

1. 다음 글의 요지로 가장 적절한 것은?

Centralized, formal rules can facilitate productive activity by establishing roles and practices. The rules of baseball don't just regulate the behavior of the players; they determine the behavior that constitutes playing the game. Rules do not prevent people from playing baseball; they create the very practice that allows people to play baseball. A score of music imposes rules, but it also creates a pattern of conduct that enables people to produce music. Legal rules that enable the formation of corporations, that enable the use of wills and trusts, that create negotiable instruments, and that establish the practice of contracting all make practices that create new opportunities for individuals. And we have legal rules that establish roles individuals play within the legal system, such as judges, trustees, partners, and guardians. True, the legal rules that establish these roles constrain the behavior of individuals who occupy them, but rules also create the roles themselves. Without them an individual would not have the opportunity to occupy the role.

* constrain: 속박하다

- ① 법적 규칙은 사회적 행동을 제한하여 갈등을 방지한다.
- ② 규칙은 제약을 주는 동시에 새로운 역할과 기회를 창출한다.
- ③ 공식적인 규칙은 개인의 자유를 침해할 가능성이 있다.
- ④ 법적 규칙의 복잡성은 개인의 행동 양식을 예측하기 어렵게 한다.
- ⑤ 사회적 규칙의 변화는 새로운 직업의 등장으로 이어진다.

2. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은?

Like deontology, virtue ethics is deeply concerned with the interior lives of individuals and why we do the things we do. In contrast to deontology, however, virtue ethics emphasizes the importance of actions as an indicator of a

person's character. Although any one individual action may be hard to interpret (or may even be misleading), the long-term pattern of a person's actions across multiple contexts will reveal their character by indicating how well, to what degree, and in what ways they exercise those basic human capacities that are the virtues. Virtue ethics is a goal-driven framework for thinking about ethics. It aims toward the creation of good outcomes and of happy, flourishing people. From within a virtue ethics framework, these two goals are impossible to separate: a good society is good because it makes it possible for people to flourish and develop human excellence.

Virtues are the basic building blocks of human character; they are fundamental qualities like kindness, playfulness, or self-respect. Virtues are not qualities that only some people ① possess; rather, a virtue is the capacity to exercise that quality. According to virtue ethics, every person is ② endowed with the same basic library of virtues, and the potential to excel in any of these virtues is part of our basic makeup. Therefore, what ③ unifies us from one another is not whether or not we possess a given virtue, but rather the degree to which we have ④ developed (or our parents and teachers have developed in us) the ability to exercise that virtue. Within a virtue ethics framework, a chronic liar would be understood as being very short of honesty rather than lacking honesty ⑤ entirely. Given the right conditions and a genuine desire on that person's part to become more honest, they could over time develop a greater capacity for honesty.

Virtues are revealed not through single actions but rather through patterns of action. For example, a single act of benevolence is not enough to know that a person is meaningfully kind or generous, because any number of external causes and internal motivations might have prompted that one benevolent action. It is only when a person shows benevolence in a range of circumstances that one can be confident that they have a well-developed capacity for benevolence.

* be endowed with: ~을 타고나다

[지문출처: Computing and Technology Ethics : Engaging Through Science Fiction (Emanuelle Burton, Judy Goldsmith, Nicholas Mattei, Cory Siler, Sara-Jo Swiatek)]

- ① ②
③ ④
⑤

3. 다음 글의 요지로 가장 적절한 것은?

In CRILCs, reading happens on a continuum, and, for many students, we have to determine where students' reading progress has been interrupted or changed. The educator's responsibility is to determine where and when the reading speed bumps and difficulties occurred in a student's history, first, and then actively work to heal them. For instance, if I know that readers have been shamed because they enjoy reading graphic novels, I'm going to celebrate that a young person has found a genre that resonates with them. Also, because CRILCS actively work to end curriculum violence, I will regularly audit my classroom library and the core texts I teach and have taught throughout the last few years, particularly with an eye toward representation, absences, and silences, and address those gaps by adding texts and centering what students want to read.

We, as teachers, cannot be willfully ignorant when we are developing our classroom libraries or making other choices about texts. If we are curating a classroom library, for instance, our own preferences should not be more important than our readers. I am not the most avid reader of science fiction and fantasy. A classroom audit of my collection revealed that I had far fewer titles in that genre than in other genres. What I knew, though, from talking with students and reading of their surveys, was that they loved science fiction and fantasy. It was one of their most popular genres. I admitted to students that I'd let my own disinterest lead to not doing what they were telling me they desired. I asked them what they wanted me to add to the classroom library, as well as what texts they wanted to read during our collective work, and I changed based on that feedback. Our science fiction/fantasy section doubled, and readers were able to offer continuous feedback that enabled their literacy practices to flourish.

We also need to be aware of how we practice

language acceptance within our CRILCs. Specifically, some students of African descent likely speak multiple varieties of English, including African American Vernacular English (AAVE), or Ebonics. Classrooms are not always so accepting of Black Language, unfortunately, and teachers often do not understand or value Black language.

* curate: 관리자 역할을 하다 ** avid: 열렬한

*** audit: 평가, 심사

[지문출처: Literacy Is Liberation : Working Toward Justice Through Culturally Relevant Teaching (Kimberly N. Parker)]

- ① 도서관의 과학 소설과 판타지 도서를 정기적으로 업데이트해야 한다.
- ② 교사는 학생들의 독서 습관을 개선하기 위해 더 많은 장르를 소개해야 한다.
- ③ 교실 도서관은 교사보다는 학생들의 선호도를 반영하여 구성되어야 한다.
- ④ 학생들의 피드백을 통해 교사의 교수법을 지속적으로 개선해야 한다.
- ⑤ 다양한 장르의 책을 균형 있게 제공하는 것이 학생들의 문해력 발달에 중요하다.

4. 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것은?

It wasn't difficult for me to suggest simple changes to procedures that would have prevented most of the incidents at the utility company. It had never occurred to the committee to think of this. The problem is that to have followed my recommendations would have meant changing the culture from an attitude among the field workers that "We are supermen: we can solve any problem, repair the most complex outage. We do not make errors." It is not possible to eliminate human error if it is thought of as a personal failure rather than as a sign of poor design of procedures or equipment. My report to the company executives was received politely. I was even thanked. Several years later I contacted a friend at the company and asked what changes they had made. "No changes," he said. "And we are still injuring people."

One big problem is that the natural tendency to blame someone for an error is shared by those who made the error, who often agree that it was their fault.

- (A) But when someone says, "It was my fault, I knew better," this is not a valid analysis of the problem. That doesn't help prevent its recurrence. When many people all have the same problem, shouldn't another cause be found?
- (B) People do tend to blame themselves when they do something that, after the fact, seems inexcusable. "I knew better," is a common comment by those who have done something wrong.
- (C) If the system lets you make the error, it is badly designed. And if the system induces you to make the error, then it is really badly designed. When I turn on the wrong stove burner, it is not due to my lack of knowledge: it is due to poor mapping between controls and burners. Teaching me the relationship will not stop the error from recurring: redesigning the stove will.

We can't fix problems unless people admit they exist. When we blame people, it is then difficult to convince organizations to restructure the design to eliminate these problems. After all, if a person is at fault, replace the person. But seldom is this the case: usually the system, the procedures, and social pressures have led to the problems, and the problems won't be fixed without addressing all of these factors.

* recurrence: 재발

[지문출처: The Design of Everyday Things: Revised and Expanded Edition (Don Norman)]

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

★ 지문 변형

5. 다음 글의 내용과 일치하지 않는 것은?

Of course, now that you have printed the book, the trick is to sell it. You might try to get the university bookstore to carry it, but chances are the store won't. Borders or Barnes & Noble Booksellers probably won't touch your book with a ten-foot pole. It's likely, in fact, that no legitimate bookstore will carry it. This is not necessarily because your writing is bad: your book might

actually be a true work of art. The real reason that your chances of getting your book into a bookstore are so poor is that your book does not have a powerful book distributor behind it. If, however, you could persuade a major publishing company to allow its distribution sales force to pitch your book to bookstores, especially large chain bookstores, you might have a pretty good chance to get your book on to bookstore shelves.

Production, then, is useless without distribution. Without a powerful distributor, the material that a production firm's executives believe could be tremendously successful will have much less chance of achieving its potential. Some people believe that the internet reduces the importance of distribution, because just about anyone can post—that is, distribute—just about anything online for very little cost. But putting something on a personal website or even on a backwater page of a popular exhibition site such as MySpace or YouTube does not ensure that anyone but your friends will go to it. Perhaps you will get lucky, and the clip you posted to YouTube will become a popular "viral video" viewed by millions. In most cases, however, the key is to have the clout to place the content in a position where many people have a good chance of seeing it. That means getting the attention of a powerful distributor.

What makes a powerful distributor? Simply put, a distributor's power is measured in terms of the firm's ability to ensure that the media products it carries will end up in the best locations of the best exhibitors to the best audience. To understand what that means, we have to look at exhibition.

* backwater: 후미진

[지문출처: Media Today: An Introduction to Mass Communication (Joseph Turow)]

- ① 생산은 배급 없이는 쓸모가 없다.
 ② 인터넷은 누구나 적은 비용으로 콘텐츠를 배포할 수 있게 했다.
 ③ 개인 웹사이트에 게시된 콘텐츠는 주로 지인들만 접근한다.
 ④ 바이럴 영상이 된다면 배급자의 도움 없이도 성공할 수 있다.
 ⑤ 좋은 콘텐츠는 항상 영향력 있는 배급자의 관심을 받는다.

6. 다음 글에서 전체 흐름과 관계 없는 문장은?

Centralized, formal rules can facilitate productive activity by establishing roles and practices. ① The rules of baseball don't just regulate the behavior of the players; they determine the behavior that constitutes playing the game. ② Rules do not prevent people from playing baseball; they create the very practice that allows people to play baseball. ③ A score of music imposes rules, but it also creates a pattern of conduct that enables people to produce music. ④ Many musicians struggle for years to master the technical skills required to perform complex musical compositions. ⑤ Legal rules that enable the formation of corporations, that enable the use of wills and trusts, that create negotiable instruments, and that establish the practice of contracting all make practices that create new opportunities for individuals. And we have legal rules that establish roles individuals play within the legal system, such as judges, trustees, partners, and guardians. True, the legal rules that establish these roles constrain the behavior of individuals who occupy them, but rules also create the roles themselves. Without them an individual would not have the opportunity to occupy the role.

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7. Virtues에 관한 다음 글의 내용과 일치하지 않는 것은?

Like deontology, virtue ethics is deeply concerned with the interior lives of individuals and why we do the things we do. In contrast to deontology, however, virtue ethics emphasizes the importance of actions as an indicator of a person's character. Although any one individual action may be hard to interpret (or may even be misleading), the long-term pattern of a person's actions across multiple contexts will reveal their character by indicating how well, to what degree, and in what ways they exercise those basic human capacities that are the virtues. Virtue ethics is a goal-driven framework for thinking about ethics. It

aims toward the creation of good outcomes and of happy, flourishing people. From within a virtue ethics framework, these two goals are impossible to separate: a good society is good because it makes it possible for people to flourish and develop human excellence.

Virtues are the basic building blocks of human character; they are fundamental qualities like kindness, playfulness, or self-respect. Virtues are not qualities that only some people possess; rather, a virtue is the capacity to exercise that quality. According to virtue ethics, every person is endowed with the same basic library of virtues, and the potential to excel in any of these virtues is part of our basic makeup. Therefore, what differentiates us from one another is not whether or not we possess a given virtue, but rather the degree to which we have developed (or our parents and teachers have developed in us) the ability to exercise that virtue. Within a virtue ethics framework, a chronic liar would be understood as being very short of honesty rather than lacking honesty entirely. Given the right conditions and a genuine desire on that person's part to become more honest, they could over time develop a greater capacity for honesty.

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[지문출처: Computing and Technology Ethics : Engaging Through Science Fiction (Emanuelle Burton, Judy Goldsmith, Nicholas Mattei, Cory Siler, Sara-Io Swiatek)]

- ① Virtues are the basic building blocks of human character.
- ② Virtues are qualities that only certain people possess.
- ③ Every person is born with the same basic library of virtues.
- ④ Parents and teachers can help develop virtues in individuals.
- ⑤ A chronic liar can develop a greater capacity for honesty over time.

8. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은?

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[지문출처: Literacy Is Liberation : Working Toward Justice Through Culturally Relevant Teaching (Kimberly N. Parker)]

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9. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

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[지문출처: The Design of Everyday Things: Revised and Expanded Edition (Don Norman)]

- ① 사람들은 자신의 실수에 대한 책임을 인정해야 한다.
- ② 시스템의 설계 결함은 사용자의 지식 부족으로 인해 발생한다.
- ③ 동일한 오류가 반복되는 것은 개인의 부주의함 때문이다.
- ④ 사용자의 실수를 줄이기 위해서는 시스템을 재설계해야 한다.
- ⑤ 사용자는 시스템 사용 전에 충분한 교육을 받아야 한다.

★ 지문 변형

10. 다음 글의 밑줄 친 부분 중, 문맥상 낱말의 쓰임이 적절하지 않은 것은?

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Production, then, is ① useless without distribution. Without a powerful distributor, the material that a production firm's executives believe could be tremendously successful will have

much ② less chance of achieving its potential. Some people believe that the internet ③ reduces the importance of distribution, because just about anyone can post—that is, distribute—just about anything online for very little cost. But putting something on a personal website or even on a backwater page of a popular exhibition site such as MySpace or YouTube does not ④ ensure that anyone but your friends will go to it. Perhaps you will get lucky, and the clip you posted to YouTube will become a popular "viral video" viewed by millions. In most cases, however, the key is to have the clout to place the content in a position where many people have a ⑤ limited chance of seeing it. That means getting the attention of a powerful distributor.

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 - ③
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12. 주어진 글 다음에 이어질 글의 순서로 가장 적절한 것은?

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- (A) Therefore, what differentiates us from one another is not whether or not we possess a given virtue, but rather the degree to which we have developed (or our parents and teachers have developed in us) the ability to exercise that virtue.
- (B) Virtues are not qualities that only some people possess; rather, a virtue is the capacity to exercise that quality. According to virtue ethics, every person is endowed with the same basic library of virtues, and the potential to excel in any of these virtues is part of our basic makeup.
- (C) Within a virtue ethics framework, a chronic liar would be understood as being very short of honesty rather than lacking honesty entirely. Given the right conditions and a genuine desire on that person's part to become more honest, they could over time develop a greater capacity for honesty.

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

13. 다음 글의 내용과 일치하지 않는 것은?

n CRILCs, reading happens on a continuum, and, for many students, we have to determine where students' reading progress has been interrupted or changed. The educator's responsibility is to determine where and when the reading speed bumps and difficulties occurred in a student's history, first, and then actively work to heal them. For instance, if I know that readers have been shamed because they enjoy reading graphic novels, I'm going to celebrate that a young person has found a genre that resonates with them. Also, because CRILCS actively work to end curriculum violence, I will regularly audit my classroom library and the core texts I teach and have taught throughout the last few years, particularly with an eye toward representation, absences, and silences, and address those gaps by adding texts and centering what students want to read.

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- ② 필자는 학생들의 설문 조사 결과를 통해 그들이 과학 소설과 판타지를 좋아한다는 것을 알게 되었다.
- ③ 필자는 자신이 과학 소설과 판타지 장르에 큰 관심이 없다고 밝혔다.
- ④ 교실 도서관의 과학 소설과 판타지 섹션은 학생들의 피드백 후 두 배로 증가했다.
- ⑤ 학생들은 교실 도서관 변화 후 지속적인 피드백을 제공했다.

14. 다음 글에서 전체 흐름과 관계 없는 문장은?

It wasn't difficult for me to suggest simple changes to procedures that would have prevented most of the incidents at the utility company. It had never occurred to the committee to think of this. The problem is that to have followed my recommendations would have meant changing the culture from an attitude among the field workers that "We are supermen: we can solve any problem, repair the most complex outage. We do not make errors." It is not possible to eliminate human error if it is thought of as a personal failure rather than as a sign of poor design of procedures or equipment. My report to the company executives was received politely. I was even thanked. Several years later I contacted a friend at the company and asked what changes they had made. "No changes," he said. "And we are still injuring people."

One big problem is that the natural tendency to blame someone for an error is shared by those who made the error, who often agree that it was their fault. People do tend to blame themselves when they do something that, after the fact, seems inexcusable. ① "I knew better," is a common comment by those who have done something wrong. ② But when someone says, "It was my fault, I knew better," this is not a valid analysis of the problem. ③ That doesn't help prevent its recurrence. ④ Many modern educational systems emphasize personal responsibility as a core value for students to develop. ⑤ When many people all have the same

problem, shouldn't another cause be found? If the system lets you make the error, it is badly designed. And if the system induces you to make the error, then it is really badly designed. When I turn on the wrong stove burner, it is not due to my lack of knowledge: it is due to poor mapping between controls and burners. Teaching me the relationship will not stop the error from recurring: redesigning the stove will.

We can't fix problems unless people admit they exist. When we blame people, it is then difficult to convince organizations to restructure the design to eliminate these problems. After all, if a person is at fault, replace the person. But seldom is this the case: usually the system, the procedures, and social pressures have led to the problems, and the problems won't be fixed without addressing all of these factors.

* recurrence: 재발

[지문출처: The Design of Everyday Things: Revised and Expanded Edition (Don Norman)]

- | | |
|---|---|
| ① | ② |
| ③ | ④ |
| ⑤ | |

★ 지문 변형

15. 다음 글에서 필자가 주장하는 바로 가장 적절한 것은?

Of course, now that you have printed the book, the trick is to sell it. You might try to get the university bookstore to carry it, but chances are the store won't. Borders or Barnes & Noble Booksellers probably won't touch your book with a ten-foot pole. It's likely, in fact, that no legitimate bookstore will carry it. This is not necessarily because your writing is bad: your book might actually be a true work of art. The real reason that your chances of getting your book into a bookstore are so poor is that your book does not have a powerful book distributor behind it. If, however, you could persuade a major publishing company to allow its distribution sales force to pitch your book to bookstores, especially large chain bookstores, you might have a pretty good chance to get your book on to bookstore shelves.

Production, then, is useless without distribution.

Without a powerful distributor, the material that a production firm's executives believe could be tremendously successful will have much less chance of achieving its potential. Some people believe that the internet reduces the importance of distribution, because just about anyone can post—that is, distribute—just about anything online for very little cost. But putting something on a personal website or even on a backwater page of a popular exhibition site such as MySpace or YouTube does not ensure that anyone but your friends will go to it. Perhaps you will get lucky, and the clip you posted to YouTube will become a popular "viral video" viewed by millions. In most cases, however, the key is to have the clout to place the content in a position where many people have a good chance of seeing it. That means getting the attention of a powerful distributor.

What makes a powerful distributor? Simply put, a distributor's power is measured in terms of the firm's ability to ensure that the media products it carries will end up in the best locations of the best exhibitors to the best audience. To understand what that means, we have to look at exhibition.

* backwater: 후미진

[지문출처: Media Today: An Introduction to Mass Communication (Joseph Turow)]

- ① 온라인 콘텐츠 제작자는 바이럴 마케팅 기법을 활용해야 한다.
- ② 오늘날 배급자는 미디어 콘텐츠를 양질화하기 위한 노력을 해야 한다.
- ③ 출판 조직은 인터넷의 특성을 활용하여 유통 시스템을 혁신해야 한다.
- ④ 인터넷 시대에는 콘텐츠 생산자가 직접 배급에도 참여해야 한다.
- ⑤ 인터넷 콘텐츠를 보다 많은 이에게 노출시키기 위해서는 영향력 있는 배급자의 관심을 얻어야 한다.

정답 및 해설

1)

[정답] ②

[해설] 글의 전체에서 규칙이 단순히 행동을 제한하는 것이 아니라 야구, 음악, 법적 역할과 같은 새로운 기회와 활동을 창출한다는 점을 강조한다. "rules also create the roles themselves"라는 문장에서 단서를 찾을 수 있다.

2)

[정답] ③

[해설] 이 글에 따르면 미덕은 사람들을 '구분'하는 기준이지 '통합(unify)'하는 것이 아니다. 지문에서 "what differentiates us from one another"라고 명시하고 있으므로, unifies는 문맥상 적절하지 않은 단어이다. 따라서 'differentiates' 등으로 고치는 것이 적절하다.

3)

[정답] ③

[해설] 이 글의 핵심은 교사 자신의 선호도보다 학생들의 선호도를 반영하여 교실 도서관을 구성하는 것의 중요성이다. 글에서 "our own preferences should not be more important than our readers"라고 직접적으로 언급하고 있다. 또한 필자는 자신이 선호하지 않는 과학 소설과 판타지 장르가 학생들이 원하는 것임을 인식하고 학생들의 피드백을 바탕으로 교실 도서관을 변화시켰다고 하였으므로 교실 도서관이 교사의 취향보다 학생들의 선호도를 반영해야 함을 보여준다.

4)

[정답] ②

[해설] 주어진 글은 사람들이 자신의 실수를 스스로 인정하는 경향에 대한 내용이다. 이어서 (B)에서 "I knew better"라는 표현을 통해 사람들이 자책하는 구체적인 예시를 제시한다. 그 다음 (A)에서는 이러한 자책이 실제 문제 분석에 도움이 되지 않는다고 하며 전환이 이루어진다. 마지막으로 (C)에서 시스템의 설계 문제를 지적하며 해결책을 제시한다. 따라서 글의 자연스러운 흐름은 (B)-(A)-(C)이 적절하다.

5)

[정답] ⑤

[해설] 이 글에서는 좋은 콘텐츠가 항상 영향력 있는 배급자의 관심을 받는다는 내용이 언급되지 않았으며, 오히려 잠재력이 있는 제품도 강력한 배급자 없이는 성공 가능성이 낮다고 설명하고 있으

므로 정답은 ⑤이다.

6)

[정답] ④

[해설] 이 글의 주요 요지는 규칙이 어떻게 새로운 역할과 기회를 창출하는지에 관한 것이다. ④번 문장은 음악가들의 기술 습득 과정에 대한 내용으로, 규칙의 창조적 기능에 관한 전체 흐름과 관련이 없다.

7)

[정답] ②

[해설] 글의 두 번째 문장에서 "Virtues are not qualities that only some people possess"라고 명시하고 있어, 미덕은 일부 사람들만 가지고 있는 것이 아니라 모든 사람이 가지고 있는 것임을 분명히 하고 있으므로 특정 사람만 미덕을 가지고 있다는 ②번은 글의 내용과 일치하지 않는다. ① 덕목은 인간 인격의 기본 구성 요소이다. ③ 모든 사람은 동일한 기본 덕목 서재를 가지고 태어납니다. ④ 부모와 교사는 개인의 덕목을 개발하는 데 도움을 줄 수 있다. ⑤ 만성적인 거짓말쟁이는 시간이 지남에 따라 더 큰 정직 능력을 개발할 수 있다.

8)

[정답] ⑤

[해설] 이 글에서 필자는 과학 소설과 판타지 장르에 대한 자신의 선호도 부족으로 인해 학생들이 원하는 것을 제공하지 못했다고 말하고 있다. 글의 앞부분에서 "I am not the most avid reader of science fiction and fantasy"라고 밝히고 있으므로, 자신의 관심이 아닌 관심 부족으로 인해 학생들의 요구를 충족시키지 못했다는 것이 문맥상 적절하다. 따라서 "interest"는 문맥에 적절하지 않다.

9)

[정답] ④

[해설] 이 글은 사람들이 흔히 실수를 자신의 탓으로 돌리는 경향이 있지만, 이것이 문제의 올바른 분석이 아니라고 주장한다. 특히 필자는 사용자의 실수가 반복되는 근본적인 원인은 시스템의 설계에 있으며, 이를 해결하기 위해서는 시스템을 재설계해야 한다고 주장한다. 따라서 정답은 ④번이다.

10)

[정답] ⑤

[해설] 이 글에서 필자는 콘텐츠가 많은 사람들에게 노출되기 위해서는 좋은 기회가 필요하다고 설명하고 있다. 따라서 ⑤번의 'limited chance(제한된 기회)'는 글의 논지와 반대되는 의미를 나타내므로 문맥상 적절하지 않다. 'good chance'와

같은 표현이 문맥에 적절하다.

11)

[정답] ④

[해설] 이 글에서는 규칙과 패턴이 어떻게 새로운 기회를 만드는지 설명하고 있다. 음악 악보가 만드는 행동 패턴은 사람들이 음악을 생산할 수 있게 도와주는 역할을 해야 문맥상 적절하다. 그러나 ④번의 'restricts'는 '제한하다'의 의미로, 음악 생산을 가능하게 한다는 문맥과 반대되는 의미를 나타내므로 흐름상 적절하지 않다. enables 등과 같은 어휘로 바꾸는 것이 적절하다.

12)

[정답] ②

[해설] 첫 문장에서 미덕이 인간 성격의 기본 요소라고 소개한 후, (B)에서 모든 사람이 미덕을 가지고 있다는 개념을 설명하고, (A)에서 사람들 간의 차이는 미덕의 발달 정도에 있다고 논리를 이어간 다음, (C)에서 정직하지 못한 사람의 사례를 통해 개념을 구체화한다. 따라서 (B)-(A)-(C) 순서가 흐름상 적절하다.

13)

[정답] ①

[해설] 글에 따르면 필자는 처음에는 자신의 취향에 따라 도서관을 구성했으며, 이로 인해 학생들이 선호하는 과학 소설과 판타지 장르의 책이 상대적으로 부족했다. 이후에야 학생들의 피드백을 받아 도서관을 재구성했다. 따라서 글의 내용과 일치하지 않는 것은 ①이다.

14)

[정답] ④

[해설] 이 글은 오류에 대한 개인의 자책보다는 시스템 설계의 중요성을 강조하는 내용이다. ④번 문장은 교육 시스템이 개인의 책임을 강조한다는 내용으로, 시스템 설계의 문제점과 그 해결책에 초점을 맞춘 글의 전체 흐름과 관련이 없다. 다른 모든 문장들은 실수의 원인과 해결책을 시스템 설계의 측면에서 일관되게 다루고 있다. 따라서 정답은 ④번이다.

15)

[정답] ⑤

[해설] 글의 마지막 부분에서 필자는 콘텐츠를 많은 사람들이 볼 수 있는 위치에 배치할 수 있는 힘이 중요하며, 이는 영향력 있는 배급자의 관심을 얻는 것을 의미한다고 주장하고 있다. 따라서 인터넷 콘텐츠를 보다 많은 이에게 노출시키기 위해서는 영향력 있는 배급자의 관심을 얻어야 한다는 ⑤번이 필자의 주장으로 가장 적절하다