

# 힉글리쉬 하프모의고사

## 영어영역

제4회

### 1 다음 글의 주제로 가장 적절한 것은?

The psychological advice warns us most often about the limits of argumentation in dealing with another person and the truth at the same time. As Sir Thomas Browne once warned, in all disputes, the more passion there is, the less purpose there is. Debate, you often hear, typically generates more heat than light. Passion clouds reason. And in the context of an interpersonal argument, or debate, people sometimes are willing to do anything to save face. Joseph Addison once observed, "Our rivals in debates put me in the mind of the cuttlefish that, when he is unable to protect himself, blackens the water about him till he becomes invisible." So, as Publilius Syrus concluded long ago, in a heated argument, we are apt to lose sight of the truth.

- ① the difficulty of seeing the truth during a heated debate
- ② the importance of truly listening to others in a debate
- ③ the rules to keep in mind for a successful research
- ④ the ways to win a debate without hurting others
- ⑤ the process of drawing a reasonable conclusion

### 2 다음 글의 제목으로 가장 적절한 것은?

There is one realm where few have sought inspiration for our dilemma about how to live: history. I believe that the future of the art of living can be found by gazing into the past. If we explore how people have lived in other epochs and cultures, we can draw out lessons for the challenges and opportunities of everyday life. What secrets for living with passion lie in medieval attitudes towards death, or in the pin factories of the industrial revolution? How might an encounter with Ming-dynasty China, or Central African indigenous culture, change our views about bringing up our kids and caring for our parents? It is astonishing that, until now, we have made so little effort to unveil this wisdom from the past, which is based on how people have actually lived rather than utopian dreamings of what might be possible.

- ① The Museum as Living History
- ② History: A Fountain of Insights
- ③ No Future, No Past, Only Present
- ④ The Pursuit of Historical Accuracy
- ⑤ Historical Drama: Fiction or Non-fiction?

### 3 밑줄 친 부분이 가리키는 대상이 나머지 넷과 다른 것은?

Inside the compound, just beyond the gates, in the admissions tent, Dr. Milton Tectonidis examines a two-year old boy clinging to his mother's breast. "He's quite dehydrated," ① he says, "so I'll keep him here." He gently pinches the skin of the child's left arm to check if the skin comes back. The boy's name is Rashidu. ② His eyes are wide, and he looks right at Dr. Tectonidis. In his native Canada, Dr. Tectonidis might be mistaken for a drifter. His long hair is uncombed; ③ his thin body swims in the white T-shirt he always wears. He has worked with Doctors Without Borders for more than a dozen years, and in as many countries. ④ He has treated tens of thousands of children, perhaps hundreds of thousands. He's lost count of how many ⑤ he has saved.

\* compound: (난민) 수용소

### 4 (A), (B), (C)의 각 네모 안에서 문맥에 맞는 낱말로 가장 적절한 것은?

When two monkeys are trapped together in a small cage, they try everything they can to (A) prevent/start a fight. Moving with caution and suppressing any behaviors that could trigger aggression are good short-term solutions to the problem. The monkeys sit in a corner and avoid any random movements; even a brief touch could be interpreted as the beginning of (B) generous/hostile action. Mutual eye contact is also dangerous because, in monkey language, staring is a threat. The monkeys look up in the air or at the ground, or stare at some imaginary point outside the cage. But as time passes, sitting still and pretending (C) authority/indifference are no longer sufficient strategies to keep the situation under control. To avoid aggression and to reduce stress, an act of communication is needed to make it clear to the other monkey that no harm is intended.

- |   | (A)     |       | (B)      |       | (C)          |
|---|---------|-------|----------|-------|--------------|
| ① | prevent | ..... | generous | ..... | authority    |
| ② | prevent | ..... | hostile  | ..... | authority    |
| ③ | prevent | ..... | hostile  | ..... | indifference |
| ④ | start   | ..... | hostile  | ..... | indifference |
| ⑤ | start   | ..... | generous | ..... | authority    |

5 Joseph H. Pilates에 관한 다음 글의 내용과 일치하지 않는 것은?

Joseph H. Pilates was born in Germany in 1880 and was a weak child with asthma who was determined to be strong. He was imprisoned in England during World War I because of his German citizenship. While in England, he became a nurse and began designing exercise apparatus for immobilized hospital patients. The devices and exercises became the foundation for his method of body conditioning and strengthening. In 1926, he moved to New York City and opened his first Pilates Studio. The body building and fitness techniques he developed became widely used all over the world by dancers, actors, sports teams, spas, and fitness enthusiasts. Dancers such as Martha Graham and George Balanchine were among the first to adopt his fitness techniques. Today, his exercises are recommended by physical therapists as part of an overall program of rehabilitation for patients who have suffered stress injuries.

- ① 어린 시절에 몸이 허약했다.
- ② 영국에서 투옥된 적이 있다.
- ③ 거동을 못하는 환자들을 위한 운동 기구를 고안했다.
- ④ 뉴욕시에서 Pilates Studio를 열었다.
- ⑤ 개발한 운동 기법이 무용수들에게 외면당했다.

6 Some social critics would argue that the move toward an increasingly isolated individualism had been underway for some time—at least since the middle of the twentieth century, when psychoanalysis had infused the ideal of individual self-making with a new psychological component. Emotional well-being, the subjective experience of happiness, and the pursuit of pleasure, rather than, say, the accumulation of wealth, community involvement, and moral virtue, began to be equated with success. This focus on self-fulfillment constituted a departure from the traditional criteria for evaluating success. While the self-made man of the nineteenth and early-twentieth centuries aimed to achieve success in terms that were largely external and measurable (for example, accumulation of wealth, status, or power), late-twentieth century self-making involves the pursuit of the rather more elusive and variable state of self-fulfillment. With the emergence of an emphasis on self-fulfillment, one finds there is no end-point for self-making: individuals can \_\_\_\_\_.

[3점] \* infuse: 주입하다, 불어넣다

- ① see the world in a more conservative perspective
- ② contribute to the preservation of traditional cultures
- ③ help their team reach the common goals in a proper way
- ④ compete against other strong opponents for the top positions
- ⑤ continuously pursue shifting and subjective criteria for success

7 Until J. K. Rowling's Harry Potter series set in motion an extraordinary child-to-adult crossover craze that took the entire world by storm, books generally crossed over in the opposite direction. Children \_\_\_\_\_. In fact, this type of readership transgression has been going on almost as long as books have existed. Many of the world's great classics were appropriated very early on by children, even though they were not written with young readers in mind. Some works very quickly assumed the status of crossover works. A number of them became almost the sole property of children, a prime example being Daniel Defoe's *Robinson Crusoe*, which is read by children around the world, but very rarely by adults in any country. First published in 1719, Defoe's most celebrated work was not meant for children, but became a classic of children's literature and inspired countless adaptations and edited versions. [3점]

\* transgression: 침범

- ① have lost interest in literature
- ② have ventured into writing stories
- ③ have long laid claim to adult fiction
- ④ have been characterized in many novels
- ⑤ have been protected from the cruel world

8 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것은? [3점]

If you are intrigued by the emotional effect of movies through sensory input, try an experiment that researchers have performed in a more precise fashion.

- (A) Afterwards watch it one more time with the sound turned on. Compare how this film sequence impacts you differently with and without music. Most likely you will find the difference in emotional impact amazing.
- (B) If one of these scenes has minimal or no dialog but intense music, stop and rewind the tape to the beginning of the sequence, take a ten-minute break, and watch it again, this time with no sound.
- (C) Rent a movie that has affected you emotionally in the past. It might have made you feel joyful, open-hearted, inspired, scared, or sad. As you watch the movie, notice which scenes affect you strongly.

- ① (A) - (C) - (B)                      ② (B) - (A) - (C)
- ③ (B) - (C) - (A)                      ④ (C) - (A) - (B)
- ⑤ (C) - (B) - (A)

9 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳은?

Instead, look for watermelons that are symmetrical, are heavy for their size, and have a creamy yellow spot on the bottom.

When faced with a bunch of watermelons, all promising delicious juiciness inside, how do you know which one to pick? ( ① ) It is suggested that you skip the tapping and instead check the bottom of the watermelon. ( ② ) Tapping a watermelon like a bongo might work for some people, but it's too subjective. ( ③ ) And there's no agreement on whether a watermelon is supposed to sound "solid" or "tight" or even make a b-flat sound. ( ④ ) This is where the watermelon sat on the ground while it soaked up the sun at the farm. ( ⑤ ) If this spot is white or greenish, your watermelon may have been picked too soon and might not be as ripe as it should be.

10 다음 글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A)와 (B)에 들어갈 말로 가장 적절한 것은? [3점]

Online we can hang out in chat rooms with like-minded souls and join social networks that reflect our beliefs and interests, and even read news blogs that reflect our individual ideologies and views of the world. Groups are now formed less on shared activities and more on shared ideologies. We first identify our own values and preferences and then seek out communities that reflect those perspectives and inclinations. This shift that started online has spilled over into retail and business. It has changed the game in how successful products and services are marketed. Our collective mind-set has changed, and mass marketing no longer works. Now the way to get mass support is by microtargeting groups with strong kinship relevancy. Smaller "tribes," where members have the same or almost identical mind-set and a strong sense of kinship, have the power to create global success for a product.



People tend to spend more time online with others who have \_\_\_(A)\_\_\_ ideas, which makes it necessary for the marketing to \_\_\_(B)\_\_\_ smaller, more specific groups.

- | (A)        |       | (B)               |
|------------|-------|-------------------|
| ① creative | ..... | imitate           |
| ② fresh    | ..... | focus on          |
| ③ opposite | ..... | be independent of |
| ④ similar  | ..... | focus on          |
| ⑤ dominant | ..... | be independent of |