

Week 3

3

AB 빈칸 문제

4

3. (2013.수능.25)

In Belding's ground squirrels, males leave home and females mature in their natal area. This male-biased dispersal creates an imbalance in the way males and females are related to those individuals around them — females find themselves surrounded by relatives, while males are generally in areas with complete strangers. This asymmetry translates into females who warn close kin by emitting alarm calls, while males generally do not emit calls since their dispersal from their natal areas means their blood kin typically do not benefit from such a warning. Further support for the kinship-based alarm-calling hypothesis includes Sherman's finding that in the rare instances when females do move away from their natal groups and into groups with far fewer relatives, they _____.

- ① end up acquiring the alarm calls of the new group
- ② make constant attempts to bring their blood kin along
- ③ display a tendency to become more active and cooperative
- ④ emit alarm calls less frequently than do native females
- ⑤ adopt a more elaborate defense mechanism than alarm calls

4. (2013.수능.26)

By likening the eye to a camera, elementary biology textbooks help to produce a misleading impression of what perception entails. Only in terms of the physics of image formation do the eye and camera have anything in common. Both eye and camera have a lens that focuses light rays from the outside world into an image, and both have a means of adjusting the focus and brightness of that image. Both eye and camera have a light-sensitive layer onto which the image is cast (the retina and film, respectively). However, image formation is only the first step towards seeing. _____ obscure the much more fundamental difference between the two, which is that the camera merely records an image, whereas the visual system interprets it. [3점]

- ① Apparent differences in the focusing power of a lens
- ② Superficial analogies between the eye and a camera
- ③ Contrasts in light adaptation between the retina and film
- ④ Misunderstandings of image formation in the eye and a camera
- ⑤ Close relationships between image formation and interpretation

KISS Logic

Level 1
Level 1

KISS Logic
AB 빈칸

5. (2014.수능A.33)

In all cultures in which eye-gaze behavior has been studied, science confirms that those who are dominant have more _____ in using it. In essence, these individuals are entitled to look wherever they want. However, subordinates are more restricted in where they can look and when. Humility dictates that in the presence of royalty, as in church, heads are bowed. As a general rule, dominants tend to ignore subordinates visually while subordinates tend to gaze at dominant individuals at a distance. In other words, higher-status individuals can be indifferent while lower-status persons are required to be attentive with their gaze. The king is free to look at anyone he wants, but all subjects face the king, even as they back out of a room. [3점]

* be entitled to: (~할) 권한이 있다

- ① anxiety ② conflict ③ freedom
- ④ reluctance ⑤ responsibility

6. (2019.수능.33)

Heritage is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the present. The contents, interpretations and representations of the resource are selected according to the demands of the present; an imagined past provides resources for a heritage that is to be passed onto an imagined future. It follows too that the meanings and functions of memory and tradition are defined in the present. Further, heritage is more concerned with meanings than material artefacts. It is the former that give value, either cultural or financial, to the latter and explain why they have been selected from the near infinity of the past. In turn, they may later be discarded as the demands of present societies change, or even, as is presently occurring in the former Eastern Europe, when pasts have to be reinvented to reflect new presents. Thus heritage is _____. [3점]

- ① a collection of memories and traditions of a society
- ② as much about forgetting as remembering the past
- ③ neither concerned with the present nor the future
- ④ a mirror reflecting the artefacts of the past
- ⑤ about preserving universal cultural values

Week 3

7

AB 빈칸 해설

8

Shean.T's

3. (2013.수능.25)

In Belding's ground squirrels, males leave home(A) and females mature in their natal area(B). This **male-biased dispersal** creates an **imbalance** in the way males and females are related to those individuals around them — females(B) find themselves surrounded by relatives(B), while males are generally in areas with complete strangers(B). This **asymmetry translates into** females who warn **close kin** by **emitting alarm calls(B)**, while males(A) generally do not emit calls since their dispersal from their natal areas means their blood kin typically do not benefit from such a warning. Further support for the **kinship-based alarm-calling hypothesis** includes Sherman's finding that in the rare instances when females(B) do, **move away from their natal groups and into groups with far fewer relatives(B→A)** they _____ (A).

- ① end up acquiring the alarm calls(B) of the new group
- ② make constant attempts to bring their blood kin along(off)
- ③ display a tendency to become more active and cooperative(off)
- ④ emit alarm calls less(B→A) frequently than do native females
- ⑤ adopt a more elaborate defense mechanism than alarm calls(off)

1. Logic: AB를 연습하기에, 그리고 뒤에서 한번 꼬아주는 걸 잡기에 아주아주아주 좋은 지문이고 문제이다. 당근이지 수능인 걸. 처음에 수컷 암컷이 나오니 바로 AB를 친다. 단순 비교로 보여지니 그냥 AB하면 된다. 이제 읽어내려가며 A특성엔 A, B특성엔 B 체크하면 된다. 수컷은 집을 떠나고(A) 암컷은 태어난 곳에 계속 산다(B). 암컷은 친척들과 같이 살고(B) 수컷은 낯선 애들 이랑 같이 산다(A). 따라서 암컷은 경고음을 울리고(B), 수컷은 울리지 않는다(A). 그리고 'in the rare instances'하면서 한 번 꼬아 준다. '드문 경우에'라메. B가 태어난 데서 멀리 떠나 친척이 적은 곳으로 간다. 이걸 B가 A화 되는구나, 캐치해야 한다. 이제 빈칸엔 A의 특성을 찾으면.. 답은 아름답게 4번!

ENG	Vocab	KOR
1. mature(v)		1. 성숙하다
2. natal area		2. 태어난 지역
3. male-biased dispersal		3. 수컷편향 분산
4. imbalance		4. 불균형
5. complete stranger		5. 완전한 이방인
6. asymmetry		6. 비대칭
7. translate into		7. mean
8. close kin		8. 가까운 친족
9. emit alarm call		9. 경고음을 울리다
10. kinship-based		10. 친족 기반의
11. hypothesis		11. 가설
12. move away from		12. ~로부터 멀리 이동하다
13. end up acquiring		13. ~을 획득하게 되다
14. constant		14. 지속적인
15. elaborate defense mechanism		15. 정교한 방어 기제

In Belding's ground squirrels, males leave home and females mature in their natal area. This male-biased dispersal creates an imbalance in the way males and females are related to those individuals around them — females find themselves surrounded by relatives, while males are generally in areas with complete strangers. This asymmetry translates into females who warn close kin by emitting alarm calls, while males generally do not emit calls since their dispersal from their natal areas means their blood kin typically do not benefit from such a warning. Further support for the kinship-based alarm-calling hypothesis includes Sherman's finding that in the rare instances when females do move away from their natal groups and into groups with far fewer relatives, they _____.

- ① end up acquiring the alarm calls of the new group
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- ③ display a tendency to become more active and cooperative
- ④ emit alarm calls less frequently than do native females
- ⑤ adopt a more elaborate defense mechanism than alarm calls

벨딩의 얼룩 다람쥐에서, / 수컷은 집을 떠나고 암컷은 태어난 곳에서 나이가 든다. / 이러한 수컷편향분산은 불균형을 만들어낸다 / 수컷과 암컷이 주위 개체와 관련 되는 방식에 있어서 / - 암컷은 주위에 동족으로 둘러싸 이게 되지만, / 수컷은 보통 완전 모르는 개체의 지역에 있다. / 이러한 비대칭은 의미한다 / 경고음을 울려 가까운 동족에게 경고하는 암컷을, / 반면 수컷은 보통 경고음을 울리지 않는다 / 태어난 곳에서 흩어졌다는 것은 의미하므로 / 혈족은 보통 그러한 경고로부터 이익을 보지 못한다는 것을. / 이 친족 기반 경고음 가설을 더 뒷받침 하는 것은 / Sherman의 발견을 포함한다 / 드문 경우에 암컷이 태어난 집단으로부터 멀리 떨어져 / 동족이 훨씬 적은 집단으로 이동하는 경우에, / 토착 암컷보다 경고음 울림 빈도수가 더 적다는 것을.

Shean.T's

4. (2013.수능.26)

By likening the eye(A) to a camera(B), elementary biology textbooks help to produce a **misleading impression(P, A)** of what **perception entails**. Only in terms of the physics of image formation(A) do the eye and camera **have anything in common**. Both eye and camera have a lens that focuses light rays from the outside world into an image, and both have a **means** of adjusting the focus and brightness of that image. Both eye and camera have a **light-sensitive** layer onto which the image is **cast** (the **retina** and film, respectively). **However**, image formation(A) is **only** the first step towards seeing. _____ **obscure(P)** the much more **fundamental** difference(B) between the two, which is that the camera **merely** records an image, whereas the visual system interprets it. [3점]

- ① **Apparent differences(B)** in the focusing power of a lens
- ② **Superficial analogies(A)** between the eye and a camera(O)
- ③ **Contrasts(B)** in light adaptation between the retina and film
- ④ Misunderstandings of image formation in the eye and a camera (매)
- ⑤ Close relationships between image formation and Interpretation (off)

1. Logic: 대상의 AB, 개념의 AB 둘 다 볼 수 있고 매력적인 오답도 있는, 짧지만 얻을 게 많은 지문이다. 자 맨 처음에 liken이라는 단어부터 알아야한다. '비유하다'이다. 그리고 눈과 카메라가 나오므로, 가볍게 두 대상에 AB라고 할 수 있다. 그런데 이를 '비교'하는 것이 misleading 즉 P를 일으킨다고 한다. 따라서 둘을 비교하는 게 또 A일 수 있다. 그 후 대상 AB의 공통점에 대한 이런 설명이 나온다. 무슨 공통점이 있는지 알 필요 없다. 둘의 공통점을 서술하는 거구나,가 중요한거지. 그리고 빈칸 문장이 however로 시작하니 딱 집 중할 준비를 하고, only에 주목한다. 'A' 느낌을 주기 때문이다. 즉 공통점은 A일 뿐이란 거다. 그리고 빈칸을 보니 빈칸이 주어이고 이게 차이(공통점이 A 이므로 이게 B라는 것에 오키?)를 막는다(P). 즉 빈칸에 A가 들어가면 된다. 둘 사이에 겉으로 보이는 공통점만 보다는 거에 가장 가까운 것은 2번!(25.8%)

2. 매력 오답: 4번(24%)이 A 느낌도 나고 눈과 카메라가 있어 참 매력적으로 보이는데, 잘 생각해야 한다. Image formation(A)에 대한 '오해'가 있는 게 아니라 A도 되긴 하는데 이것이 B를 못 보게 하는 문제를 일으킨다는 것이다.

ENG

Vocab

KOR

1. liken A to B
2. misleading impression
3. perception
4. entail
5. formation
6. have something in common
7. means(n)
8. light-sensitive
9. cast
10. retina
11. obscure
12. fundamental
13. apparent
14. superficial analogy
15. contrast(n)

1. A를 B에 비유하다
2. 잘못된 인상
3. 인식
4. 수반하다
5. 형성
6. 공통점이 있다
7. 수단
8. 빛에 민감한
9. 던지다, 발하다
10. 망막
11. 흐릿하게 하다
12. 근본적인
13. 겉으로 보이는, 명백한
14. 피상적 비유
15. 대조

By likening the eye to a camera, elementary biology textbooks help to produce a misleading impression of what perception entails. Only in terms of the physics of image formation do the eye and camera have anything in common. Both eye and camera have a lens that focuses light rays from the outside world into an image, and both have a means of adjusting the focus and brightness of that image. Both eye and camera have a light-sensitive layer onto which the image is cast (the retina and film, respectively). However, image formation is only the first step towards seeing. _____ obscure the much more fundamental difference between the two, which is that the camera merely records an image, whereas the visual system interprets it. [3점]

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- ④ Misunderstandings of image formation in the eye and a camera
- ⑤ Close relationships between image formation and interpretation

눈을 카메라에 비유함으로써, / 초등학교 생물학 책은 잘못된 인상을 만드는 데 일조한다 / 인식이 발생시키는 것의. / 이미지 형성의 물리학 관점에서만 / 눈과 카메라가 공통점이 있다. / 눈과 카메라 둘 다 렌즈를 가지고 있다 / 외부 세계의 광선을 이미지에 초점을 맞추는, / 그리고 둘 다 이미지의 초점과 밝기를 조절할 수 있는 수단이 있다. / 눈과 카메라 둘 다 감광층이 있다 / 그 위로 이미지가 맺히는 (각각 망막과 필름이다). / 하지만, 이미지 형성은 보는 것의 첫번째 단계일 뿐이다. / 눈과 카메라 사이의 피상적인 비유가 / 이 둘 사이의 더 근본적인 차이를 보지 못하게 한다, / 바로 카메라는 이미지를 단지 기록할 뿐이지만, / 시각 체계는 이를 해석한다는 것이다.

- ① 렌즈의 초점력에 있어 드러난 차이
- ② 눈과 카메라 사이의 피상적 비유
- ③ 망막과 필름 사이의 명순응 대조점
- ④ 눈과 카메라의 이미지 형성에 대한 오해
- ⑤ 이미지 형성과 해석 사이의 긴밀한 관계

Shean.T's

5. (2014.수능A.33)

In all cultures in which eye-gaze behavior has been studied, science confirms that those who are dominant(B) have **more** _____ in using it. In essence, these individuals(B) are **entitled to** look wherever they want. **However, subordinates are more restricted(A)** in where they can look and when. **Humility** dictates that **in the presence of royalty**, as in church, **heads are bowed**. As a general rule, **dominants(B)** tend to ignore subordinates(B) **visually while** subordinates tend to gaze at dominant individuals **at a distance(A)**. In other words, **higher-status individuals(B)** can be **indifferent(B)** while lower-status persons(A) are required to be **attentive with their gaze(A)**. The king(B) is free to look(B) at anyone he wants, but all subjects(A) face the king, even as they back out of a room. [3점]

* be entitled to: (~할) 권한이 있다

- ① anxiety ② conflict ③ freedom
- ④ reluctance ⑤ responsibility

1. **Logic:** 첫 문장의 dominant와 more을 보고 AB구나 파악 하면 좋고, 안 그래도 좋다. However에서 subordinate가 나오 면서 AB를 확실하게 보여주니까(여기서 파악이 안 되면 답이 없 다.). B는 시선을 마음대로 두지만 A는 B를 항상 신경써서 바라 봐야 한다는 것을 마지막까지 일관되게 짚 서술하고 있다. 즉 B 가 시선이 더 자유롭다,이므로 **답은 3번!**(51.7%)

ENG

Vocab

KOR

1. eye-gaze
2. dominant
3. be entitled to v
4. a subordinate
5. be restricted in
6. humility
7. in the presence of
8. royalty
9. bow a head
10. as a general rule
11. visually
12. at a distance
13. higher-status
14. indifferent
15. attentive

1. 응시, 시선
2. 지배하는, 우위의
3. ~할 자격이 있다
4. 하급자
5. ~에 있어 제한되다
6. 겸손
7. ~의 존재 속에서
8. 왕족
9. 고개를 숙이다
10. 일반적으로
11. 시각적으로
12. 멀리서
13. 더 높은 지위의
14. 무관심한
15. 집중하는

In all cultures in which eye-gaze behavior has been studied, science confirms that those who are dominant have more _____ in using it. In essence, these individuals are entitled to look wherever they want. However, subordinates are more restricted in where they can look and when. Humility dictates that in the presence of royalty, as in church, heads are bowed. As a general rule, dominants tend to ignore subordinates visually while subordinates tend to gaze at dominant individuals at a distance. In other words, higher-status individuals can be indifferent while lower-status persons are required to be attentive with their gaze. The king is free to look at anyone he wants, but all subjects face the king, even as they back out of a room. [3점]

* be entitled to: (~할) 권한이 있다

- ① anxiety ② conflict ③ freedom
- ④ reluctance ⑤ responsibility

시선 행동 연구가 진행된 모든 문화에서, / 과학은 윗사 랍이 더 많이 시선 행동을 사용한다는 걸 확인하였다. / 본질적으로, 이러한 개인들은 원하는 곳은 어디든지 볼 자격이 있다. / 하지만, 하급자들은 자신이 어딜 보고 언 제 보는 지에 대해 더 제한적이다. / 겸손은 교회에서 처 럼 왕족이 있을 때 머리를 조아림을 지시한다. / 일반적 으로, 윗사람들은 하급자들을 시각적으로 무시하는 경 향이 있다 / 반면 하급자들은 윗사람을 멀리서 응시하는 경향이 있다. / 다시 말해, 더 높은 지위의 개인은 무관 심하지만 / 더 낮은 지위의 개인은 자신의 시선에 더 집 중하도록 요구된다. / 왕은 원하는 누구든지 자유롭게 볼 수 있다, / 하지만 모든 신하들은 심지어 방에서 물러 가면서도 왕을 향해 본다.

Shean.T's

6. (2019.수능.33)

Heritage is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the present. The contents, interpretations and representations of the resource are selected according to the demands of the present(B); an imagined past provides resources for a heritage that is to be passed onto an imagined future. It follows too that the meanings and functions of memory and tradition are defined in the present(B). Further, heritage is more concerned with meanings(B) than material artefacts(A). It is the former(B) that give value, either cultural or financial, to the latter(A) and explain why they have been selected from the near infinity of the past. In turn, they may later be discarded as the demands of present societies change, or even, as is presently occurring in the former Eastern Europe, when pasts(A) have to be reinvented to reflect new presents(B). Thus heritage is _____ . [3점]

- ① a collection of memories and traditions(A) of a society
- ② as much about forgetting(XA) as remembering the past(A)
- ③ neither concerned with the present nor the future(XB)
- ④ a mirror reflecting the artefacts of the past(A)
- ⑤ about preserving universal cultural values(off)

1. Logic: 이 쉬운 친구가 작년 정답률이 24.2%라니.. 첫번째 문장은 그러려니 읽는다. 두번째 문장에서 '현재의 요구에 따라'에서 현재가 중요하다는 느낌이 오고, 현재가 있으니 다른 timeframe도 있지 않을까 한다. 그리고 follow 문장에서 확실히 B를 말해준다. '~라는 결론'이라며. 여기서도 present가 B임을 못 잡으면 정말 답이 없다. 쪽~ 그대로 읽으면 빈칸 전에 A 즉 past가 등장하고 빈칸이 나온다. 그러므로 유산은 빈칸.. B나 not A가 들어가야 하지 않겠나. 역시 너무 쉬울까봐 선지에서 꼬끔 꼬았다. 근데 나머지가 다 A에다가 off인지라.. 2번이 not A라는 것을 어렵지 않게 눈치 챌 수 있었을 것이다. 특히, as as만 봐도 뭘니까. 비교! 답은 2번(24.2%), 1번 (37.7%).

ENG	Vocab	KOR
1. heritage		1. 유산
2. be concerned with		2. ~과 관련되다
3. selective		3. 선택적인
4. mythology		4. 신화
5. resource		5. 자원
6. interpretation		6. 해석
7. demand(n)		7. 요구
8. be passed onto		8. ~로 전달되다
9. It follows that S V		9. ~라는 결론이다
10. former ↔ latter		10. 전자 ↔ 후자
11. infinity		11. 무한함
12. discard		12. 폐기하다
13. reinvent		13. 재발명하다
14. as much about A as B		14. B만큼이나 A이다
15. universal		15. 보편적인

Heritage is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the present. The contents, interpretations and representations of the resource are selected according to the demands of the present; an imagined past provides resources for a heritage that is to be passed onto an imagined future. It follows too that the meanings and functions of memory and tradition are defined in the present. Further, heritage is more concerned with meanings than material artefacts. It is the former that give value, either cultural or financial, to the latter and explain why they have been selected from the near infinity of the past. In turn, they may later be discarded as the demands of present societies change, or even, as is presently occurring in the former Eastern Europe, when pasts have to be reinvented to reflect new presents. Thus heritage is _____ . [3점]

- ① a collection of memories and traditions of a society
- ② as much about forgetting as remembering the past
- ③ neither concerned with the present nor the future
- ④ a mirror reflecting the artefacts of the past
- ⑤ about preserving universal cultural values

유산은 방식과 관련이 있다 / 매우 선택적인 유물, 신화, 기억, 전통이 현재를 위한 소재가 되는. / 소재의 내용, 해석, 그리고 묘사는 현재의 요구에 따라 선택된다; / 상상된 과거는 소재를 제공한다 / 상상된 미래로 전달될 유산을 위한. / 이에 따라 기억과 전통의 의미와 기능은 현재에서 정의된다. / 더욱이, 유산은 유물보다 의미와 더 깊은 관련이 있다. / 바로 전자가 후자에 문화적 혹은 금전적 가치를 주는 것이고 / 거의 무한에 가까운 과거에서 이것들이 왜 선택되었는지 설명한다. / 그 결과, 현재 사회의 요구가 바뀌면서 그 의미는 나중에 폐기될 수 있다, / 혹은 심지어 구 동유럽에서 발생하고 있는 것처럼 될 수 있다, / 과거가 새로운 현재를 반영하기 위해 재구성될 때. / 그러므로 유산은 과거를 기억하는 것만큼이나 잊는 것에 대한 것이다.