1-04 · 1-1 보는 것은 만들어진다
01 마음과 뇌 · 교재 p.7

2024년 3월 고3 학평 21번

2024년 3월 시행 · 전국연합학력평가

That perception is a construction is not true just of one's perception of sensory input, such as visual and auditory information. It is true of your social perceptions as well— your perceptions of the people you meet, the food you eat, and even of the products you buy. For example, in a study of wine, when wines were tasted blind, there was little or no correlation between the ratings of a wine's taste and its cost, but there was a significant correlation when the wines were labeled by price. That wasn't because the subjects consciously believed that the higher-priced wines should be the better ones and thus revised whatever opinion they had accordingly. Or rather, it wasn't true just at the conscious level. We know because as the subjects were tasting the wine, the researchers were imaging their brain activity, and the imaging showed that drinking what they believed was an expensive glass of wine really did activate their centers of taste for pleasure more than drinking a glass of the same wine that had been labeled as cheaper. That's related to the placebo effect. Like pain, taste is not just the product of sensory signals; it depends also on _____: you don't just taste the wine; you taste its price.

1. 빈칸 추론 윗글의 빈칸에 들어갈 말로 가장 적절한 것은?

① the chemical makeup of the wine
② the taster's genetic sensitivity
③ conscious revisions of opinion
④ repeated blind tastings
⑤ psychological factors

2. 요약문 완성 윗글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A), (B)에 들어갈 말로 가장 적절한 것은?

Our perception, including the sense of taste, is (A) _____ rather than simply received, as shown by a wine that tasted more (B) _____ to people who believed it was expensive.

	(A)		(B)
①	constructed	……	pleasurable
②	constructed	……	bitter
③	inherited	……	pleasurable
④	accurate	……	familiar
⑤	fixed	……	affordable

2024년 3월 고3 학평 24번

2024년 3월 시행 · 전국연합학력평가

Distance in time is like distance in space. People matter even if they live thousands of miles away. Likewise, they matter even if they live thousands of years hence. In both cases, it's easy to _____, to treat the limits of what we can see as the limits of the world. But just as the world does not stop at our doorstep or our country's borders, neither does it stop with our generation, or the next. These ideas are common sense. A popular proverb says, "A society grows great when old men plant trees under whose shade they will never sit." When we dispose of radioactive waste, we don't say, "Who cares if this poisons people centuries from now?" Similarly, few of us who care about climate change or pollution do so solely for the sake of people alive today. We build museums and parks and bridges that we hope will last for generations; we invest in schools and longterm scientific projects; we preserve paintings, traditions, languages; we protect beautiful places. In many cases, we don't draw clear lines between our concerns for the present and the future—both are in play.

1. 빈칸 추론 윗글의 빈칸에 들어갈 말로 가장 적절한 것은?

① overestimate future dangers
② value strangers more than family
③ mistake distance for unreality
④ forget the lessons of history
⑤ care only about our own country

2. 주장 윗글에서 필자가 주장하는 바로 가장 적절한 것은?

① 현재 세대의 이익을 무엇보다 우선해야 한다.
② 방사성 폐기물은 먼 미래에도 해롭지 않다.
③ 미래를 위한 투자는 현재의 빈곤을 키운다.
④ 멀리 사는 사람보다 가까운 사람을 먼저 도와야 한다.
⑤ 시간상 멀리 있는 미래 세대도 공간상 멀리 있는 사람처럼 소중히 여겨야 한다.

2024년 3월 고3 학평 33번

2024년 3월 시행 · 전국연합학력평가

Epictetus wrote, “A man’s master is he who is able to confirm or remove whatever that man seeks or shuns.” If you depend on no one except yourself to satisfy your desires, you will have no master other than yourself and you will be free. Stoic philosophy was about that—taking charge of your life, learning to work on those things that are within your power to accomplish or change and not to waste energy on things you cannot. In particular, the Stoics warned against reacting emotionally to what is outside your control. Often, Epictetus argued, it’s not our circumstances that get us down but rather the judgments we make about them. (①) Consider anger. (②) We don’t get angry at the rain if it spoils our picnic. (③) But we often do get angry if someone mistreats us. (④) We usually can’t control or change that person any more than we can stop the rain, so that is equally silly. (⑤) More generally, it is just as pointless to tie our feelings of well-being to altering another individual’s behavior as it is to tie them to the weather. Epictetus wrote, “If it concerns anything not in our control, be prepared to say that it is nothing to you.”

1. **문장 삽입** 글의 흐름으로 보아, 다음 문장이 들어가기에 가장 적절한 곳은?

That would be silly because we can’t do anything about the rain.

① ② ③ ④ ⑤

2. **주장** 윗글에서 필자가 주장하는 바로 가장 적절한 것은?

① 다른 사람의 잘못된 행동은 반드시 바로잡아야 한다.
② 통제할 수 없는 일에 감정적으로 반응하지 말고 자신이 바꿀 수 있는 일에 힘써야 한다.
③ 날씨에 따라 계획을 세우는 습관을 길러야 한다.
④ 분노는 정의를 실현하는 데 필요한 감정이다.
⑤ 행복은 다른 사람의 인정에서 온다.

2024년 3월 고3 학평 34번

2024년 3월 시행 · 전국연합학력평가

Japanese used to have a color word, ao, that spanned both green and blue. In the modern language, however, ao has come to be restricted mostly to blue shades, and green is usually expressed by the word midori. ① When the first traffic lights were imported from the United States and installed in Japan in the 1930s, they were just as green as anywhere else. ② In fact, many drivers in Japan still prefer public transportation in large cities. ③ Nevertheless, in common parlance the go light was called ao shingoo, perhaps because the three primary colors on Japanese artists' palettes are traditionally aka(red), kiiro(yellow), and ao. ④ The label ao for a green light did not appear so out of the ordinary at first, because of the remaining associations of the word ao with greenness. ⑤ But over time, the difference between the green color and the dominant meaning of the word ao began to feel awkward. Nations that are less assertive might have opted for the solution of simply changing the official name of the go light to midori. Not so the Japanese. Rather than alter the name to fit reality, the Japanese government announced in 1973 that reality should be altered to fit the name: henceforth, go lights would be a color that better corresponded to the dominant meaning of ao.

1. **무관한 문장** 윗글에서 전체 흐름과 관계 없는 문장은?

① ② ③ ④ ⑤

2. **요약문 완성** 윗글의 내용을 한 문장으로 요약하고자 한다. 빈칸 (A), (B)에 들어갈 말로 가장 적절한 것은?

In Japan, when the green go light came to feel (A) _____ with the dominant meaning of ao, the government chose to change (B) _____ rather than the name.

	(A)		(B)
①	consistent	……	the color of the light
②	inconsistent	……	the traffic laws
③	inconsistent	……	the color of the light
④	popular	……	the artists' palettes
⑤	confused	……	the word midori

정답 및 해설

1-04 **1.**⑤ **2.**① · 6-03 **1.**③ **2.**⑤ · 4-03 **1.**③ **2.**② · 3-04 **1.**② **2.**③

1-04 · 2024년 3월 고3 학평 21번

1. ⑤ 같은 와인도 비싸다고 믿을 때 뇌의 쾌락 미각 중추가 더 활성화되었다. 맛은 감각 신호뿐 아니라 심리적 요인에도 달려 있다. ③은 연구가 부정한 설명이다.

2. ① 첫 문장의 '지각은 구성된 것(a construction)'이 주제이고, 비싸다고 믿은 와인이 쾌락 중추를 더 활성화했다는 결과가 근거다.

6-03 · 2024년 3월 고3 학평 24번

1. ③ 멀리 떨어져 있다는 이유로 그들이 실재하지 않는 것처럼, 보이는 범위를 세상의 한계로 착각하기 쉽다.

2. ⑤ 시간적 거리도 공간적 거리처럼 사람의 중요성을 줄이지 않으며, 우리는 이미 미래 세대를 고려하며 살고 있다는 주장이다.

4-03 · 2024년 3월 고3 학평 33번

1. ③ 비 때문에 화내지 않는 이유(어쩔 수 없으므로 어리석다)가 비 예시 바로 뒤에 와야 하고, 뒤의 so that is equally silly가 이 문장을 받는다.

2. ② 에픽테토스와 스토아 철학의 가르침: 우리 힘 밖의 일에 감정을 얽매지 말고 바꿀 수 있는 일에 집중하라.

3-04 · 2024년 3월 고3 학평 34번

1. ② 글은 ao라는 색채어와 신호등 색의 관계를 다룬다. ②는 대도시 운전자들의 대중교통 선호를 말해 흐름과 무관하다.

2. ③ 초록 신호와 ao의 주된 의미(파랑) 사이의 차이가 어색해지자(inconsistent), 일본 정부는 이름 대신 신호등의 색(the color of the light)을 바꾸었다.