

**2021학년도 EBS  
수능특강 영어**

**UNIT 04  
WORKBOOK**

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

<b>한 줄 해석 – 주어진 문장들을 우리말로 해석하시오.</b>
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1. In retrospect, it might seem surprising that something as mundane as the desire to count sheep was the driving force for an advance as fundamental as written language. <sup>1)</sup>
2. But the desire for written records has always accompanied economic activity, since transactions are meaningless unless you can clearly keep track of who owns what. <sup>2)</sup>
3. As such, early human writing is dominated by wheeling and dealing: a collection of bets, bills, and contracts. <sup>3)</sup>
4. Long before we had the writings of the prophets, we had the writings of the profits. <sup>4)</sup>
5. In fact, many civilizations never got to the stage of recording and leaving behind the kinds of great literary works that we often associate with the history of culture. <sup>5)</sup>
6. What survives these ancient societies is, for the most part, a pile of receipts. <sup>6)</sup>
7. If it weren't for the commercial enterprises that produced those records, we would know far, far less about the cultures that they came from. <sup>7)</sup>

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

In retrospect, it might seem <sup>8)</sup>[surprising / surprised] that something as mundane as the desire to count sheep <sup>9)</sup>[was / were] the driving force for an advance as <sup>10)</sup>[fundamentally / fundamental] as written language. But the desire for written records <sup>11)</sup>[have / has] always accompanied economic activity, since transactions are meaningless unless you can clearly keep track of who owns what. As such, early human writing <sup>12)</sup>[is dominated / dominates] by wheeling and dealing: a collection of bets, bills, and contracts. Long before we had the writings of the prophets, we had the writings of the profits. In fact, many civilizations never got to the stage of recording and <sup>13)</sup>[left / leaving] behind the kinds of great literary works <sup>14)</sup>[what / that] we often associate with the history of culture. What survives these ancient societies <sup>15)</sup>[are / is], for the most part, a pile of receipts. If it weren' for the commercial enterprises that produced those records, we <sup>16)</sup>[will know / would know] far, far less about the cultures that they came from.

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

In retrospect, it might seem <sup>17)</sup>[surprised] that something as mundane as the desire to count sheep <sup>18)</sup>[were] the driving force for an advance as <sup>19)</sup>[fundamentally] as written language. But the desire for written records <sup>20)</sup>[have] always accompanied economic activity, since transactions are meaningless unless you can clearly keep track of who owns what. As such, early human writing <sup>21)</sup>[dominates] by wheeling and dealing: a collection of bets, bills, and contracts. Long before we had the writings of the prophets, we had the writings of the profits. In fact, many civilizations never got to the stage of recording and <sup>22)</sup>[left] behind the kinds of great literary works <sup>23)</sup>[what] we often associate with the history of culture. What survives these ancient societies <sup>24)</sup>[are], for the most part, a pile of receipts. If it weren' for the commercial enterprises that produced those records, we <sup>25)</sup>[will know] far, far less about the cultures that they came from.

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

In retrospect, it might seem surprising that something as <sup>26)</sup>[mundane / peculiar] as the desire to count sheep was the driving force for an advance as fundamental as written language. But the desire for written records has always accompanied economic activity, since transactions are <sup>27)</sup>[meaningless / meaningful] unless you can clearly keep track of who owns what. As such, early human writing is <sup>28)</sup>[extinguished / dominated] by wheeling and dealing: a collection of bets, bills, and contracts. Long before we had the writings of the prophets, we had the writings of the profits. In fact, many civilizations never got to the stage of recording and leaving behind the kinds of great <sup>29)</sup>[literate / literary] works that we often associate with the history of culture. What survives these <sup>30)</sup>[ancient / modern] societies is, for the most part, a pile of receipts. If it weren' for the <sup>31)</sup>[commercial / contemplative] enterprises that produced those records, we would know far, far less about the cultures that they came from.

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

32)

In retrospect, it might seem surprising that something as mundane as the desire to count sheep was the driving force for an advance as fundamental as written language.

- (A) What survives these ancient societies is, for the most part, a pile of receipts. If it weren't for the commercial enterprises that produced those records, we would know far, far less about the cultures that they came from.
- (B) Long before we had the writings of the prophets, we had the writings of the profits. In fact, many civilizations never got to the stage of recording and leaving behind the kinds of great literary works that we often associate with the history of culture.
- (C) But the desire for written records has always accompanied economic activity, since transactions are meaningless unless you can clearly keep track of who owns what. As such, early human writing is dominated by wheeling and dealing: a collection of bets, bills, and contracts.

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

33)

In fact, many civilizations never got to the stage of recording and leaving behind the kinds of great literary works that we often associate with the history of culture.

In retrospect, it might seem surprising that something as mundane as the desire to count sheep was the driving force for an advance as fundamental as written language. ❶ But the desire for written records has always accompanied economic activity, since transactions are meaningless unless you can clearly keep track of who owns what. ❷ As such, early human writing is dominated by wheeling and dealing: a collection of bets, bills, and contracts. ❸ Long before we had the writings of the prophets, we had the writings of the profits. ❹ What survives these ancient societies is, for the most part, a pile of receipts. ❺ If it weren't for the commercial enterprises that produced those records, we would know far, far less about the cultures that they came from.

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

In retrospect, it might seem surprising that <sup>34)</sup> \_\_\_\_\_  
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<sup>35)</sup> \_\_\_\_\_ the desire for written records has always accompanied economic activity, since <sup>36)</sup> \_\_\_\_\_  
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 \_\_\_\_\_<sup>37)</sup> \_\_\_\_\_,  
 early human writing is dominated by wheeling and dealing: a collection of bets, bills, and contracts. Long  
 before we had the writings of the prophets, we had the writings of the profits. <sup>38)</sup> \_\_\_\_\_, many civilizations  
 never got to the stage of recording and <sup>39)</sup> \_\_\_\_\_  
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 \_\_\_\_\_<sup>40)</sup> \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_<sup>41)</sup> \_\_\_\_\_,  
 \_\_\_\_\_  
 \_\_\_\_\_

돌이켜보면 양의 수를 세고자 하는 욕구만큼 세속적인 것이 문자 언어처럼 근본적인 진보의 원동력이었다는 것은 놀라운 일로 보일  
 지도 모른다. 그러나 문자 기록에 대한 욕구는 언제나 경제 활동을 수반해 왔는데, 그 이유는 누가 무엇을 소유하고 있는지 명확하게  
 기억할 수 없는 한 거래는 무의미하기 때문이다. 따라서 초기의 인간의 글쓰기는 내기의 대상, 계산서, 계약서의 모음과 같이 목적을  
 위해서는 수단을 가리지 않는 것에 의해 지배된다. 우리가 예언자들에 관한 기록을 갖기 훨씬 이전에 우리는 이익에 대한 기록을 가  
 졌다. 사실, 많은 문명이 우리가 흔히 문화의 역사와 연관 짓는 그런 종류의 위대한 문학 작품을 기록하고 그것을 뒤에 남기는 단계  
 에 결코 이르지 못했다. 이런 고대 사회에서 살아남은 것은 대부분 영수증 더미이다. 만약 그런 기록을 만들어내는 상업적 기업이 없  
 다면 우리는 그런 기록이 생겨난 문화에 대해 아주 훨씬 더 적게 알 것이다.

**한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.**

1. People everywhere have their special cultural rites. <sup>1)</sup>
2. It is just as true in the workplace as it is in the surrounding culture. <sup>2)</sup>
3. All professions observe their distinctive ways. <sup>3)</sup>
4. What appears to be a superficial set of actions to outsiders knits insiders together and puts them in an appropriate frame of mind to do their work successfully. <sup>4)</sup>
5. Physicians scrub for seven minutes before doing a surgical procedure. <sup>5)</sup>
6. While the necessity of the prolonged scrub is open to question with the advent of modern germicides, its traditional role in preparing the surgical team for a delicate procedure is undeniable. <sup>6)</sup>
7. In the airline business, the first officer deplanes the aircraft and conducts a walk-around inspection before takeoff. <sup>7)</sup>
8. Very seldom do they discover something wrong. <sup>8)</sup>
9. But symbolically it prepares the cockpit crew for their awesome responsibility of getting all the souls aboard safely to their destinations. <sup>9)</sup>

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

People everywhere have their special cultural rites. It is just as true in the workplace as it <sup>10</sup>[does / is] in the surrounding culture. All professions observe their distinctive ways. <sup>11</sup>[What / That] appears to be a superficial set of actions to outsiders <sup>12</sup>[knit / knits] insiders together and puts them in an appropriate frame of mind to do their work successfully. Physicians scrub for seven minutes before doing a surgical procedure. While the necessity of the prolonged scrub is open to question with the advent of modern germicides, its traditional role in preparing the surgical team for a delicate procedure <sup>13</sup>[are / is] undeniable. In the airline business, the first officer deplanes the aircraft and conducts a walk-around inspection before takeoff. Very seldom <sup>14</sup>[do they discover / they discover] something wrong. But symbolically it prepares the cockpit crew for their awesome responsibility of getting all the souls aboard <sup>15</sup>[safe / safely] to their destinations.

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

People everywhere have their special cultural rites. It is just as true in the workplace as it <sup>16</sup>[does] in the surrounding culture. All professions observe their distinctive ways. <sup>17</sup>[That] appears to be a superficial set of actions to outsiders <sup>18</sup>[knit] insiders together and puts them in an appropriate frame of mind to do their work successfully. Physicians scrub for seven minutes before doing a surgical procedure. While the necessity of the prolonged scrub is open to question with the advent of modern germicides, its traditional role in preparing the surgical team for a delicate procedure <sup>19</sup>[are] undeniable. In the airline business, the first officer deplanes the aircraft and conducts a walk-around inspection before takeoff. Very seldom <sup>20</sup>[they discover] something wrong. But symbolically it prepares the cockpit crew for their awesome responsibility of getting all the souls aboard <sup>21</sup>[safe] to their destinations.

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

People everywhere have their special cultural rites. It is just as true in the workplace as it is in the <sup>22</sup>[surrounding / spending] culture. All <sup>23</sup>[professions / possessions] observe their distinctive ways. What appears to be a superficial set of actions to outsiders knits insiders together and puts them in an appropriate frame of mind to do their work <sup>24</sup>[successfully / successively]. Physicians scrub for seven minutes before doing a surgical <sup>25</sup>[productivity / procedure]. While the necessity of the prolonged scrub is open to question with the <sup>26</sup>[adversity / advent] of modern germicides, its traditional role in preparing the surgical team for a delicate procedure is undeniable. In the airline business, the first officer deplanes the aircraft and conducts a walk-around <sup>27</sup>[inspection / instruction] before takeoff. Very seldom do they <sup>28</sup>[devastate / discover] something wrong. But symbolically it prepares the cockpit crew for their awesome <sup>29</sup>[responsibility / integration] of getting all the souls aboard safely to their destinations.

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

30)

People everywhere have their special cultural rites. It is just as true in the workplace as it is in the surrounding culture. All professions observe their distinctive ways.

- (A) While the necessity of the prolonged scrub is open to question with the advent of modern germicides, its traditional role in preparing the surgical team for a delicate procedure is undeniable. In the airline business, the first officer deplanes the aircraft and conducts a walk-around inspection before takeoff.
- (B) Very seldom do they discover something wrong. But symbolically it prepares the cockpit crew for their awesome responsibility of getting all the souls aboard safely to their destinations.
- (C) What appears to be a superficial set of actions to outsiders knits insiders together and puts them in an appropriate frame of mind to do their work successfully. Physicians scrub for seven minutes before doing a surgical procedure.

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

31)

Physicians scrub for seven minutes before doing a surgical procedure.

People everywhere have their special cultural rites. It is just as true in the workplace as it is in the surrounding culture. All professions observe their distinctive ways. ❶ What appears to be a superficial set of actions to outsiders knits insiders together and puts them in an appropriate frame of mind to do their work successfully. ❷ While the necessity of the prolonged scrub is open to question with the advent of modern germicides, its traditional role in preparing the surgical team for a delicate procedure is undeniable. ❸ In the airline business, the first officer deplanes the aircraft and conducts a walk-around inspection before takeoff. ❹ Very seldom do they discover something wrong. ❺ But symbolically it prepares the cockpit crew for their awesome responsibility of getting all the souls aboard safely to their destinations.

<b>낱말 채우기 - [ ] 안에 문맥상/어법상 알맞은 단어를 채우시오.</b>
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People everywhere have their special cultural rites. <sup>32)</sup> \_\_\_\_\_  
 \_\_\_\_\_. All professions observe their distinctive ways. What appears to be a  
 superficial set of actions to outsiders <sup>33)</sup> \_\_\_\_\_  
 \_\_\_\_\_. Physicians scrub for seven  
 minutes before doing a surgical procedure. While the necessity of the prolonged scrub is <sup>34)</sup> \_\_\_\_\_  
 \_\_\_\_\_ modern germicides, its traditional role in preparing the surgical team for  
 a delicate procedure is <sup>35)</sup> \_\_\_\_\_. In the airline business, the first officer deplanes the aircraft and  
 conducts a walk-around inspection before takeoff. <sup>36)</sup> \_\_\_\_\_  
 \_\_\_\_\_. But symbolically it prepares the cockpit crew <sup>37)</sup> \_\_\_\_\_  
 \_\_\_\_\_.

각처의 사람들은 자신들의 특별한 문화적 의례를 갖고 있다. 그것은 주변 문화에서 사실인 것처럼 직장에서 꼭 그러하다. 모든 직업은 독특한 자기 방식을 지킨다. 외부인에게는 무의미한 일련의 행동처럼 보이는 것이 내부의 사람들을 서로 결속하여 그들이 자신의 일을 성공적으로 수행하도록 적절한 마음(의) 자세를 가지게 한다. 의사들은 외과 수술을 실행하기 전에 7분 동안 손을 문질러 씻는다. 현대 살균제의 등장으로 인해 오랫동안 문질러 씻는 것의 필요성에 의문의 여지가 있기는 하지만, 수술 팀에게 신중을 요하는 수술을 수행하기 위한 마음의 준비를 시키는 그것의 전통적인 역할은 부인할 수 없다. 항공업계에서는 이륙하기 전에 부기장이 비행기에서 내려서 순회 점검을 실시한다. 그들이 잘못된 것을 발견하는 경우는 정말이지 거의 없다. 그러나 상징적으로 그것은 운항 승무원들에게 탑승한 모든 사람을 안전하게 그들의 목적지로 데려다주는 자신들의 엄청난 책무에 대한 마음의 준비를 시킨다.

<b>한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.</b>
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1. From what I have seen in counseling, the besetting sin of the father as performance-focused parent is his misguided belief that dogged disapproval will cause his teenagers to try harder and do better. <sup>1)</sup>
2. "I'll keep criticizing you until your attitude and motivation improve!" <sup>2)</sup>
3. In fact, excessive criticism only hurts the teenager's feelings and discourages him/her from wanting to hear what the father has to say and from doing what the father wants him/her to do. <sup>3)</sup>
4. The paternal criticism is offensive, not appreciated. <sup>4)</sup>
5. The teen wants less to do with him and for him, not more. <sup>5)</sup>
6. And the father contaminates his connection with his teenager by provoking his/her increased resentment and dislike. <sup>6)</sup>
7. "Dad is never satisfied, no matter how I do, which is all he really cares about!" <sup>7)</sup>
8. As a performance coach, a father would be far better served by praising the good than by only faulting mistakes in the misguided belief that his expressions of dissatisfaction will cause improvement. <sup>8)</sup>

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

From <sup>9</sup>[that / what] I have seen in counseling, the besetting sin of the father as performance-focused parent in his misguided belief <sup>10</sup>[that / which] dogged disapproval will cause his teenagers <sup>11</sup>[try / to try] harder and do better. "I'll keep criticizing you until your attitude and motivation improve!" In fact, excessive criticism only hurts the teenager's feelings and discourages him or her from wanting to hear <sup>12</sup>[what / that] the father has to say and from doing <sup>13</sup>[what / that] the father wants him or her <sup>14</sup>[to do / doing]. The paternal criticism is offensive, not <sup>15</sup>[appreciated / appreciating]. The teen wants less to do with him and for him, not more. And the father contaminates his connection with his teenager by provoking his or her increased resentment and dislike. "Dad is never <sup>16</sup>[satisfying / satisfied], no matter <sup>17</sup>[how / what] I do, which is all he really cares about!" As a performance coach, a father would be <sup>18</sup>[far / very] better served by praising the good than by only faulting mistakes in the misguided belief <sup>19</sup>[that / which] his expressions of dissatisfaction will cause improvement.

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

From <sup>20</sup>[that] I have seen in counseling, the besetting sin of the father as performance-focused parent in his misguided belief <sup>21</sup>[which] dogged disapproval will cause his teenagers <sup>22</sup>[try] harder and do better. "I'll keep criticizing you until your attitude and motivation improve!" In fact, excessive criticism only hurts the teenager's feelings and discourages him or her from wanting to hear <sup>23</sup>[that] the father has to say and from doing <sup>24</sup>[that] the father wants him or her <sup>25</sup>[doing]. The paternal criticism is offensive, not <sup>26</sup>[appreciating]. The teen wants less to do with him and for him, not more. And the father contaminates his connection with his teenager by provoking his or her increased resentment and dislike. "Dad is never <sup>27</sup>[satisfying], no matter <sup>28</sup>[what] I do, which is all he really cares about!" As a performance coach, a father would be <sup>29</sup>[very] better served by praising the good than by only faulting mistakes in the misguided belief <sup>30</sup>[which] his expressions of dissatisfaction will cause improvement.

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

From what I have seen in counseling, the besetting sin of the father as performance-focused parent in his misguided <sup>31</sup>[belief / conflict] that dogged disapproval will cause his teenagers to try harder and do better. "I'll keep <sup>32</sup>[accusing / criticizing] you until your attitude and motivation improve!" In fact, excessive criticism only hurts the teenager's feelings and <sup>33</sup>[discourages / encourages] him or her from wanting to hear what the father has to say and from doing what the father wants him or her to do. The paternal criticism is offensive, not <sup>34</sup>[apprehended / appreciated]. The teen wants <sup>35</sup>[more / less] to do with him and for him, not more. And the father contaminates his connection with his teenager by <sup>36</sup>[provoking / revoking] his or her increased resentment and dislike. "Dad is never satisfied, no <sup>37</sup>[support / matter] how I do, which is all he really cares about!" As a performance coach, a father would be far better served by praising the good than by only faulting mistakes in the misguided belief that his expressions of dissatisfaction will cause <sup>38</sup>[inference / improvement].

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

39)

From what I have seen in counseling, the besetting sin of the father as performance-focused parent is his misguided belief that dogged disapproval will cause his teenagers to try harder and do better. "I'll keep criticizing you until your attitude and motivation improve!"

- (A) "Dad is never satisfied, no matter how I do, which is all he really cares about!" As a performance coach, a father would be far better served by praising the good than by only faulting mistakes in the misguided belief that his expressions of dissatisfaction will cause improvement.
- (B) In fact, excessive criticism only hurts the teenager's feelings and discourages him/her from wanting to hear what the father has to say and from doing what the father wants him/her to do.
- (C) The paternal criticism is offensive, not appreciated. The teen wants less to do with him and for him, not more. And the father contaminates his connection with his teenager by provoking his/her increased resentment and dislike.

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

40)

And the father contaminates his connection with his teenager by provoking his/her increased resentment and dislike.

From what I have seen in counseling, the besetting sin of the father as performance-focused parent is his misguided belief that dogged disapproval will cause his teenagers to try harder and do better. ❶ "I'll keep criticizing you until your attitude and motivation improve!" ❷ In fact, excessive criticism only hurts the teenager's feelings and discourages him/her from wanting to hear what the father has to say and from doing what the father wants him/her to do. ❸ The paternal criticism is offensive, not appreciated. The teen wants less to do with him and for him, not more. ❹ "Dad is never satisfied, no matter how I do, which is all he really cares about!" ❺ As a performance coach, a father would be far better served by praising the good than by only faulting mistakes in the misguided belief that his expressions of dissatisfaction will cause improvement.

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

From what I have seen in counseling, the besetting sin of the father as performance-focused parent is his <sup>41)</sup>

....., "I'll keep criticizing you until your attitude and motivation improve!" <sup>42)</sup> ....., <sup>43)</sup>

..... only hurts the teenager's feelings and <sup>44)</sup> .....

..... The paternal criticism is offensive, not appreciated. The teen wants less to do

with him and for him, not more. And the father <sup>45)</sup> ..... with his teenager <sup>46)</sup>

..... "Dad is never satisfied, no matter

how I do, which is all he really cares about!" As a performance coach, a father <sup>47)</sup> .....

내가 상담에서 보아온 바로는, 성과 중심적인 부모로서 아버지의 지속적인 잘못은 끈질긴 비난이 자신의 십 대 자녀들로 하여금 더 열심히 노력하고 더 잘하도록 만들 것이라는 잘못된 신념이다. "나는 너의 태도와 열의가 개선될 때까지 계속 비난하겠다!" 사실 지나친 비난은 십 대 자녀의 감정을 상하게 할 뿐이고 자녀가 아버지가 하려는 말을 듣기 원하고 자녀가 하기를 아버지가 원하는 것을 할 의욕을 꺾는다. 아버지의 비난은 기분을 상하게 하며 환영받지 못한다. 십 대 자녀는 그(아버지)와 함께, 그(아버지)를 위해 하는 것을 더 많이가 아니라 덜 원한다. 그리고 아버지는 자녀의 분노와 반감이 커지게 함으로써 자신의 십 대 자녀와의 관계에 나쁜 영향을 미친다. "내가 어떻게 하더라도 아빠는 결코 만족하지 않고, 그게 그가 진짜 관심을 가지는 전부야!" 성과 코치로서, 아버지는 자신의 불만족 표현이 개선을 야기할 것이라는 잘못된 신념에서 단지 실수를 비난하는 것보다는 좋은 점을 칭찬함으로써 훨씬 더 잘 대접을 받게 될 것이다.

1. When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign. <sup>1)</sup>
2. Yet other people react to that uniform in a range of more or less predictable ways — just as they do to a priest or to a white-coated doctor. <sup>2)</sup>
3. These reactions help to make the police officer feel a part of the uniform and more comfortable with the role that goes with it. <sup>3)</sup>
4. This is the point of uniforms: they help people think themselves into a particular way of behaving, and communicate clearly to other people what function that person is expected to perform. <sup>4)</sup>
5. Our dress and appearance are a sort of uniform as well, whether we like it or not. <sup>5)</sup>
6. They are very powerful statements to other people about what to expect from us. <sup>6)</sup>
7. Equally, they are powerful statements to ourselves about what to expect of ourselves. <sup>7)</sup>
8. This, together with the way other people react to our appearance, powerfully shapes how we feel, think and behave. <sup>8)</sup>

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

When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign. Yet other people react to that uniform in a range of more or less predictable ways — just as they <sup>9</sup>[do / are] to a priest or to a white-coated doctor. These reactions help to make the police officer <sup>10</sup>[to feel / feel] a part of the uniform and more <sup>11</sup>[comfortable / comfortably] with the role that goes with it. This is the point of uniforms: they help people think <sup>12</sup>[them / themselves] into a particular way of behaving, and communicate clearly to other people what function that person <sup>13</sup>[is expected / expected] to perform. Our dress and appearance are a sort of uniform as well, whether we like it or not. They are very powerful statements to other people about what to expect from us. Equally, they are powerful statements to ourselves about what to expect of ourselves. This, together with the way other people react to our appearance, powerfully <sup>14</sup>[shape / shapes] how we feel, think and behave.

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

When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign. Yet other people react to that uniform in a range of more or less predictable ways — just as they <sup>15</sup>[are] to a priest or to a white-coated doctor. These reactions help to make the police officer <sup>16</sup>[to feel] a part of the uniform and more <sup>17</sup>[comfortably] with the role that goes with it. This is the point of uniforms: they help people think <sup>18</sup>[them] into a particular way of behaving, and communicate clearly to other people what function that person <sup>19</sup>[expected] to perform. Our dress and appearance are a sort of uniform as well, whether we like it or not. They are very powerful statements to other people about what to expect from us. Equally, they are powerful statements to ourselves about what to expect of ourselves. This, together with the way other people react to our appearance, powerfully <sup>20</sup>[shape] how we feel, think and behave.

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

When a young police officer puts on a(n) <sup>21</sup>[uniform / separate] for the first time, it almost certainly feels strange and foreign. Yet other people <sup>22</sup>[remind / react] to that uniform in a range of more or less predictable ways — just as they do to a priest or to a white-coated doctor. These reactions help to make the police officer feel a part of the uniform and more <sup>23</sup>[awkward / comfortable] with the role that goes with it. This is the point of uniforms: they help people think themselves into a(n) <sup>24</sup>[particular / subtle] way of behaving, and communicate clearly to other people what function that person is expected to perform. Our dress and <sup>25</sup>[appeasement / appearance] are a sort of uniform as well, whether we like it or not. They are very <sup>26</sup>[useful / powerful] statements to other people about what to expect from us. Equally, they are powerful <sup>27</sup>[strategies / statements] to ourselves about what to expect of ourselves. This, together with the way other people react to our appearance, powerfully shapes how we feel, think and <sup>28</sup>[neglect / behave].

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

29)

When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign.

- (A) This is the point of uniforms: they help people think themselves into a particular way of behaving, and communicate clearly to other people what function that person is expected to perform. Our dress and appearance are a sort of uniform as well, whether we like it or not. They are very powerful statements to other people about what to expect from us.
- (B) Yet other people react to that uniform in a range of more or less predictable ways — just as they do to a priest or to a white-coated doctor. These reactions help to make the police officer feel a part of the uniform and more comfortable with the role that goes with it.
- (C) Equally, they are powerful statements to ourselves about what to expect of ourselves. This, together with the way other people react to our appearance, powerfully shapes how we feel, think and behave.

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

30)

They are very powerful statements to other people about what to expect from us.

When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign. Yet other people react to that uniform in a range of more or less predictable ways — just as they do to a priest or to a white-coated doctor. ❶ These reactions help to make the police officer feel a part of the uniform and more comfortable with the role that goes with it. ❷ This is the point of uniforms: they help people think themselves into a particular way of behaving, and communicate clearly to other people what function that person is expected to perform. ❸ Our dress and appearance are a sort of uniform as well, whether we like it or not. ❹ Equally, they are powerful statements to ourselves about what to expect of ourselves. ❺ This, together with the way other people react to our appearance, powerfully shapes how we feel, think and behave.

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

When a young police officer puts on a uniform for the first time, it almost certainly feels strange and foreign. <sup>31)</sup> \_\_\_\_\_ other people react to that uniform in a range of more or less <sup>32)</sup> \_\_\_\_\_ — just as they do to a priest or to a white-coated doctor. These reactions help to <sup>33)</sup> \_\_\_\_\_. This is the point of uniforms: they <sup>34)</sup> \_\_\_\_\_, and communicate clearly to other people <sup>35)</sup> \_\_\_\_\_. Our dress and appearance are a sort of uniform as well, whether we like it or not. They are very powerful statements to other people about <sup>36)</sup> \_\_\_\_\_. Equally, they are powerful statements to ourselves about <sup>37)</sup> \_\_\_\_\_. This, together with the way other people react to our appearance, powerfully <sup>38)</sup> \_\_\_\_\_.

젊은 경찰관이 처음으로 제복을 착용할 때 거의 틀림없이 그것을 낯설고 생소하게 느낀다. 그렇지만 다른 사람들은 자신들이 사제나 흰 상의를 입은 의사에게 그러는 것처럼 그 제복에 상당히 예상 가능한 다양한 방식으로 반응한다. 이런 반응들은 그 경찰관이 제복의 일부라고 느끼고 제복과 관련된 역할에 더 편안함을 느끼도록 만드는 데 도움이 된다. 제복의 의미는 다음과 같다. 제복은 사람들이 특정한 행동 방식을 취하도록 생각하게 하는 데 도움이 되며, 그 사람이 무슨 역할을 수행할 것이 기대되는지 다른 사람들에게 분명하게 전해 준다. 우리의 복장과 외양 또한 좋은 싫든 일종의 제복이다. 그것들은 우리에게 무엇을 기대할 수 있는지에 관해 다른 사람들에게 전달하는 매우 강력한 표현이다. 마찬가지로 그것들은 우리 자신에게서 무엇을 기대해야 할지에 관해 우리 자신에게 전하는 강력한 표현이다. 이것은 다른 사람들이 우리의 외양에 반응하는 방식과 함께 우리가 느끼고, 생각하고 행동하는 방식을 강력하게 형성한다.

**한 줄 해석 - 주어진 문장들을 우리말로 해석하시오.**

1. While individualism gives strength, it also can create a weakness if not moderated by involvement with others — family, friends, and society. <sup>1)</sup>
2. Pure individualism may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. <sup>2)</sup>
3. This limits personal growth, mutes gaining leadership skills and traits, and deprives one of the true contexts of life that is the reality model of one's mind. <sup>3)</sup>
4. The biggest problem the world now has is that we do not interact personally much anymore. <sup>4)</sup>
5. Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often pushing us to convenience. <sup>5)</sup>
6. We look at the world as centered upon us and give ourselves undue influence on the reality of events. <sup>6)</sup>
7. We need to move into a position of not thinking the world rotates around us but how we fit into the world. This is the concept of context. <sup>7)</sup>

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

While individualism gives strength, it also can create a weakness if not <sup>8)</sup>[moderated / moderating] by involvement with others — family, friends, and society. Pure individualism may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. This limits personal growth, mutes gaining leadership skills and traits, and <sup>9)</sup>[deprives / deprive] one of the true contexts of life that is the reality model of one's mind. The biggest problem the world now has is <sup>10)</sup>[that / what] we do not interact personally much anymore. Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often <sup>11)</sup>[pushing / push] us to convenience. We look at the world as centered upon us and give ourselves undue influence on the reality of events. We need to move into a position of not thinking the world rotates around us but <sup>12)</sup>[how / what] we fit into the world. This is the concept of context.

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

While individualism gives strength, it also can create a weakness if not <sup>13)</sup>[moderating] by involvement with others — family, friends, and society. Pure individualism may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. This limits personal growth, mutes gaining leadership skills and traits, and <sup>14)</sup>[deprive] one of the true contexts of life that is the reality model of one's mind. The biggest problem the world now has is <sup>15)</sup>[what] we do not interact personally much anymore. Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often <sup>16)</sup>[push] us to convenience. We look at the world as centered upon us and give ourselves undue influence on the reality of events. We need to move into a position of not thinking the world rotates around us but <sup>17)</sup>[what] we fit into the world. This is the concept of context.

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

While individualism gives strength, it also can create a weakness if not moderated by <sup>18)</sup>[involvement / invoice] with others — family, friends, and society. Pure <sup>19)</sup>[individualism / capitalism] may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. This limits personal growth, mutes gaining leadership skills and <sup>20)</sup>[traits / trims], and deprives one of the true contexts of life that is the reality model of one's mind. The biggest problem the world now has is that we do not interact <sup>21)</sup>[generally / personally] much anymore. Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often pushing us to <sup>22)</sup>[convenience / impracticality]. We look at the world as centered upon us and give ourselves undue <sup>23)</sup>[feature / influence] on the reality of events. We need to move into a position of not thinking the world rotates around us but how we fit into the world. This is the concept of <sup>24)</sup>[conflict / context].

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

25)

While individualism gives strength, it also can create a weakness if not moderated by involvement with others — family, friends, and society.

- (A) Pure individualism may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. This limits personal growth, mutes gaining leadership skills and traits, and deprives one of the true contexts of life that is the reality model of one's mind.
- (B) We look at the world as centered upon us and give ourselves undue influence on the reality of events. We need to move into a position of not thinking the world rotates around us but how we fit into the world. This is the concept of context.
- (C) The biggest problem the world now has is that we do not interact personally much anymore. Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often pushing us to convenience.

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

26)

The biggest problem the world now has is that we do not interact personally much anymore.

While individualism gives strength, it also can create a weakness if not moderated by involvement with others — family, friends, and society. ❶ Pure individualism may lead to a philosophy of convenience and a lack of participation in or appreciation of the civic and social process. ❷ This limits personal growth, mutes gaining leadership skills and traits, and deprives one of the true contexts of life that is the reality model of one's mind. ❸ Our technology removes some of reality and replaces it with perception, relativity, and inherent self-interest often pushing us to convenience. ❹ We look at the world as centered upon us and give ourselves undue influence on the reality of events. ❺ We need to move into a position of not thinking the world rotates around us but how we fit into the world. This is the concept of context.

- Answer Sheet -

2021학년도 EBS 수능특강 영어 4강 - Gateway

- 1) 돌이켜보면 양의 수를 세고자 하는 욕구만큼 세속적인 것이 문자 언어처럼 근본적인 진보의 원동력이었다는 것은 놀라운 일로 보일지도 모른다.
- 2) 그러나 문자 기록에 대한 욕구는 언제나 경제 활동을 수반해 왔는데, 그 이유는 누가 무엇을 소유하고 있는지 명확하게 기억할 수 없는 한 거래는 무의미하기 때문이다.
- 3) 따라서 초기의 인간의 글쓰기는 내기의 대상, 계산서, 계약서의 모습과 같이 목적을 위해서는 수단을 가리지 않는 것에 의해 지배된다.
- 4) 우리가 예언자들에 관한 기록을 갖기 훨씬 이전에 우리는 이익에 대한 기록을 가졌다.
- 5) 사실, 많은 문명이 우리가 흔히 문화의 역사와 연관 짓는 그런 종류의 위대한 문학 작품을 기록하고 그것을 뒤에 남기는 단계에 결코 이르지 못했다.
- 6) 이런 고대 사회에서 살아남은 것은 대부분 영수증 더미이다.
- 7) 만약 그런 기록을 만들어내는 상업적 기업이 없다면 우리는 그런 기록이 생겨난 문화에 대해 아주 훨씬 더 적게 알 것이다.
- 8) surprising
- 9) was
- 10) fundamental
- 11) has
- 12) is dominated
- 13) leaving
- 14) that
- 15) is
- 16) would know
- 17) surprising
- 18) was
- 19) fundamental
- 20) has
- 21) is dominated
- 22) leaving
- 23) that
- 24) is
- 25) would know
- 26) mundane
- 27) meaningless
- 28) dominated
- 29) literary
- 30) ancient
- 31) commercial
- 32) (C) - (B) - (A)
- 33) ④
- 34) something as mundane as the desire to count sheep was the driving force for an advance as fundamental as written language
- 35) But
- 36) transactions are meaningless unless you can clearly keep track of who owns what
- 37) As such
- 38) In fact
- 39) leaving behind the kinds of great literary works that we often associate with the history of culture
- 40) If it weren't for the commercial enterprises that produced those records
- 41) we would know far, far less about the cultures that they came from

2021학년도 EBS 수능특강 영어 4강 - 01번

- 1) 각처의 사람들은 자신들의 특별한 문화적 의례를 갖고 있다.
- 2) 그것은 주변 문화에서 사실인 것처럼 직장에서 꼭 그러하다.
- 3) 모든 직업은 독특한 자기 방식을 지킨다.
- 4) 외부인에게는 무의미한 일련의 행동처럼 보이는 것이 내부의 사람들을 서로 결속하여 그들이 자신의 일을 성공적으로 수행하도록 적절한 마음(의) 자세를 가지게 한다.
- 5) 의사들은 외과 수술을 실행하기 전에 7분 동안 손을 문질러 씻는다.
- 6) 현대 살균제의 등장으로 인해 오랫동안 문질러 씻는 것의 필요성에 의문의 여지가 있기는 하지만, 수술 팀에게 신중을 요하는 수술을 수행하기 위한 마음의 준비를 시키는 그것의 전통적인 역할은 부인할 수 없다.
- 7) 항공업계에서는 이륙하기 전에 부기장이 비행기에 서 내려서 순회 점검을 실시한다.
- 8) 그들이 잘못된 것을 발견하는 경우는 정말이지 거의 없다.
- 9) 그러나 상징적으로 그것은 운항 승무원들에게 탑승한 모든 사람을 안전하게 그들의 목적지로 데려다주는 자신들의 엄청난 책무에 대한 마음의 준비를 시킨다.
- 10) is
- 11) What
- 12) knits
- 13) is
- 14) do they discover
- 15) safely
- 16) is
- 17) What
- 18) knits
- 19) is
- 20) do they discover
- 21) safely
- 22) surrounding
- 23) professions
- 24) successfully
- 25) procedure
- 26) advent
- 27) inspection
- 28) discover
- 29) responsibility
- 30) (C) - (A) - (B)
- 31) ②
- 32) It is just as true in the workplace as it is in the surrounding culture
- 33) knits insiders together and puts them in an appropriate frame of mind to do their work successfully
- 34) open to question with the advent of
- 35) undeniable
- 36) Very seldom do they discover something wrong
- 37) for their awesome responsibility of getting all the souls aboard safely to their destinations

2021학년도 EBS 수능특강 영어 4강 - 02번

- 1) 내가 상담에서 보아온 바로는, 성과 중심적인 부모로서 아버지의 지속적인 잘못된 끈질긴 비난이 자신의 십 대 자녀들로 하여금 더 열심히 노력하고 더 잘하도록 만들 것이라는 잘못된 신념이다.
- 2) "나는 너의 태도와 열의가 개선될 때까지 계속 비난하겠다!"
- 3) 사실 지나친 비난은 십 대 자녀의 감정을 상하게 할 뿐이고 자녀가 아버지가 하려는 말을 듣기 원하고 자녀가 하기를 아버지가 원하는 것을 할 의욕을 꺾는다.

- 4) 아버지의 비난은 기분을 상하게 하며 환영받지 못한다.
- 5) 십 대 자녀는 그(아버지)와 함께, 그(아버지)를 위해 하는 것을 더 많이가 아니라 덜 원한다.
- 6) 그리고 아버지는 자녀의 분노와 반감이 커지게 함으로써 자신의 십 대 자녀와의 관계에 나쁜 영향을 미친다.
- 7) "내가 어떻게 하더라도 아빠는 결코 만족하지 않고, 그게 그가 진짜 관심을 가지는 전부야!"
- 8) 성과 코치로서, 아버지는 자신의 불만족 표현이 개선을 야기할 것이라는 잘못된 신념에서 단지 실수를 비난하는 것보다는 좋은 점을 칭찬함으로써 훨씬 더 잘 대접을 받게 될 것이다.
- 9) what
- 10) that
- 11) to try
- 12) what
- 13) what
- 14) to do
- 15) appreciated
- 16) satisfied
- 17) how
- 18) far
- 19) that
- 20) what
- 21) that
- 22) to try
- 23) what
- 24) what
- 25) to do
- 26) appreciated
- 27) satisfied
- 28) how
- 29) far
- 30) that
- 31) belief
- 32) criticizing
- 33) discourages
- 34) appreciated
- 35) less
- 36) provoking
- 37) matter
- 38) improvement
- 39) (B) - (C) - (A)
- 40) ㉠
- 41) misguided belief that dogged disapproval will cause his teenagers to try harder and do better
- 42) In fact
- 43) excessive criticism
- 44) discourages him/her from wanting to hear what the father has to say and from doing what the father wants him/her to do
- 45) contaminates his connection
- 46) by provoking his/her increased resentment and dislike
- 47) would be far better served by praising the good than by only faulting mistakes in the misguided belief that his expressions of dissatisfaction will cause improvement

**2021학년도 EBS 수능특강 영어 4강 - 03번**

- 1) 젊은 경찰관이 처음으로 제복을 착용할 때 거의 틀림없이 그것을 낯설고 생소하게 느낀다.
- 2) 그렇지만 다른 사람들은 자신들이 사제나 흰 상의를 입은 의사에게 그러는 것처럼 그 제복에 상당히 예상 가능한 다양한

방식으로 반응한다.

- 3) 이런 반응들은 그 경찰관이 제복의 일부라고 느끼고 제복과 관련된 역할에 더 편안함을 느끼도록 만드는 데 도움이 된다.
- 4) 제복의 의미는 다음과 같다. 제복은 사람들이 특정한 행동 방식을 취하도록 생각하게 하는 데 도움이 되며, 그 사람이 무슨 역할을 수행할 것이 기대되는지 다른 사람들에게 분명하게 전해 준다.
- 5) 우리의 복장과 외양 또한 좋은 싫든 일종의 제복이다.
- 6) 그것들은 우리에게 무엇을 기대할 수 있는지에 관해 다른 사람들에게 전달하는 매우 강력한 표현이다.
- 7) 마찬가지로 그것들은 우리 자신에게서 무엇을 기대해야 할지에 관해 우리 자신에게 전하는 강력한 표현이다.
- 8) 이것은 다른 사람들이 우리의 외양에 반응하는 방식과 함께 우리가 느끼고, 생각하고 행동하는 방식을 강력하게 형성한다.
- 9) do
- 10) feel
- 11) comfortable
- 12) themselves
- 13) is expected
- 14) shapes
- 15) do
- 16) feel
- 17) comfortable
- 18) themselves
- 19) is expected
- 20) shapes
- 21) uniform
- 22) react
- 23) comfortable
- 24) particular
- 25) appearance
- 26) powerful
- 27) statements
- 28) behave
- 29) (B) - (A) - (C)
- 30) ㉠
- 31) Yet
- 32) predictable ways
- 33) make the police officer feel a part of the uniform and more comfortable with the role that goes with it
- 34) help people think themselves into a particular way of behaving
- 35) what function that person is expected to perform
- 36) what to expect from us
- 37) what to expect of ourselves
- 38) shapes how we feel, think and behave

**2021학년도 EBS 수능특강 영어 4강 - 04번**

- 1) 개인주의가 장점을 주기도 하지만, 다른 존재들, 즉 가족, 친구, 그리고 사회와의 관계 맺기를 통해 절제되지 않으면 또한 단점을 만들어 낼 수도 있다.
- 2) 완전한 개인주의는 편리주의와 시민과 사회 과정에 대한 참여 또는 이해의 부족으로 이어질 수 있다.
- 3) 이것은 개인의 성장을 제한하고, 리더십 기술과 자질을 얻는 것을 약화하고, 우리 마음의 현실 모델인 삶의 진정한 맥락을 우리에게서 빼앗아가 버린다.
- 4) 세계가 지금 가지고 있는 가장 큰 문제는 우리가 이제는 그다지 개별적으로 상호작용하지 않는다는 것이다.
- 5) 우리의 기술은 현실의 일부를 없애고 그것을 인식, 상대성, 그리고 흔히 우리를 편리함으로 내모는 내재된 이기심으로 대

체해 버린다.

6) 우리는 세상이 우리에게 집중되어 있는 것으로 바라보고 사  
건들의 실체에 대한 과도한 영향력을 우리 자신에게 부여한다  
(우리가 실제 그러한 것보다 과도하게 세상에 영향력을 미치  
는 것으로 인식한다).

7) 우리는 세계가 우리 주위를 돈다고 생각하는 것이 아니라  
우리가 세상에 어떻게 조화되는지를 생각하는 입장으로 옮겨갈  
필요가 있다. 이것이 맥락이라는 개념이다.

8) moderated

9) deprives

10) that

11) pushing

12) how

13) moderated

14) deprives

15) that

16) pushing

17) how

18) involvement

19) individualism

20) traits

21) personally

22) convenience

23) influence

24) context

25) (A) - (C) - (B)

26) ㉠