law is researched and taught in settings that are never far from the
professional demands of legal practice, it cannot be entirely 146[a] by any other
discipline.

다른 한편으로 법학은 법률 실무의 직업적인 요구로부터 결코 멀지 않은 환경에서 연구되고 교육되기 때문에, 어떤 다른 학문 분야에도
완전히 흡수될 수는 없다.

Its professional focus 147[c] for the 148[l] of a purely intellectual one.

법학의 직업적인 초점이 순수하게 지적인 초점의 결핍을 보완한다.

10. p15-Exercise 10

If you happen to disagree about sports, it doesn't mean that you can't 149[w]
150[t] this conflict.

여러분이 스포츠 경기에 대해 의견이 일치하지 않게 되더라도 그것이 여러분이 이런 갈등을 해결할 수 없다는 것을 의미하지는 않는다.

Every once in a while, invite your non-fan to sit down and watch the game with you.

가끔 팬이 아닌 사람을 초대해서 여러분과 함께 앉아 경기를 보도록 하라.

Perhaps you can try to teach non-fans about the background of the sport or how it is played.

어쩌면 여러분은 팬이 아닌 사람에게 그 스포츠 경기의 배경지식이나 그것이 진행되는 방식에 대해 가르치려고 노력할 수 있다.

Be ¹⁵¹[p _____], because you may be about to hit one of their pet peeves.

인내심을 가져야 하는데, 왜냐하면 여러분은 그들이 아주 싫어하는 것 중 하나를 막 건드리려고 할 수도 있기 때문이다.

If the non-fan doesn't want to learn about sports, ¹⁵²[b _____] ¹⁵³[o _____], but you may be surprised by his or her response.

만약 팬이 아닌 사람이 스포츠 경기에 대해 배우기를 원치 않는다면, 그만두라. 하지만 여러분은 그 사람의 반응에 놀랄지도 모른다.

If this is a problem area in your relationship, here is a chance to turn the situation around and to show your ¹⁵⁴[s _____] other that you really do want to spend time together.

만약 이것이 여러분의 관계에서 문제가 되는 부분이라면, 상황을 반전시키고 여러분의 중요한 상대에게 여러분이 정말로 함께 시간을 보내고 싶어 한다는 것을 보여 줄 기회가 여기에 있다.

With a little patience, you might win the person over to watching with you — and wouldn't some together time be a great outcome for an afternoon or evening (regardless of the outcome of the game itself!).

조금만 인내심을 가지면 그 사람을 설득하여 여러분과 함께 보도록 할 수도 있을 것이며, 그리고 오후나 저녁에 얼마간의 시간을 함께 보내는 것이 큰 성과가 아니겠는가(그 경기 결과 자체와 상관없이!).

If you can show her what to look for, explain some of the more basic rules of the game and the story behind it, your non-fan may come around.

만약 여러분이 그녀에게 무엇을 알아야 하는지 보여 줄 수 있고 경기의 더 기본적인 몇 개의 규칙, 그리고 그 경기 이면에 있는 이야기를 설명해 줄 수 있다면, 팬이 아닌 사람은 마음을 바꿀 수도 있다.

New fans are created all the time, so there is always hope!

새로운 팬은 항상 생긴다. 그래서 항상 희망이 있다!

But please, do not force the issue if they continue to fight it.

하지만 그들이 그 문제와 계속 싸운다면, 부디 그것을 강요하지 않길 바란다.

11. p16-Exercise 11

The modern concept of law and the modern sociological concept of society have ¹⁵⁵[c _____] ¹⁵⁶[o _____] in the composite idea of the nation state ¹⁵⁷[b _____] to full ¹⁵⁸[r _____] in the revolutionary period of the late eighteenth century.

법에 관한 현대적인 개념과 사회에 관한 현대적인 사회학적 개념은 18 세기 후반의 혁명기에 완전히 실현된 민족 국가의 복합적인 개념에 공통된 기원을 두고 있다.

In the shadow of this idea, law and society are almost ¹⁵⁹[m _____] ¹⁶⁰[d _____].

이런 개념의 영향 아래, 법과 사회는 거의 상호 규정적이다.

Society is for many ¹⁶¹[d _____] purposes political society; that is, a ¹⁶²[t _____] defined arena of social interaction ¹⁶³[r _____] by a specific political system (for example, British society; French society).

사회는 여러 가지 정의적인 목적상 '정치적' 사회이다. 즉, 특정한 정치 체제(예를 들어, 영국 사회, 프랑스 사회)에 의해 통제되는, 영토로 규정된 사회적 상호 작용의 무대이다.

Society is, thus, significantly delimited by the jurisdictional reach of legal systems.

그러므로 사회는 법 체제의 관할권 범위에 의해 경계가 크게 정해진다.

This, however, 164[u]] the idea that law is in some sense a product or expression of society.

그러나 이것은 법이 어떤 의미에서는 사회의 산물이나 표출이라는 생각을 약화시킨다.

One might put matters the 165[o]] 166[w]] 167[a]]: (political) society is a product of law.

문제를 반대로 생각하는 사람이 있을지도 모른다. 즉, (정치적) 사회는 법의 산물이라는 것이다.

If the unity of society is 168[f]], so too is that of law as a social phenomenon.

만약 사회의 통일성이 해체된다면, 사회 현상으로서 법의 그것[통일성]도 역시 그렇게 된다.

12. p17-Exercise 12

169[C]] your mind back to the first time you moved into a 170[p]] space — a room in college accommodation is a good example.

여러분이 특정한 공간으로 이사한 첫 번째 순간을 상기해 보라. 대학 숙소에 있는 방이 좋은 예이다.

You are 171[c]] with a particular area of floor space and a certain volume of air.

여러분은 바닥 공간과 일정량의 공기가 있는 특정한 장소를 마주하게 된다.

In that room there may be a few 172[r]] pieces of furniture such as a bed, a desk, a set of drawers and a closet.

그 방에는 침대, 책상, 일련의 서랍장과 옷장 같은 몇 가지 가장 기본적인 가구들이 있을지도 모른다.

These are 173[c]] to all the rooms in the complex.

이런 것들은 그 (숙소) 단지 내 모든 방에 공통된 것이다.

They are not 174[u]] and mean nothing to you beyond the provision of certain necessities of student life.

그것들은 특별한 것이 아니며 학생 생활의 특정 필수품 제공이라는 것 외에는 여러분에게 아무 의미가 없다.

Even these 175[b]] 176[e]] have a history.

이런 기본 필수품에도 역사가 있다.

A close inspection may reveal that a former owner has 177[i]] her name on the desk in an 178[i]] moment between classes.

자세히 살펴보면 이전 주인이 수업 시간 사이 한가한 순간에 책상 위에 자신의 이름을 새겼다는 사실이 밝혀질 수도 있다.

There on the carpet you notice a 179[s]] where someone has spilt some coffee.

저기 카펫에는 누군가가 커피를 조금 쏟아 놓은 얼룩이 보인다.

Some of the paint on the wall is 180[m]].

벽에는 페인트 일부가 벗겨져 있다.

Perhaps someone had used putty to put up a poster.

2023 EBS 수능특강 내신 변형문제 자료

아마도 누군가가 포스터를 붙이기 위해 퍼티를 사용했을 것이다.

These are the hauntings of past ¹⁸¹[i] _____].

이런 것들은 과거에 거주한 흔적이 나타난 것이다.

This ¹⁸²[a] _____] space has a history — it meant something to other people.

이 익명의 공간에는 역사가 있는데, 그것은 다른 사람들에게 어떤 의미가 있었다.

Now what do you do?

이제 여러분은 무엇을 하는가?

A common ¹⁸³[s] _____] is to make the space say something about you.

흔한 전략은 그 공간이 여러분에 관한 어떤 말을 하게 만드는 것이다.

You add your own ¹⁸⁴[p] _____], rearrange the furniture within the limits of the space, put

your own posters on the wall, and arrange a few books ¹⁸⁵[p] _____] on the desk.

여러분은 자신의 소유물을 추가하고 공간의 한도 내에서 가구를 재배치하고, 벽에 자신이 가진 포스터를 붙이고, 책상에 몇 권의 책을 어떤 목적을 가지고 배치한다.

Thus space is turned into place. Your place.

이렇게 해서 공간은 장소로 바뀐다. 여러분의 장소로.

Q. [] 안에서 어법 상 알맞은 것을 고르시오.

어법선택(문제지)

1. p6-Exercise 1

The critical distinction to be made between history and the natural sciences 1[is / are] 2[that / what] the standing of explanations 3[putting / put] forward by historians 4[is / are] very much inferior to 5[that / those] of scientific explanation. It may be 6[that / what] scientific explanations are no more than provisional hypotheses, but they are for the most part hypotheses 7[on which / which] all people qualified to judge 8[are / is] in agreement; they may be 9[superseding / superseded] one day, but for the time being they represent the nearest possible approximation to the truth and 10[is / are] commonly recognized as such. In matters of historical explanation, on the other hand, a scholarly consensus 11[scarcely / scarce] 12[exist / exists]. The known facts may not be in doubt, but 13[how / what] to interpret or explain them 14[is / are] a matter of endless debate, as the example of the English Civil War illustrated. The 'faction hypothesis' 15[has not superseded / has not been superseded] the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much alive and receive 16[varied / varying] emphases from different historians.

2. p7-Exercise 2

A growing body of knowledge 17[has / have] changed our perception of larval life and behavior. The classical view was of passive larvae carried by ocean currents, 18[settling / settled] when they reached some critical stage of competency. If a larva 19[was happened / happened] to be over appropriate habitat at that stage, its chances were good. If it was somewhere less favorable, such as over great ocean depths, then it was game over. We now know 20[that / what] larvae are much more active than this in their settling activities. Larvae are 21[attracted / attracting] to coral reef areas by both sounds and smells 22[emitting / emitted] by reefs, and move 23[actively / active] toward appropriate stimuli. Once over a reef, larvae show strong habitat preferences that 24[differing / differ] among species; some larvae will settle and then 25[ascending / ascend] back into the water column if conditions are 26[inappropriately / inappropriate]. Larval settlement is therefore not a parachute drop but more of a bungee jump. Maintenance of high diversity on a reef 27[demand / demands] protection of not just adult habitats but also of settlement habitats, which 28[are / is] often 29[differently / different] from and far 30[removed / removing] from adult habitats.

3. p8-Exercise 3

Once we define who we are through an emotional commitment to our beliefs, we are likely to ³¹**[experiencing / experience]** inner fear when those beliefs are questioned. This is the first form of intellectual cowardice. Questioning our belief can seem to mean questioning who we are as persons. The ³²**[intensely / intense]** personal fear we feel ³³**[keep / keeps]** us from being ³⁴**[fairly / fair]** to opposing beliefs. When we "consider" opposing ideas, we subconsciously undermine them, ³⁵**[presenting / presented]** them in their weakest forms so we can reject them. We need intellectual courage to overcome self-created inner fear — the fear we ourselves ³⁶**[have been created / have created]** by linking our identity to a ³⁷**[specifically / specific]** set of beliefs. Another important reason to acquire intellectual courage ³⁸**[is / are]** to overcome the fear of rejection by others because they hold certain beliefs and are likely to ³⁹**[reject / rejecting]** us if we challenge those beliefs. This is where we ⁴⁰**[be invested / invest]** others with the power to intimidate us. Many people judge ⁴¹**[themselves / them]** according to the views of others and cannot approve of ⁴²**[them / themselves]** unless others approve of ⁴³**[themselves / them]**. ⁴⁴**[A few / Few]** people challenge the ideologies or belief systems of the groups ⁴⁵**[which / to which]** they belong. This is the second form of intellectual cowardice. Both forms make ⁴⁶**[it / that]** ⁴⁷**[impossibly / impossible]** to consider either our own or others' ideas ⁴⁸**[fair / fairly]**.

4. p9-Exercise 4

Human attention is always relative. When the activation of stimuli fails to attain a critical mass, we don't notice it. When a significant level of change occurs, or when sense experience corresponds ⁴⁹**[closely / close]** to vestiges of previous experience in memory, we ⁵⁰**[are / do]**. To cite a very simple example, one could mention the way the brain tunes out background static such as the hum of an air conditioner while actively ⁵¹**[attended / attending]** to pronounced acoustic spikes such as the sound of coins ⁵²**[being dropped / dropping]** onto a tile floor or a sudden burst of clapping. We tend to notice the coins and clapping more than the air conditioner ⁵³**[because / because of]** the first two meet the threshold for attracting attention while the constant hum of the air conditioner would likely ⁵⁴**[to result / result]** in decreased neuronal sensitivity due to the effects of habituation. Consequently, some incoming sensory images go unnoticed while others, ⁵⁵**[have / having]** set off attentional 'tripwires,' are ⁵⁶**[allocating / allocated]** additional neural resources and ⁵⁷**[broken / break]** the surface of conscious attention.

5. p10-Exercise 5

In a wide range of animals, uncontrollable stressful events can induce a condition ⁵⁸**[calling / called]** "learned helplessness." In mammals it is ⁵⁹**[associating / associated]** with low general activity, poor learning, disorders of sleep and feeding, and reduced immune status. It is ⁶⁰**[considered / considering]** an animal model of depression in humans. Researchers investigate learned helplessness in Drosophila, ⁶¹**[shown / showing]** ⁶²**[that / what]** this behavioral state ⁶³**[is consisted / consists]** of a cognitive and a modulatory, possibly mood-like, component. A fly, getting heated as soon as it stops walking, reliably resumes ⁶⁴**[to walk / walking]** to escape the heat. If, in contrast, the fly is not in control of the heat, it learns ⁶⁵**[what / that]** its behavior has no effect and ⁶⁶**[quit / quits]** responding. In this state, the fly walks slowly and ⁶⁷**[takes / take]** longer and more frequent rests, as if it ⁶⁸**[were / is]** "depressed." This downregulation of walking behavior is more ⁶⁹**[pronounced / pronouncing]** in females than in males. Learned helplessness in Drosophila is an example of ⁷⁰**[what / how]**, in a certain situation, behavior is ⁷¹**[organizing / organized]** according to its expected consequences.

6. p11-Exercise 6

If I feel pain, or even a vague form of malaise, I need to communicate ⁷²**[that / what]** that ⁷³**[feels / feeling]** like and to do ⁷⁴**[that / what]** I need to use modes of expression that ⁷⁵**[is / are]** outside of my sensations. So you might ask me, 'On a scale of 0 to 10 how bad is the pain?' At that moment I am being asked to, and attempting to, ⁷⁶**[translating / translate]** an individual experience into something ⁷⁷**[social / socially]** knowable, something outside both me and you. In making that translation, however, I may also modify the original sensations. I say, 'I ⁷⁸**[think / thinks]** it's about a 5.' And you then say, 'Well that is ⁷⁹**[reassured / reassuring]**, since last week you thought it was an 8.' I might then re-experience my condition in relation to this new depiction. As such, something outside of me has ⁸⁰**[been given / given]** shape and definition to something inside. If, on the other hand, I am unable to describe my sensation, to give it ⁸¹**[social / socially]** sharable form, I am ⁸²**[leaving / left]** in a kind of incommunicable limbo which ⁸³**[brings / bring]** with it additional forms of distress because it isolates me. I cannot get anyone ⁸⁴**[understanding / to understand]** my pain.

7. p12-Exercise 7

One reason we're likely to ⁸⁵**[attributing / attribute]** behavior to people's traits and dispositions ⁸⁶**[are / is]** ⁸⁷**[what / that]** dispositional inferences can be ⁸⁸**[comforted / comforting]**. The twists and turns of life can be ⁸⁹**[unsettling / unsettled]**. A ⁹⁰**[superbly / superb]** qualified job candidate may be passed over in favor of a mediocre applicant with the right connections. A selfless Good Samaritan may be

stricken with cancer and ⁹¹[**experienced / experience**] a gruesome death. Such events cause anxiety, and we're ⁹²[**tempted / tempting**] to think such things couldn't possibly happen to us. But we can minimize perceived threats in several ways. One way is to attribute people's behaviors or life experiences to something about ⁹³[**them / themselves**], rather than to fate or chance. More ⁹⁴[**broadly / broad**], by thinking that people "get what they deserve," ⁹⁵[**which / that**] "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can reassure ourselves ⁹⁶[**what / that**] nothing bad will happen to us if we are the right kind of person ⁹⁷[**living / lives**] the right kind of life. Thus, we tend to attribute behavior and outcomes to dispositions in part because there is a motive to ⁹⁸[**be / do**] so.

8. p13-Exercise 8

The concept of place is characteristically the concept of an open region, ⁹⁹[**in which / which**] things reside and in which relations between things can be ¹⁰⁰[**establishing / established**]. The idea of place as it operates in talk of a place or square within a town provides a neat example of this. But such a place is itself ¹⁰¹[**constituting / constituted**] through the interrelation of the elements within ¹⁰²[**it / itself**]. The town square thus provides a bounded, oriented space ¹⁰³[**which / within which**] the affairs of the town are ¹⁰⁴[**brought / bringing**] into focus, in ¹⁰⁵[**that / which**] particular buildings and activities take on a certain character and identity, ¹⁰⁶[**which / in which**] individual persons are able to take on the role of citizens; but the character of the place is itself ¹⁰⁷[**dependently / dependent**] on ¹⁰⁸[**what / which**] is ¹⁰⁹[**brought / bringing**] to focus within it. If we look to the larger region of the town as a whole, the character of the many particular places within the town ¹¹⁰[**is / are**] ¹¹¹[**similarly / similar**] dependent on the interrelation of places within the region as a whole and the same ¹¹²[**are / is**] also ¹¹³[**true / truly**] of entire landscapes. Thus, if one is to delineate the structure of a place or region, then ¹¹⁴[**which / what**] is required ¹¹⁵[**are / is**] to exhibit the structure of the region as a whole as it is ¹¹⁶[**constituting / constituted**] through the interplay of the various elements within it.

9. p14-Exercise 9

In an American context, Jack Balkin has tried to explain law's resilience when ¹¹⁷[**faced / facing**] with the interpretive claims of other disciplines. He argues, echoing earlier writers (such as Posner), ¹¹⁸[**which / that**] law is inherently weak as an academic field. It is highly susceptible to invasion by other disciplines. Although sociology is one such invader, the disciplines that, in the US, ¹¹⁹[**have / has**] recently been most ¹²⁰[**successful / successfully**] in invading law ¹²¹[**have / has**] been economics, history, philosophy,

political theory and literary theory. Balkin claims ¹²²**[that / what]** law is so ¹²³**[easily / easy]** invaded because it 'is less an academic discipline than a professional discipline. It is a skills-oriented profession, and legal education is a form of professional education.' Law does not have a 'methodology of its own.' It borrows methodologies from any discipline that can supply ¹²⁴**[them / it]**. On the other hand, because law is researched and ¹²⁵**[taught / teaching]** in settings that are never far from the professional demands of legal practice, it cannot be ¹²⁶**[entirely / entire]** ¹²⁷**[absorbed / absorbing]** by any other discipline. Its professional focus compensates for the lack of a purely intellectual one.

10. p15-Exercise 10

If you happen to disagree about sports, it doesn't mean ¹²⁸**[that / what]** you can't work through this conflict. Every once in a while, invite your non-fan to sit down and watch the game with you. Perhaps you can try to teach non-fans about the background of the sport or how it ¹²⁹**[is played / plays]**. Be patient, because you may be about to ¹³⁰**[hit / hitting]** one of their pet peeves. If the non-fan doesn't want to learn about sports, back off, but you may be ¹³¹**[surprising / surprised]** by his or her response. If this is a problem area in your relationship, here is a chance to turn the situation around and ¹³²**[showing / to show]** your significant other ¹³³**[that / what]** you really do want to spend time together. With a little patience, you might win the person over to ¹³⁴**[watch / watching]** with you — and wouldn't some together time be a great outcome for an afternoon or evening (regardless of the outcome of the game itself!). If you can show her what to look for, explain some of the more basic rules of the game and the story behind it, your non-fan may come around. New fans are created all the time, so ¹³⁵**[where / there]** is always hope! But please, do not force the issue if they continue to fight ¹³⁶**[it / them]**.

11. p16-Exercise 11

The modern concept of law and the modern sociological concept of society ¹³⁷**[has / have]** common origins in the composite idea of the nation state ¹³⁸**[bringing / brought]** to full realization in the revolutionary period of the late eighteenth century. In the shadow of this idea, law and society are almost mutually ¹³⁹**[defined / defining]**. Society is for many definitional purposes political society; that is, a ¹⁴⁰**[territorially / territorial]** defined arena of social interaction ¹⁴¹**[regulated / is regulated]** by a specific political system (for example, British society; French society). Society is, thus, significantly delimited by the jurisdictional reach of legal systems. This, however, undermines the idea ¹⁴²**[that / which]** law is in some sense a product or expression of society. One might put matters the other way around: (political) society is a product of law. If the unity of society is fragmented, so too ¹⁴³**[are / is]** ¹⁴⁴**[those / that]** of law as a

social phenomenon.

12. p17-Exercise 12

Cast your mind back to the first time you moved into a particular space — a room in college accommodation is a good example. You are ¹⁴⁵**[confronted / confronting]** with a particular area of floor space and a certain volume of air. In that room there may be a few rudimentary pieces of furniture such as a bed, a desk, a set of drawers and a closet. These are common to all the rooms in the complex. They are not unique and mean nothing to you beyond the provision of certain necessities of student life. Even these bare essentials have a history. A close inspection may reveal ¹⁴⁶**[that / what]** a former owner has inscribed her name on the desk in an idle moment between classes. There on the carpet you notice a stain ¹⁴⁷**[which / where]** someone has spilt some coffee. Some of the paint on the wall is ¹⁴⁸**[missing / missed]**. Perhaps someone had used putty ¹⁴⁹**[put / to put]** up a poster. These are the hauntings of past inhabitation. This anonymous space ¹⁵⁰**[has / having]** a history — it meant something to other people. Now what ¹⁵¹**[do you / you]** do? A common strategy is to make the space ¹⁵²**[say / said]** something about you. You add your own possessions, rearrange the furniture within the limits of the space, ¹⁵³**[putting / put]** your own posters on the wall, and arrange a few books purposefully on the desk. Thus space is ¹⁵⁴**[turned / turning]** into place. Your place.

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.

문단배열(문제지)

1. p6-Exercise 1

The critical distinction to be made between history and the natural sciences is that the standing of explanations put forward by historians is very much inferior to that of scientific explanation.

- (A) The 'faction hypothesis' has not superseded the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much alive and receive varying emphases from different historians.
- (B) The known facts may not be in doubt, but how to interpret or explain them is a matter of endless debate, as the example of the English Civil War illustrated.
- (C) It may be that scientific explanations are no more than provisional hypotheses, but they are for the most part hypotheses on which all people qualified to judge are in agreement; they may be superseded one day, but for the time being they represent the nearest possible approximation to the truth and are commonly recognized as such.
- (D) In matters of historical explanation, on the other hand, a scholarly consensus scarcely exists.

2. p7-Exercise 2

A growing body of knowledge has changed our perception of larval life and behavior.

- (A) Larval settlement is therefore not a parachute drop but more of a bungee jump. Maintenance of high diversity on a reef demands protection of not just adult habitats but also of settlement habitats, which are often different from and far removed from adult habitats.
- (B) Larvae are attracted to coral reef areas by both sounds and smells emitted by reefs, and move actively toward appropriate stimuli. Once over a reef, larvae show strong habitat preferences that differ among species; some larvae will settle and then ascend back into the water column if conditions are inappropriate.
- (C) If it was somewhere less favorable, such as over great ocean depths, then it was game over. We now know that larvae are much more active than this in their settling activities.
- (D) The classical view was of passive larvae carried by ocean currents, settling when they reached some critical stage of competency. If a larva happened to be over appropriate habitat at that stage, its chances were good.

3. p8-Exercise 3

Once we define who we are through an emotional commitment to our beliefs, we are likely to experience inner fear when those beliefs are questioned.

- (A) The intensely personal fear we feel keeps us from being fair to opposing beliefs. When we "consider" opposing ideas, we subconsciously undermine them, presenting them in their weakest forms so we can

reject them. We need intellectual courage to overcome self-created inner fear — the fear we ourselves have created by linking our identity to a specific set of beliefs.

(B) Few people challenge the ideologies or belief systems of the groups to which they belong. This is the second form of intellectual cowardice. Both forms make it impossible to consider either our own or others' ideas fairly.

(C) Another important reason to acquire intellectual courage is to overcome the fear of rejection by others because they hold certain beliefs and are likely to reject us if we challenge those beliefs. This is where we invest others with the power to intimidate us. Many people judge themselves according to the views of others and cannot approve of themselves unless others approve of them.

(D) This is the first form of intellectual cowardice. Questioning our belief can seem to mean questioning who we are as persons.

4. p9-Exercise 4

Human attention is always relative.

(A) We tend to notice the coins and clapping more than the air conditioner because the first two meet the threshold for attracting attention while the constant hum of the air conditioner would likely result in decreased neuronal sensitivity due to the effects of habituation. Consequently, some incoming sensory images go unnoticed while others, having set off attentional 'tripwires,' are allocated additional neural resources and break the surface of conscious attention.

(B) To cite a very simple example, one could mention the way the brain tunes out background static such as the hum of an air conditioner while actively attending to pronounced acoustic spikes such as the sound of coins being dropped onto a tile floor or a sudden burst of clapping.

(C) When the activation of stimuli fails to attain a critical mass, we don't notice it.

(D) When a significant level of change occurs, or when sense experience corresponds closely to vestiges of previous experience in memory, we do.

5. p10-Exercise 5

In a wide range of animals, uncontrollable stressful events can induce a condition called "learned helplessness."

(A) Researchers investigate learned helplessness in Drosophila, showing that this behavioral state consists of a cognitive and a modulatory, possibly mood-like, component. A fly, getting heated as soon as it stops walking, reliably resumes walking to escape the heat.

(B) If, in contrast, the fly is not in control of the heat, it learns that its behavior has no effect and quits responding. In this state, the fly walks slowly and takes longer and more frequent rests, as if it were "depressed."

(C) This downregulation of walking behavior is more pronounced in females than in males. Learned helplessness in Drosophila is an example of how, in a certain situation, behavior is organized according to its expected consequences.

(D) In mammals it is associated with low general activity, poor learning, disorders of sleep and feeding, and reduced immune status. It is considered an animal model of depression in humans.

6. p11-Exercise 6

If I feel pain, or even a vague form of malaise, I need to communicate what that feels like and to do that I need to use modes of expression that are outside of my sensations.

(A) In making that translation, however, I may also modify the original sensations. I say, 'I think it's about a 5.' And you then say, 'Well that is reassuring, since last week you thought it was an 8.'

(B) If, on the other hand, I am unable to describe my sensation, to give it socially sharable form, I am left in a kind of incommunicable limbo which brings with it additional forms of distress because it isolates me. I cannot get anyone to understand my pain.

(C) I might then re-experience my condition in relation to this new depiction. As such, something outside of me has given shape and definition to something inside.

(D) So you might ask me, 'On a scale of 0 to 10 how bad is the pain?' At that moment I am being asked to, and attempting to, translate an individual experience into something socially knowable, something outside both me and you.

7. p12-Exercise 7

One reason we're likely to attribute behavior to people's traits and dispositions is that dispositional inferences can be comforting.

(A) A selfless Good Samaritan may be stricken with cancer and experience a gruesome death. Such events cause anxiety, and we're tempted to think such things couldn't possibly happen to us.

(B) But we can minimize perceived threats in several ways. One way is to attribute people's behaviors or life experiences to something about them, rather than to fate or chance.

(C) The twists and turns of life can be unsettling. A superbly qualified job candidate may be passed over in favor of a mediocre applicant with the right connections.

(D) More broadly, by thinking that people "get what they deserve," that "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can reassure ourselves that nothing bad will happen to us if we are the right kind of person living the right kind of life. Thus, we tend to attribute behavior and outcomes to dispositions in part because there is a motive to do so.

8. p13-Exercise 8

The concept of place is characteristically the concept of an open region, in which things reside and in which relations between things can be established.

(A) But such a place is itself constituted through the interrelation of the elements within it.

(B) The idea of place as it operates in talk of a place or square within a town provides a neat example of

this.

(C) If we look to the larger region of the town as a whole, the character of the many particular places within the town is similarly dependent on the interrelation of places within the region as a whole and the same is also true of entire landscapes. Thus, if one is to delineate the structure of a place or region, then what is required is to exhibit the structure of the region as a whole as it is constituted through the interplay of the various elements within it.

(D) The town square thus provides a bounded, oriented space within which the affairs of the town are brought into focus, in which particular buildings and activities take on a certain character and identity, in which individual persons are able to take on the role of citizens; but the character of the place is itself dependent on what is brought to focus within it.

9. p14-Exercise 9

In an American context, Jack Balkin has tried to explain law's resilience when faced with the interpretive claims of other disciplines.

(A) He argues, echoing earlier writers (such as Posner), that law is inherently weak as an academic field. It is highly susceptible to invasion by other disciplines.

(B) Law does not have a 'methodology of its own.' It borrows methodologies from any discipline that can supply them.

(C) On the other hand, because law is researched and taught in settings that are never far from the professional demands of legal practice, it cannot be entirely absorbed by any other discipline. Its professional focus compensates for the lack of a purely intellectual one.

(D) Although sociology is one such invader, the disciplines that, in the US, have recently been most successful in invading law have been economics, history, philosophy, political theory and literary theory. Balkin claims that law is so easily invaded because it 'is less an academic discipline than a professional discipline. It is a skills-oriented profession, and legal education is a form of professional education.'

10. p15-Exercise 10

If you happen to disagree about sports, it doesn't mean that you can't work through this conflict.

(A) Be patient, because you may be about to hit one of their pet peeves. If the non-fan doesn't want to learn about sports, back off, but you may be surprised by his or her response.

(B) If you can show her what to look for, explain some of the more basic rules of the game and the story behind it, your non-fan may come around. New fans are created all the time, so there is always hope! But please, do not force the issue if they continue to fight it.

(C) Every once in a while, invite your non-fan to sit down and watch the game with you. Perhaps you can try to teach non-fans about the background of the sport or how it is played.

(D) If this is a problem area in your relationship, here is a chance to turn the situation around and to show your significant other that you really do want to spend time together. With a little patience, you might win the person over to watching with you — and wouldn't some together time be a great outcome

for an afternoon or evening (regardless of the outcome of the game itself!).

11. p16-Exercise 11

The modern concept of law and the modern sociological concept of society have common origins in the composite idea of the nation state brought to full realization in the revolutionary period of the late eighteenth century.

- (A) In the shadow of this idea, law and society are almost mutually defining.
- (B) Society is, thus, significantly delimited by the jurisdictional reach of legal systems. This, however, undermines the idea that law is in some sense a product or expression of society.
- (C) Society is for many definitional purposes political society; that is, a territorially defined arena of social interaction regulated by a specific political system (for example, British society; French society).
- (D) One might put matters the other way around: (political) society is a product of law. If the unity of society is fragmented, so too is that of law as a social phenomenon.

12. p17-Exercise 12

Cast your mind back to the first time you moved into a particular space — a room in college accommodation is a good example.

- (A) They are not unique and mean nothing to you beyond the provision of certain necessities of student life. Even these bare essentials have a history. A close inspection may reveal that a former owner has inscribed her name on the desk in an idle moment between classes. There on the carpet you notice a stain where someone has spilt some coffee.
- (B) Some of the paint on the wall is missing. Perhaps someone had used putty to put up a poster. These are the hauntings of past inhabitation. This anonymous space has a history — it meant something to other people.
- (C) Now what do you do? A common strategy is to make the space say something about you. You add your own possessions, rearrange the furniture within the limits of the space, put your own posters on the wall, and arrange a few books purposefully on the desk. Thus space is turned into place. Your place.
- (D) You are confronted with a particular area of floor space and a certain volume of air. In that room there may be a few rudimentary pieces of furniture such as a bed, a desk, a set of drawers and a closet. These are common to all the rooms in the complex.

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오.

문장배열(문제지)

1. p6-Exercise 1

(A) It may be that scientific explanations are no more than provisional hypotheses, but they are for the most part hypotheses on which all people qualified to judge are in agreement; they may be superseded one day, but for the time being they represent the nearest possible approximation to the truth and are commonly recognized as such.

(B) The critical distinction to be made between history and the natural sciences is that the standing of explanations put forward by historians is very much inferior to that of scientific explanation.

(C) The known facts may not be in doubt, but how to interpret or explain them is a matter of endless debate, as the example of the English Civil War illustrated.

(D) In matters of historical explanation, on the other hand, a scholarly consensus scarcely exists.

(E) The 'faction hypothesis' has not superseded the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much alive and receive varying emphases from different historians.

2. p7-Exercise 2

(A) Larval settlement is therefore not a parachute drop but more of a bungee jump. Maintenance of high diversity on a reef demands protection of not just adult habitats but also of settlement habitats, which are often different from and far removed from adult habitats.

(B) A growing body of knowledge has changed our perception of larval life and behavior.

(C) If it was somewhere less favorable, such as over great ocean depths, then it was game over. We now know that larvae are much more active than this in their settling activities.

(D) Larvae are attracted to coral reef areas by both sounds and smells emitted by reefs, and move actively toward appropriate stimuli. Once over a reef, larvae show strong habitat preferences that differ among species; some larvae will settle and then ascend back into the water column if conditions are inappropriate.

(E) The classical view was of passive larvae carried by ocean currents, settling when they reached some critical stage of competency. If a larva happened to be over appropriate habitat at that stage, its chances were good.

3. p8-Exercise 3

(A) Questioning our belief can seem to mean questioning who we are as persons. The intensely personal fear we feel keeps us from being fair to opposing beliefs.

(B) Another important reason to acquire intellectual courage is to overcome the fear of rejection by others because they hold certain beliefs and are likely to reject us if we challenge those beliefs. This is

where we invest others with the power to intimidate us. Many people judge themselves according to the views of others and cannot approve of themselves unless others approve of them.

(C) When we "consider" opposing ideas, we subconsciously undermine them, presenting them in their weakest forms so we can reject them. We need intellectual courage to overcome self-created inner fear — the fear we ourselves have created by linking our identity to a specific set of beliefs.

(D) Few people challenge the ideologies or belief systems of the groups to which they belong. This is the second form of intellectual cowardice. Both forms make it impossible to consider either our own or others' ideas fairly.

(E) Once we define who we are through an emotional commitment to our beliefs, we are likely to experience inner fear when those beliefs are questioned. This is the first form of intellectual cowardice.

4. p9-Exercise 4

(A) When a significant level of change occurs, or when sense experience corresponds closely to vestiges of previous experience in memory, we do.

(B) When the activation of stimuli fails to attain a critical mass, we don't notice it.

(C) We tend to notice the coins and clapping more than the air conditioner because the first two meet the threshold for attracting attention while the constant hum of the air conditioner would likely result in decreased neuronal sensitivity due to the effects of habituation.

(D) Consequently, some incoming sensory images go unnoticed while others, having set off attentional 'tripwires,' are allocated additional neural resources and break the surface of conscious attention.

(E) To cite a very simple example, one could mention the way the brain tunes out background static such as the hum of an air conditioner while actively attending to pronounced acoustic spikes such as the sound of coins being dropped onto a tile floor or a sudden burst of clapping.

(F) Human attention is always relative.

5. p10-Exercise 5

(A) In mammals it is associated with low general activity, poor learning, disorders of sleep and feeding, and reduced immune status. It is considered an animal model of depression in humans.

(B) If, in contrast, the fly is not in control of the heat, it learns that its behavior has no effect and quits responding. In this state, the fly walks slowly and takes longer and more frequent rests, as if it were "depressed."

(C) This downregulation of walking behavior is more pronounced in females than in males. Learned helplessness in Drosophila is an example of how, in a certain situation, behavior is organized according to its expected consequences.

(D) Researchers investigate learned helplessness in Drosophila, showing that this behavioral state consists of a cognitive and a modulatory, possibly mood-like, component. A fly, getting heated as soon as it stops walking, reliably resumes walking to escape the heat.

(E) In a wide range of animals, uncontrollable stressful events can induce a condition called "learned

helplessness."

6. p11-Exercise 6

- (A) So you might ask me, 'On a scale of 0 to 10 how bad is the pain?' At that moment I am being asked to, and attempting to, translate an individual experience into something socially knowable, something outside both me and you.
- (B) If I feel pain, or even a vague form of malaise, I need to communicate what that feels like and to do that I need to use modes of expression that are outside of my sensations.
- (C) If, on the other hand, I am unable to describe my sensation, to give it socially sharable form, I am left in a kind of incommunicable limbo which brings with it additional forms of distress because it isolates me. I cannot get anyone to understand my pain.
- (D) In making that translation, however, I may also modify the original sensations. I say, 'I think it's about a 5.' And you then say, 'Well that is reassuring, since last week you thought it was an 8.'
- (E) I might then re-experience my condition in relation to this new depiction. As such, something outside of me has given shape and definition to something inside.

7. p12-Exercise 7

- (A) A selfless Good Samaritan may be stricken with cancer and experience a gruesome death. Such events cause anxiety, and we're tempted to think such things couldn't possibly happen to us.
- (B) The twists and turns of life can be unsettling. A superbly qualified job candidate may be passed over in favor of a mediocre applicant with the right connections.
- (C) But we can minimize perceived threats in several ways. One way is to attribute people's behaviors or life experiences to something about them, rather than to fate or chance.
- (D) One reason we're likely to attribute behavior to people's traits and dispositions is that dispositional inferences can be comforting.
- (E) More broadly, by thinking that people "get what they deserve," that "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can reassure ourselves that nothing bad will happen to us if we are the right kind of person living the right kind of life. Thus, we tend to attribute behavior and outcomes to dispositions in part because there is a motive to do so.

8. p13-Exercise 8

- (A) The town square thus provides a bounded, oriented space within which the affairs of the town are brought into focus, in which particular buildings and activities take on a certain character and identity, in which individual persons are able to take on the role of citizens;
- (B) but the character of the place is itself dependent on what is brought to focus within it.
- (C) But such a place is itself constituted through the interrelation of the elements within it.

(D) If we look to the larger region of the town as a whole, the character of the many particular places within the town is similarly dependent on the interrelation of places within the region as a whole and the same is also true of entire landscapes.

(E) The concept of place is characteristically the concept of an open region, in which things reside and in which relations between things can be established.

(F) Thus, if one is to delineate the structure of a place or region, then what is required is to exhibit the structure of the region as a whole as it is constituted through the interplay of the various elements within it.

(G) The idea of place as it operates in talk of a place or square within a town provides a neat example of this.

9. p14-Exercise 9

(A) He argues, echoing earlier writers (such as Posner), that law is inherently weak as an academic field.

(B) Balkin claims that law is so easily invaded because it 'is less an academic discipline than a professional discipline. It is a skills-oriented profession, and legal education is a form of professional education.'

(C) On the other hand, because law is researched and taught in settings that are never far from the professional demands of legal practice, it cannot be entirely absorbed by any other discipline. Its professional focus compensates for the lack of a purely intellectual one.

(D) In an American context, Jack Balkin has tried to explain law's resilience when faced with the interpretive claims of other disciplines.

(E) Law does not have a 'methodology of its own.' It borrows methodologies from any discipline that can supply them.

(F) It is highly susceptible to invasion by other disciplines.

(G) Although sociology is one such invader, the disciplines that, in the US, have recently been most successful in invading law have been economics, history, philosophy, political theory and literary theory.

10. p15-Exercise 10

(A) With a little patience, you might win the person over to watching with you — and wouldn't some together time be a great outcome for an afternoon or evening (regardless of the outcome of the game itself!). If you can show her what to look for, explain some of the more basic rules of the game and the story behind it, your non-fan may come around.

(B) If the non-fan doesn't want to learn about sports, back off, but you may be surprised by his or her response. If this is a problem area in your relationship, here is a chance to turn the situation around and to show your significant other that you really do want to spend time together.

(C) Perhaps you can try to teach non-fans about the background of the sport or how it is played.

(D) Be patient, because you may be about to hit one of their pet peeves.

(E) New fans are created all the time, so there is always hope! But please, do not force the issue if they continue to fight it.

- (F) Every once in a while, invite your non-fan to sit down and watch the game with you.
- (G) If you happen to disagree about sports, it doesn't mean that you can't work through this conflict.

11. p16-Exercise 11

- (A) Society is, thus, significantly delimited by the jurisdictional reach of legal systems. This, however, undermines the idea that law is in some sense a product or expression of society.
- (B) Society is for many definitional purposes political society; that is, a territorially defined arena of social interaction regulated by a specific political system (for example, British society; French society).
- (C) In the shadow of this idea, law and society are almost mutually defining.
- (D) One might put matters the other way around: (political) society is a product of law. If the unity of society is fragmented, so too is that of law as a social phenomenon.
- (E) The modern concept of law and the modern sociological concept of society have common origins in the composite idea of the nation state brought to full realization in the revolutionary period of the late eighteenth century.

12. p17-Exercise 12

- (A) A close inspection may reveal that a former owner has inscribed her name on the desk in an idle moment between classes. There on the carpet you notice a stain where someone has spilt some coffee. Some of the paint on the wall is missing.
- (B) Cast your mind back to the first time you moved into a particular space — a room in college accommodation is a good example. You are confronted with a particular area of floor space and a certain volume of air. In that room there may be a few rudimentary pieces of furniture such as a bed, a desk, a set of drawers and a closet.
- (C) These are common to all the rooms in the complex. They are not unique and mean nothing to you beyond the provision of certain necessities of student life. Even these bare essentials have a history.
- (D) Now what do you do? A common strategy is to make the space say something about you. You add your own possessions, rearrange the furniture within the limits of the space, put your own posters on the wall, and arrange a few books purposefully on the desk. Thus space is turned into place. Your place.
- (E) Perhaps someone had used putty to put up a poster. These are the hauntings of past inhabitation. This anonymous space has a history — it meant something to other people.

Q. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

문장삽입(문제지)

1. p6-Exercise 1

The known facts may not be in doubt, but how to interpret or explain them is a matter of endless debate, as the example of the English Civil War illustrated.

The critical distinction to be made between history and the natural sciences is that the standing of explanations put forward by historians is very much inferior to that of scientific explanation. (1) It may be that scientific explanations are no more than provisional hypotheses, but they are for the most part hypotheses on which all people qualified to judge are in agreement; they may be superseded one day, but for the time being they represent the nearest possible approximation to the truth and are commonly recognized as such. (2) In matters of historical explanation, on the other hand, a scholarly consensus scarcely exists. (3) The 'faction hypothesis' has not superseded the 'class-conflict hypothesis' or the 'ideology hypothesis'; all are very much alive and receive varying emphases from different historians. (4)

2. p7-Exercise 2

If it was somewhere less favorable, such as over great ocean depths, then it was game over.

A growing body of knowledge has changed our perception of larval life and behavior. The classical view was of passive larvae carried by ocean currents, settling when they reached some critical stage of competency. If a larva happened to be over appropriate habitat at that stage, its chances were good. (1) We now know that larvae are much more active than this in their settling activities. (2) Larvae are attracted to coral reef areas by both sounds and smells emitted by reefs, and move actively toward appropriate stimuli. (3) Once over a reef, larvae show strong habitat preferences that differ among species; some larvae will settle and then ascend back into the water column if conditions are inappropriate. (4) Larval settlement is therefore not a parachute drop but more of a bungee jump. (5) Maintenance of high diversity on a reef demands protection of not just adult habitats but also of settlement habitats, which are often different from and far removed from adult habitats.

3. p8-Exercise 3

This is where we invest others with the power to intimidate us.

Once we define who we are through an emotional commitment to our beliefs, we are likely to experience inner fear when those beliefs are questioned. This is the first form of intellectual cowardice. Questioning our belief can seem to mean questioning who we are as persons. The intensely personal fear we feel keeps us from being fair to opposing beliefs. When we "consider" opposing ideas, we subconsciously undermine them, presenting them in their weakest forms so we can reject them. We need intellectual courage to overcome self-created inner fear — the fear we ourselves have created by linking our identity

to a specific set of beliefs. (①) Another important reason to acquire intellectual courage is to overcome the fear of rejection by others because they hold certain beliefs and are likely to reject us if we challenge those beliefs. (②) Many people judge themselves according to the views of others and cannot approve of themselves unless others approve of them. (③) Few people challenge the ideologies or belief systems of the groups to which they belong. (④) This is the second form of intellectual cowardice. (⑤) Both forms make it impossible to consider either our own or others' ideas fairly.

4. p9-Exercise 4

When a significant level of change occurs, or when sense experience corresponds closely to vestiges of previous experience in memory, we do.

Human attention is always relative. (①) When the activation of stimuli fails to attain a critical mass, we don't notice it. (②) To cite a very simple example, one could mention the way the brain tunes out background static such as the hum of an air conditioner while actively attending to pronounced acoustic spikes such as the sound of coins being dropped onto a tile floor or a sudden burst of clapping. (③) We tend to notice the coins and clapping more than the air conditioner because the first two meet the threshold for attracting attention while the constant hum of the air conditioner would likely result in decreased neuronal sensitivity due to the effects of habituation. (④) Consequently, some incoming sensory images go unnoticed while others, having set off attentional 'tripwires,' are allocated additional neural resources and break the surface of conscious attention. (⑤)

5. p10-Exercise 5

If, in contrast, the fly is not in control of the heat, it learns that its behavior has no effect and quits responding.

In a wide range of animals, uncontrollable stressful events can induce a condition called "learned helplessness." In mammals it is associated with low general activity, poor learning, disorders of sleep and feeding, and reduced immune status. It is considered an animal model of depression in humans. (①) Researchers investigate learned helplessness in Drosophila, showing that this behavioral state consists of a cognitive and a modulatory, possibly mood-like, component. (②) A fly, getting heated as soon as it stops walking, reliably resumes walking to escape the heat. (③) In this state, the fly walks slowly and takes longer and more frequent rests, as if it were "depressed." (④) This downregulation of walking behavior is more pronounced in females than in males. (⑤) Learned helplessness in Drosophila is an example of how, in a certain situation, behavior is organized according to its expected consequences.

6. p11-Exercise 6

If, on the other hand, I am unable to describe my sensation, to give it socially sharable form, I am left in a kind of incommunicable limbo which brings with it additional forms of distress because it isolates me.

If I feel pain, or even a vague form of malaise, I need to communicate what that feels like and to do that I need to use modes of expression that are outside of my sensations. So you might ask me, 'On a scale of 0 to 10 how bad is the pain?' At that moment I am being asked to, and attempting to, translate an individual experience into something socially knowable, something outside both me and you. (①) In making that translation, however, I may also modify the original sensations. I say, 'I think it's about a 5.' (②) And you then say, 'Well that is reassuring, since last week you thought it was an 8.' (③) I might then re-experience my condition in relation to this new depiction. (④) As such, something outside of me has given shape and definition to something inside. (⑤) I cannot get anyone to understand my pain.

7. p12-Exercise 7

One way is to attribute people's behaviors or life experiences to something about them, rather than to fate or chance.

One reason we're likely to attribute behavior to people's traits and dispositions is that dispositional inferences can be comforting. The twists and turns of life can be unsettling. A superbly qualified job candidate may be passed over in favor of a mediocre applicant with the right connections. (①) A selfless Good Samaritan may be stricken with cancer and experience a gruesome death. (②) Such events cause anxiety, and we're tempted to think such things couldn't possibly happen to us. (③) But we can minimize perceived threats in several ways. (④) More broadly, by thinking that people "get what they deserve," that "what goes around comes around," or that "good things happen to good people and bad things happen to bad people," we can reassure ourselves that nothing bad will happen to us if we are the right kind of person living the right kind of life. (⑤) Thus, we tend to attribute behavior and outcomes to dispositions in part because there is a motive to do so.

8. p13-Exercise 8

If we look to the larger region of the town as a whole, the character of the many particular places within the town is similarly dependent on the interrelation of places within the region as a whole and the same is also true of entire landscapes.

The concept of place is characteristically the concept of an open region, in which things reside and in which relations between things can be established. (①) The idea of place as it operates in talk of a place or square within a town provides a neat example of this. (②) But such a place is itself constituted through the interrelation of the elements within it. (③) The town square thus provides a bounded, oriented space within which the affairs of the town are brought into focus, in which particular buildings and activities take on a certain character and identity, in which individual persons are able to take on the role of citizens; (④) but the character of the place is itself dependent on what is brought to focus within it. (⑤) Thus, if one is to delineate the structure of a place or region, then what is required is to exhibit the structure of the region as a whole as it is constituted through the interplay of the various elements within it.

9. p14-Exercise 9

On the other hand, because law is researched and taught in settings that are never far from the professional demands of legal practice, it cannot be entirely absorbed by any other discipline.

In an American context, Jack Balkin has tried to explain law's resilience when faced with the interpretive claims of other disciplines. He argues, echoing earlier writers (such as Posner), that law is inherently weak as an academic field. It is highly susceptible to invasion by other disciplines. (1) Although sociology is one such invader, the disciplines that, in the US, have recently been most successful in invading law have been economics, history, philosophy, political theory and literary theory. (2) Balkin claims that law is so easily invaded because it 'is less an academic discipline than a professional discipline. It is a skills-oriented profession, and legal education is a form of professional education.' (3) Law does not have a 'methodology of its own.' (4) It borrows methodologies from any discipline that can supply them. (5) Its professional focus compensates for the lack of a purely intellectual one.

10. p15-Exercise 10

If this is a problem area in your relationship, here is a chance to turn the situation around and to show your significant other that you really do want to spend time together.

If you happen to disagree about sports, it doesn't mean that you can't work through this conflict. Every once in a while, invite your non-fan to sit down and watch the game with you. Perhaps you can try to teach non-fans about the background of the sport or how it is played. Be patient, because you may be about to hit one of their pet peeves. (1) If the non-fan doesn't want to learn about sports, back off, but you may be surprised by his or her response. (2) With a little patience, you might win the person over to watching with you — and wouldn't some together time be a great outcome for an afternoon or evening (regardless of the outcome of the game itself!). (3) If you can show her what to look for, explain some of the more basic rules of the game and the story behind it, your non-fan may come around. (4) New fans are created all the time, so there is always hope! (5) But please, do not force the issue if they continue to fight it.

11. p16-Exercise 11

This, however, undermines the idea that law is in some sense a product or expression of society.

The modern concept of law and the modern sociological concept of society have common origins in the composite idea of the nation state brought to full realization in the revolutionary period of the late eighteenth century. (1) In the shadow of this idea, law and society are almost mutually defining. (2) Society is for many definitional purposes political society; that is, a territorially defined arena of social interaction regulated by a specific political system (for example, British society; French society). (3) Society is, thus, significantly delimited by the jurisdictional reach of legal systems. (4) One might put matters the other way around: (political) society is a product of law. (5) If the unity of society is

fragmented, so too is that of law as a social phenomenon.

12. p17-Exercise 12

These are the hauntings of past inhabitation.

Cast your mind back to the first time you moved into a particular space — a room in college accommodation is a good example. You are confronted with a particular area of floor space and a certain volume of air. In that room there may be a few rudimentary pieces of furniture such as a bed, a desk, a set of drawers and a closet. These are common to all the rooms in the complex. They are not unique and mean nothing to you beyond the provision of certain necessities of student life. Even these bare essentials have a history. A close inspection may reveal that a former owner has inscribed her name on the desk in an idle moment between classes. There on the carpet you notice a stain where someone has spilt some coffee. Some of the paint on the wall is missing. (①) Perhaps someone had used putty to put up a poster. (②) This anonymous space has a history — it meant something to other people. (③) Now what do you do? A common strategy is to make the space say something about you. (④) You add your own possessions, rearrange the furniture within the limits of the space, put your own posters on the wall, and arrange a few books purposefully on the desk. (⑤) Thus space is turned into place. Your place.

어휘선택 (정답지)

1. p6-Exercise 1

1. distinction [해설] distinction 구별, 차이, 특징, 뛰어난, 우수(성) discipline 훈련하다, 징계하다; 훈련, 자제, 징계, 학과
2. forward [해설] forward 전달하다, 전송하다; 앞으로 backward 뒤의, 거꾸로의, 뒤떨어진; 뒤로, 거꾸로, 퇴보하여
3. inferior [해설] inferior 열등한, 질이 떨어지는; 후배 superior 우수한, 상위의, 뛰어난; 상사, 윗사람
4. scientific [해설] scientific 과학적인 moral 도덕적인
5. provisional [해설] provisional 잠정적인 definitive 확정적인, 최종적인, 결정적인
6. qualified [해설] qualified 자격이 있는, 적임의 quantify 수량화하다, 정량하다
7. superseded [해설] supersede 대신하다, 대체하다 substitute 대신하다, 대체하다; 대리, 대체(물)
8. recognized [해설] recognized (존재가) 인정된 realize 깨닫다, 알아차리다, 인식하다, 실현하다
9. on the other hand [해설] on the other hand 한편, 반면에 for example
10. exists [해설] exist 존재하다, 실존하다 recede 물러가다, 희미해지다, 철회하다
11. doubt [해설] doubt 의심, 불확실성; 의심하다 trust 신뢰하다; 신뢰, 믿음
12. debate [해설] debate 토론, 논쟁; 토론하다 conflict 분쟁, 충돌, 갈등; 충돌하다, 다투다
13. alive [해설] alive 살아 있는 aloof 냉담한, 초연한; 떨어져, 떨어져서

2. p7-Exercise 2

14. changed [해설] change 거스름돈 exchange 교환하다, 환전하다; 교환, 환전
15. passive [해설] passive 수동적인, 소극적인, 간접의 active 활동적인, 적극적인
16. competency [해설] competency 능력 competition 경쟁, 시합
17. appropriate [해설] appropriate 적절한, 적합한, 타당한 approximate 근사치인, 대략의; ~에 가까워지다
18. good [해설] good 상품, 물품 trivial 사소한, 하찮은, 평범한
19. favorable [해설] favorable 우호적인, 호의적인 unfavorable 불리한, 호의적이 아닌
20. more [해설] more less 좀더 적은
21. emitted [해설] emit 내뿜다, 방출하다, 내다 admit 인정[승인]하다, 허가하다
22. actively [해설] actively 적극적으로, 활발히 passively 수동[소극]적으로
23. differ [해설] differ 다르다 defer 미루다, 연기하다
24. ascend [해설] ascend 오르다, 올라가다 descend 내려가다, 하강하다, 물려주다
25. inappropriate [해설] inappropriate 부적합한 sufficient 충분한, 흡족한; 충분(한 수량)
26. diversity [해설] diversity 다양(성) uniformity 동일, 일률, 획일성, 일관성
27. demands [해설] demands (-s) 부담 defend 방어[수비]하다, 옹호하다
28. different [해설] different 다른, 색다른, 독특한 difficult

3. p8-Exercise 3

- 29. commitment [해설] commitment 약속, 의무, 전념, 헌신 commission 의뢰, 위원회, 수수료; 의뢰[위탁]하다
- 30. likely [해설] likely 가능성 있는 unlikely 그럴 것 같지 않은, 가능성 없는
- 31. questioned [해설] question 질문 quote 인용하다; 인용구
- 32. questioning [해설] questioning 의문을 제기하는 quote 인용하다; 인용구
- 33. opposing [해설] opposing 상반된, 대립되는, 상대방의 agreeable 기분 좋은, 기꺼이 동의하는, 알맞은
- 34. undermine [해설] undermine 약화시키다, ~의 밑을 파다 underline 강조하다
- 35. reject [해설] reject 거부하다, 거절하다 reflect 반영하다, 나타내다, 속고하다
- 36. overcome [해설] overcome 극복하다, (남을) 이기다 overlook 간과하다, 눈감아 주다, 내려다보다
- 37. created [해설] create 창조하다, 만들다 cease 중지하다, 그만두다
- 38. specific [해설] specific 구체적인, 특정한 special 특별한
- 39. acquire [해설] acquire 얻다, 습득하다 enquire 묻다, 문의하다
- 40. rejection [해설] rejection 거부, 거절 respect 존중하다; 존중, 관련, 주의, (측)면, (-s) 안부
- 41. likely [해설] likely 가능성 있는 unlikely 그럴 것 같지 않은, 가능성 없는
- 42. challenge [해설] challenge 도전하다, 이의를 제기하다 accept 받아들이다, 인정하다
- 43. invest [해설] invest 투자하다, (시간, 노력 등을) 들이다 investigate 조사하다, 연구하다
- 44. judge [해설] judge 판단하다, 심사하다; 판사, 심판 provoke 선동[자극]하다, 유발하다
- 45. approve [해설] approve 찬성하다, 승인하다 disapprove 반대하다, 못마땅해하다, 승인하지 않다
- 46. belief [해설] belief 믿음, 신념 doubt 의심, 불확실성; 의심하다
- 47. impossible [해설] impossible 불가능한 possible 가능한
- 48. fairly [해설] fairly 매우, 상당히, 공정하게 fairy 요정

4. p9-Exercise 4

- 49. relative [해설] relative 상대적[비교적]인, 관련된; 친척, 동족 absolute 완전한, 절대적인
- 50. attain [해설] attain 이루다, 획득하다 detain 붙들다, 지체하게 하다, 억류하다
- 51. corresponds [해설] correspond 일치[상응]하다, 편지[소식]를 주고 받다 corrupt 부패한, 부정함; 타락시키다
- 52. cite [해설] cite 인용하다, (예를) 들다 site 장소, 현장, 부지
- 53. tunes [해설] tune 곡, 곡조 turn 변화; 변화하다
- 54. static [해설] static 정적인, 고정된, 정지의; 정전기 fluid 유동체, 체액; 유동적인, 부드러운
- 55. attending [해설] attend 참석하다, 보살피다 attempt 시도; 시도하다
- 56. attracting [해설] attract 끌다, 끌어당기다, 매혹하다 attend 참석하다, 보살피다
- 57. constant [해설] constant 일정한, 지속적인, 변함없는 instant 즉각의, 즉석의
- 58. result in [해설] result in 그 결과 ~이 되다, ~을 야기하다 result from ~에서 나오다, 기인하다
- 59. habituation [해설] habituation 습관화 habitation 거주, 주거
- 60. unnoticed [해설] unnoticed 눈에 띄지 않는 notice 알아채다, 주목하다; 공지, 안내문, 주목
- 61. allocated [해설] allocate 할당하다, 분배하다 alleviate (고통 등을) 완화하다, 덜다

5. p10-Exercise 5

- 62. uncontrollable [해설] uncontrollable 통제할 수 없는 predictable 예측[예상] 가능한
- 63. induce [해설] induce 유도[설득]하다, 유발하다, 일으키다 deduce 추론하다, 연역하다
- 64. associated [해설] associated 관련된 assign 할당하다, 지정하다, 맡기다
- 65. reduced [해설] reduced 줄어든, 축소된 induced 유도된, 유발된
- 66. consists [해설] consist (부분, 요소로) 이루어져 있다 desist 그만두다, 중지하다, 단념하다
- 67. resumes [해설] resume 이력서; 다시 시작하다, 재개하다 assume 추정하다, (태도 등을) 취하다, 맡다
- 68. in contrast [해설] in contrast 그에 반해서, 대조적으로 in addition 게다가
- 69. depressed [해설] depressed 우울한, 의기소침한 impressed 감명[감동]을 받은
- 70. pronounced [해설] pronounced 두드러진 prolonged 지속적인
- 71. organized [해설] organized 조직된, 정리된, 계획된, 유기적인 assembled 집합된, 결집된

6. p11-Exercise 6

- 72. vague [해설] vague 모호한, 애매한, 희미한 explicit 명시적인, 분명한, 명백한
- 73. expression [해설] expression 표현, 표정 impression 인상, 감명, 흔적
- 74. translate [해설] translate 번역하다, 해석하다, 옮기다 transfer 옮기다, 전하다; 이동, 환승
- 75. modify [해설] modify 수정하다, 바꾸다 amplify 확대하다, 증폭시키다
- 76. reassuring [해설] reassuring 안심시키는, 걱정[불안감]을 없애 주는 reassess 재평가하다
- 77. depiction [해설] depiction 묘사, 서술 deposition 퇴적물
- 78. definition [해설] definition 정의, 뜻, 선명도 distribution 분배, 분포, 유통
- 79. unable [해설] unable able 재능 있는, 능력 있는
- 80. additional [해설] additional 추가적인, 추가의 adaptable 적응할 수 있는
- 81. distress [해설] distress 고민, 고통, 빈곤; ~을 괴롭히다 discourse 담론, 담화, 강연; 이야기하다, 강연하다
- 82. understand [해설] understand undermine 약화시키다, ~의 밑을 파다

7. p12-Exercise 7

- 83. comforting [해설] comforting 위안을 주는, 안락한, 편안한 disturbing 불안하게 하는, 충격적인, 불온한
- 84. unsettling [해설] unsettling 불안하게 하는, 동요하게 하는 encouraging 격려[장려]하는, 힘을 북돋아 주는
- 85. mediocre [해설] mediocre 평범한, 보통밖에 안 되는 sublime 숭고한
- 86. tempted [해설] tempt 유혹하다, 꾀다, 부추기다 attempt 시도; 시도하다
- 87. minimize [해설] minimize 최소화하다, 축소하다 maximize 최대화[극대화]하다
- 88. attribute [해설] attribute 특성, 특질; ~의 탓으로 하다 distribute 퍼뜨리다, 분배하다, 유통하다
- 89. deserve [해설] deserve ~ 받을 가치가 있다, ~할 만하다 deceive 속이다, 기만하다
- 90. reassure [해설] reassure 안심시키다, 재보증하다 react 반응하다
- 91. happen [해설] happen 일어나다, 생기다, 우연히 ~하다 fade away 흐려지다, 사라지다
- 92. outcomes [해설] outcome 결과(물) outline 윤곽, 개요; ~의 윤곽을 그리다

8. p13-Exercise 8

- 93. reside [해설] reside 살다, 거주하다, 존재하다, (~에) 속하다 resign 사직하다, 사임하다
- 94. established [해설] established 확립된, 입증된, 정착한, 상비의 estimated 대략적인, 어림잡은, 평이 좋은
- 95. provides [해설] provide 주다, 공급하다 prevent 막다, 예방하다
- 96. constituted [해설] constitute 구성하다, (~로) 여겨지다, 제정하다 substitute 대신하다, 대체하다; 대리, 대체(물)
- 97. bounded [해설] bounded 제한된 unbounded 무한한, 한정되지 않은
- 98. able [해설] able 재능 있는, 능력 있는 unable
- 99. particular [해설] particular 특정한, 개개의; 사항, 상세 general (육군) 원수, 장군; 일반적인
- 100. dependent [해설] dependent 의존적인 independent 독립적인
- 101. same [해설] same 같은 opposite 반대(되는 사람[것]); 반대의
- 102. delineate [해설] delineate 구체적으로 묘사하다 culminate 정점을 이루다
- 103. required [해설] required 필요한 reserved 내성적인, 남겨둔, 예비의
- 104. exhibit [해설] exhibit 전시하다, 보여 주다, 드러내다; 전시(품) inhibit 억제[저해]하다, 금하다
- 105. constituted [해설] constitute 구성하다, (~로) 여겨지다, 제정하다 substitute 대신하다, 대체하다; 대리, 대체(물)

9. p14-Exercise 9

- 106. resilience [해설] resilience 회복력, 탄성 vulnerability 취약성, 상처[비난]받기 쉬움
- 107. susceptible [해설] susceptible 영향을 받기 쉬운, 감염되기 쉬운, 민감한 perceptible 감지할 수 있는, 인지할 수 있는
- 108. successful [해설] successful 성공적인 successive 연속하는, 계속적인, 계승의, 대대의
- 109. invaded [해설] invade 침투하다, 침입하다, 침공하다 evade 피하다, 모면하다
- 110. borrows [해설] borrow 빌리다; (어휘, 사상 등을) 차용하다 lend 빌려주다
- 111. absorbed [해설] absorbed 열중한, 몰두한 abandoned 버려진, 유기된
- 112. compensates [해설] compensate 보상하다, 보완[보충]하다 compromise 손상하다, 타협하다; 타협, 양보
- 113. purely [해설] purely 순수하게, 순전히 angrily

10. p15-Exercise 10

- 114. conflict [해설] conflict 분쟁, 충돌, 갈등; 충돌하다, 다투다 comfort 위안을 주다, 위로하다; 편안(함), 위로
- 115. invite [해설] invite 초대하다, 권하다, 청하다 force 강요하다; 힘, 세력
- 116. back off [해설] back off 뒤로 물러나다, 철회하다 hold up 떠받치다, 유지하다, 건디다
- 117. response [해설] response 반응, 응답 refusal 거절, 거부
- 118. significant [해설] significant 상당한, 현저한, 중요한 meaningless 무의미한
- 119. explain [해설] explain 설명하다, 해명하다 enact 제정하다, 연기[상연]하다, 일으키다
- 120. created [해설] create 창조하다, 만들다 banned 금지된

11. p16-Exercise 11

- 121. common [해설] common 공통의, 흔한, 평범한 specific 구체적인, 특정한
- 122. mutually [해설] mutually 상호 간에, 서로 exclusively 배타적으로, 독점적으로, 오로지
- 123. defining [해설] defining 결정적인 deny 부인[부정]하다, 거절하다
- 124. defined [해설] define 정의하다, 한계 짓다, 한정하다 confined 갇힌, 한정된, 좁은
- 125. regulated [해설] regulated 통제된, 규제된 related 관련된
- 126. thus [해설] thus 그러므로 on the other hand 한편, 반면에
- 127. delimited [해설] delimit 범위[한계]를 정하다 liberate 해방시키다, 따로 분리하다
- 128. undermines [해설] undermine 약화시키다, ~의 밑을 파다 underlie 토대를 이루다, 기초가 되다, ~의 아래에 있다
- 129. fragmented [해설] fragmented 분열된, 파편이 된 integrated 통합된

12. p17-Exercise 12

- 130. particular [해설] particular 특정한, 개개의; 사항, 상세 personal 개인적인, 사적인
- 131. confronted [해설] confront 직면하다, 맞서다 contract 계약(서); 계약하다, 수축하다
- 132. rudimentary [해설] rudimentary 기본적인 complicated 복잡한, 이해하기 어려운
- 133. common [해설] common 공통의, 흔한, 평범한 personal 개인적인, 사적인
- 134. unique [해설] unique 독특한, 고유한 general (육군) 원수, 장군; 일반적인
- 135. history [해설] history status 상태, 지위, 신분
- 136. former [해설] former 먼저의, 이전의; 전자 latter 나중 쪽의, 후자의
- 137. idle [해설] idle 한가한, 게으른 ideal 이상적인
- 138. spilt [해설] spill 쏟다 split 나누다, 쪼개다; 금[틈], 균열, 분열
- 139. missing [해설] missing 사라진, 없어진 mess 혼란, 엉망진창; 어질러 놓다, 더럽히다
- 140. used [해설] used 중고의 restricted 제약을 받는, 한정된
- 141. anonymous [해설] anonymous 익명의, 신원 불명의, 특색 없는 unanimous 만장일치의, 합의의, 이의 없는
- 142. strategy [해설] strategy 전략, 전술, 계획, 방법 purchase 구매, 구입; 구매[구입]하다
- 143. purposefully [해설] purposefully 고의로, 일부러 casually 우연히, 무심코, 임시로
- 144. turned [해설] turn 변화; 변화하다 slow 장사가 안 되는, (경기.무역이) 활발치 못한

어휘완성 (정답지)

1. p6-Exercise 1

- | | |
|------------------|---------------|
| 1. distinction | 2. put |
| 3. forward | 4. inferior |
| 5. provisional | 6. qualified |
| 7. judge | 8. superseded |
| 9. approximation | 10. consensus |
| 11. scarcely | 12. doubt |

- 13. endless
- 14. debate
- 15. superseded
- 16. varying
- 17. emphases

2. p7-Exercise 2

- 18. perception
- 19. passive
- 20. settling
- 21. competency
- 22. appropriate
- 23. good
- 24. favorable
- 25. active
- 26. attracted
- 27. emitted
- 28. stimuli
- 29. differ
- 30. ascend
- 31. inappropriate
- 32. parachute
- 33. drop
- 34. diversity
- 35. demands
- 36. different
- 37. removed

3. p8-Exercise 3

- 38. commitment
- 39. questioned
- 40. intellectual
- 41. cowardice
- 42. questioning
- 43. intensely
- 44. opposing
- 45. undermine
- 46. weakest
- 47. reject
- 48. overcome
- 49. self-created
- 50. linking
- 51. overcome
- 52. rejection
- 53. challenge
- 54. invest
- 55. intimidate
- 56. approve
- 57. unless
- 58. to
- 59. impossible
- 60. fairly

4. p9-Exercise 4

- 61. relative
- 62. activation
- 63. attain
- 64. critical
- 65. mass
- 66. corresponds
- 67. vestiges
- 68. cite
- 69. tunes
- 70. out

- 71. pronounced
- 73. threshold
- 75. result
- 77. habituation
- 79. set
- 81. allocated

- 72. notice
- 74. constant
- 76. in
- 78. unnoticed
- 80. off
- 82. conscious

5. p10-Exercise 5

- 83. induce
- 85. depression
- 87. of
- 89. quits
- 91. pronounced
- 93. expected

- 84. associated
- 86. consists
- 88. resumes
- 90. downregulation
- 92. organized
- 94. consequences

6. p11-Exercise 6

- 95. vague
- 97. translate
- 99. modify
- 101. depiction
- 103. definition
- 105. isolates

- 96. communicate
- 98. socially
- 100. reassuring
- 102. shape
- 104. sharable

7. p12-Exercise 7

- 106. attribute
- 108. comforting
- 110. turns
- 112. mediocre
- 114. with
- 116. minimize
- 118. deserve
- 120. outcomes

- 107. inferences
- 109. twists
- 111. unsettling
- 113. stricken
- 115. tempted
- 117. attribute
- 119. reassure
- 121. dispositions

8. p13-Exercise 8

- 122. reside
- 124. operates

- 123. established
- 125. constituted

- 126. interrelation
- 128. take
- 130. character
- 132. interrelation
- 134. delineate
- 136. constituted

- 127. provides
- 129. on
- 131. dependent
- 133. true
- 135. exhibit

9. p14-Exercise 9

- 137. resilience
- 139. echoing
- 141. weak
- 143. successful
- 145. borrows
- 147. compensates

- 138. disciplines
- 140. inherently
- 142. susceptible
- 144. skills-oriented
- 146. absorbed
- 148. lack

10. p15-Exercise 10

- 149. work
- 151. patient
- 153. off

- 150. through
- 152. back
- 154. significant

11. p16-Exercise 11

- 155. common
- 157. brought
- 159. mutually
- 161. definitional
- 163. regulated
- 165. other
- 167. around

- 156. origins
- 158. realization
- 160. defining
- 162. territorially
- 164. undermines
- 166. way
- 168. fragmented

12. p17-Exercise 12

- 169. Cast
- 171. confronted
- 173. common
- 175. bare
- 177. inscribed
- 179. stain

- 170. particular
- 172. rudimentary
- 174. unique
- 176. essentials
- 178. idle
- 180. missing

- 181. inhabitation
- 183. strategy
- 185. purposefully

- 182. anonymous
- 184. possessions

어법선택 (정답지)

1. p6-Exercise 1

- | | |
|------------------------|-------------|
| 1. is | 2. that |
| 3. put | 4. is |
| 5. that | 6. that |
| 7. on which | 8. are |
| 9. superseded | 10. are |
| 11. scarcely | 12. exists |
| 13. how | 14. is |
| 15. has not superseded | 16. varying |

2. p7-Exercise 2

- | | |
|---------------|-------------------|
| 17. has | 18. settling |
| 19. happened | 20. that |
| 21. attracted | 22. emitted |
| 23. actively | 24. differ |
| 25. ascend | 26. inappropriate |
| 27. demands | 28. are |
| 29. different | 30. removed |

3. p8-Exercise 3

- | | |
|----------------|------------------|
| 31. experience | 32. intensely |
| 33. keeps | 34. fair |
| 35. presenting | 36. have created |
| 37. specific | 38. is |
| 39. reject | 40. invest |
| 41. themselves | 42. themselves |
| 43. them | 44. Few |
| 45. to which | 46. it |
| 47. impossible | 48. fairly |

4. p9-Exercise 4

- | | |
|---------------|-------------------|
| 49. closely | 50. do |
| 51. attending | 52. being dropped |
| 53. because | 54. result |
| 55. having | 56. allocated |
| 57. break | |

5. p10-Exercise 5

- | | |
|----------------|----------------|
| 58. called | 59. associated |
| 60. considered | 61. showing |
| 62. that | 63. consists |
| 64. walking | 65. that |
| 66. quits | 67. takes |
| 68. were | 69. pronounced |
| 70. how | 71. organized |

6. p11-Exercise 6

- | | |
|-------------------|----------------|
| 72. what | 73. feels |
| 74. that | 75. are |
| 76. translate | 77. socially |
| 78. think | 79. reassuring |
| 80. given | 81. socially |
| 82. left | 83. brings |
| 84. to understand | |

7. p12-Exercise 7

- | | |
|----------------|----------------|
| 85. attribute | 86. is |
| 87. that | 88. comforting |
| 89. unsettling | 90. superbly |
| 91. experience | 92. tempted |
| 93. them | 94. broadly |
| 95. that | 96. that |
| 97. living | 98. do |

8. p13-Exercise 8

- | | |
|--------------|------------------|
| 99. in which | 100. established |
|--------------|------------------|

- | | |
|-------------------|------------------|
| 101. constituted | 102. it |
| 103. within which | 104. brought |
| 105. which | 106. in which |
| 107. dependent | 108. what |
| 109. brought | 110. is |
| 111. similarly | 112. is |
| 113. true | 114. what |
| 115. is | 116. constituted |

9. p14-Exercise 9

- | | |
|---------------|-----------------|
| 117. faced | 118. that |
| 119. have | 120. successful |
| 121. have | 122. that |
| 123. easily | 124. them |
| 125. taught | 126. entirely |
| 127. absorbed | |

10. p15-Exercise 10

- | | |
|---------------|----------------|
| 128. that | 129. is played |
| 130. hit | 131. surprised |
| 132. to show | 133. that |
| 134. watching | 135. there |
| 136. it | |

11. p16-Exercise 11

- | | |
|----------------|--------------------|
| 137. have | 138. brought |
| 139. defining | 140. territorially |
| 141. regulated | 142. that |
| 143. is | 144. that |

12. p17-Exercise 12

- | | |
|-----------------|--------------|
| 145. confronted | 146. that |
| 147. where | 148. missing |
| 149. to put | 150. has |
| 151. do you | 152. say |
| 153. put | 154. turned |

문단배열 (정답지)

1. p6-Exercise 1

C-D-B-A

2. p7-Exercise 2

D-C-B-A

3. p8-Exercise 3

D-A-C-B

4. p9-Exercise 4

C-D-B-A

5. p10-Exercise 5

D-A-B-C

6. p11-Exercise 6

D-A-C-B

7. p12-Exercise 7

C-A-B-D

8. p13-Exercise 8

B-A-D-C

9. p14-Exercise 9

A-D-B-C

10. p15-Exercise 10

C-A-D-B

11. p16-Exercise 11

A-C-B-D

12. p17-Exercise 12

D-A-B-C

문장배열 (정답지)

1. p6-Exercise 1

B-A-D-C-E

2. p7-Exercise 2

B-E-C-D-A

3. p8-Exercise 3

E-A-C-B-D

4. p9-Exercise 4

F-B-A-E-C-D

5. p10-Exercise 5

E-A-D-B-C

6. p11-Exercise 6

B-A-D-E-C

7. p12-Exercise 7

D-B-A-C-E

8. p13-Exercise 8

E-G-C-A-B-D-F

9. p14-Exercise 9

D-A-F-G-B-E-C

10. p15-Exercise 10

G-F-C-D-B-A-E

11. p16-Exercise 11

E-C-B-A-D

12. p17-Exercise 12

B-C-A-E-D

문장삽입 (정답지)

1. p6-Exercise 1

3

2. p7-Exercise 2

1

3. p8-Exercise 3

2

4. p9-Exercise 4

2

5. p10-Exercise 5

3

6. p11-Exercise 6

5

7. p12-Exercise 7

4

8. p13-Exercise 8

5

9. p14-Exercise 9

5

10. p15-Exercise 10

2

11. p16-Exercise 11

4

12. p17-Exercise 12

2