

ADJECTIVES TABLE 26

A. EŞİT, DENK & EŞ	B. ALAKALI & -E DAİR	C. ALAKASIZ	D. YASAL	E. ÖLÜMLÜ & ÖLÜMCÜL
1. <u>even</u> 2. equal 3. equivalent 4. synonymous 5. twin 6. the same 7. identical 8. duplicate 9. indistinguishable at/on par with parity e itlik	1. <u>relevant</u> 2. related 3. <u>concerning</u> 4. regarding 5. connected with 6. linked 7. associated with 8. as to 9. pertaining to 10. about 11. on / upon / over into	1. irrelevant 2. unrelated 3. dissimilar 4. <u>disparate</u> 5. incongruent 6. distinct 7. different in terms of age/income in b.	1. legal 2. legitimate YASA DIŞI 3. illegal 4. illegitimate 5. illicit 6. unlawful	1. <u>mortal</u> 2. worldlydünyevi 3. earthly ÖLÜMCÜL 4. fatal 5. incurable 6. deadly 7. <u>terminal</u> 8. lethal ÖLÜMSÜZ 9. immortal 10. eternal 11. everlasting 12. unending

ADJECTIVES TABLE 27

A. HÜSRANA UĞRAMIŞ	B. ÜZÜNTÜ VERİCİ	C. KIZMIŞ & RAHATSIZ OLMUŞ	D. ÇOŞKULU & NEŞELİ	E. UZAK
1. <u>disappointed</u> 2. <u>frustrated</u> 3. <u>disheartened</u> 4. upset 5. <u>dismayed</u> 6. sad 7. <u>let down</u>	1. <u>disappointing</u> 2. <u>frustrating</u> 3. <u>disheartening</u> 4. <u>upsetting</u> 5. worrisome 6. distressing 7. <u>unsatisfactory</u> 8. <u>inadequate</u> 9. unacceptable	1. <u>annoyed</u> 2. <u>bothered</u> 3. <u>irritated</u> 4. <u>offended</u> 5. <u>hurt</u> 6. <u>insulted</u>	1. <u>jubilant</u> 2. <u>joyous</u> 3. vibrant 4. <u>cheerful</u> 5. <u>merry</u> happy	1. <u>far</u> 2. faraway 3. remote 4. distant 5. inaccessible 6. isolated 7. <u>far-off</u> 8. <u>unreachable</u>

far
way
a lot
much
even
çok

ADJECTIVES TABLE 28

A. YAKIN	B. TARTIŞMALI	C. SAVURGAN	D. İLİMLİ	E. DELİ & DELİRMİŞ
1. <u>close</u> 2. near 3. nearby 4. <u>proximate</u> 5. akin to 6. <u>adjacent</u> 7. neighboring 8. <u>immediate</u> 9. bordering 10. in close proximity	1. controversial 2. questionable 3. disputed 4. <u>equivocal</u> 5. problematic 6. confusing 7. <u>puzzling</u> 8. perplexing	1. extravagant 2. overgenerous 3. <u>wasteful</u> 4. lavish 5. excessive abundant	1. <u>moderate</u> 2. reasonable 3. sensible	1. insane 2. <u>crazy</u> 3. mad 4. fanatical 5. <u>stupid</u> 6. <u>silly</u>

insane

nuclear family
extended

approximately
nearly
almost
about
some*

haste makes waste.

ADJECTIVES TABLE 29

A. ISRARLI & KARARLI	B. YABANCI	C. İYİMSER	D. KÖTÜMSER & KASVETLİ	E. EŞSİZ & ÖZGÜN
1. insistent 2. persistent 3. determined to 4. resolute 5. resilient 6. persevering 7. dogged İNATÇI 1. stubborn 2. obstinate 3. inflexible	1. alien 2. foreign 3. unknown 4. unfamiliar 5. exotic 6. extraterrestrial 7. otherworldly 8. strange	1. optimistic 2. hopeful 3. positive 4. constructive	1. pessimistic 2. negative 3. distrustful 4. gloomy 5. hopeless	1. unique 2. one-of-a-kind 3. original 4. real 5. authentic 6. irreplaceable 7. genuine hakiki 8. exclusive 9. matchless

ADJECTIVES TABLE 30

A. ASİ & İSYANKAR	B. DAR, ZAYIF & SIĞ	C. NİTELİKLİ, YETKİN & DONANIMLI	D. DÜRÜST	E. NEZİH & DÜZGÜN
1. rebellious 2. insurgent 3. disobedient obey 4. defiant defy 5. insubordinate 6. disloyal	1. narrow 2. slim 3. thin 4. shallow a narrow escape kıl payı kurtulmak chances are slim	1. qualified 2. capable of 3. proficient in 4. skilled 5. eligible to 6. entitled 7. equipped with 8. adept 9. good at sth/ving	1. honest 2. candid 3. frank 4. direct 5. straightforward 6. open	1. decent yeterli / namuslu 2. civilised 3. cosy 4. polite Eğitilmiş 5. cultured 6. refined 7. cultivated 8. educated

Adjectives Tablo 26 Set 1

Ancient Egypt's societal structure was marked by a strong sense of hierarchy, where not everyone had equal opportunities or access to power. The pharaoh, who was believed to be both a mortal and a god, was at the top of this structure. His authority was considered legitimate because it was believed to be divinely granted, making him the supreme ruler over both the earthly and spiritual realms. The idea of balance, or maat, was crucial in maintaining this order, where the roles of every individual, although not equal, were essential to the society's functioning. Religion in Egypt was deeply connected with all aspects of life, especially concerning the afterlife. The Egyptians believed that their mortal lives were only a brief phase before entering the eternal afterlife, a belief that shaped their practices, architecture, and art. The pyramids, tombs, and elaborate burial rituals were not just grand displays of wealth but were directly associated with ensuring a smooth transition to the next world. These beliefs were relevant to every social class, although their expressions of them were vastly distinct depending on their status. Despite the immense unity and cultural achievement, certain aspects of Egyptian life appeared **disparate** when compared to others. For instance, while the wealthy enjoyed elaborate tombs and preparations for the afterlife, the majority of the population had simpler burials. This created a clear divide between the social classes, as the level of luxury one could afford in death was often equivalent to the wealth they had accumulated during their lifetime. Nonetheless, the shared belief in an afterlife, regardless of these dissimilar experiences, unified the Egyptians in their ultimate purpose.

1. The text is mainly about ----.

- a) The political system of Ancient Egypt
- b) The architectural advancements of Ancient Egypt
- c) The societal structure and beliefs in Ancient Egypt
- d) The trade networks in Ancient Egypt
- e) The warfare strategies of Ancient Egypt

4

Ancient Egypt's societal structure was marked by a strong sense of hierarchy, where not everyone had equal opportunities or access to power. The pharaoh, who was believed to be both a mortal and a god, was at the top of this structure. His authority was considered legitimate because it was believed to be divinely granted, making him the supreme ruler over both the earthly and spiritual realms. The idea of balance, or maat, was crucial in maintaining this order, where the roles of every individual, although not equal, were essential to the society's functioning. Religion in Egypt was deeply connected with all aspects of life, especially concerning the afterlife. The Egyptians believed that their mortal lives were only a brief phase before entering the eternal afterlife, a belief that shaped their practices, architecture, and art. The pyramids, tombs, and elaborate burial rituals were not just grand displays of wealth but were directly associated with ensuring a smooth transition to the next world. These beliefs were relevant to every social class, although their expressions of them were vastly distinct depending on their status. **Despite the immense unity and cultural achievement**, certain aspects of Egyptian life appeared **disparate** when compared to others. **For instance**, while **the wealthy** enjoyed elaborate tombs and preparations for the afterlife, **the majority of** the population had simpler burials. This created a clear divide between the social classes, as the level of luxury one could afford in death was often equivalent to the wealth they had accumulated during their lifetime. Nonetheless, the shared belief in an afterlife, regardless of these dissimilar experiences, unified the Egyptians in their ultimate purpose.

2. The underlined word "disparate" is closest in meaning to

- .
- a) equivalent +
 - b) diverse -
 - c) similar +
 - d) unequal +
 - e) indistinguishable +

3. The tone of the author is ----.

- a) critical -
- b) neutral +
- c) ironic -
- d) sarcastic -
- e) humorous -

Ancient Egypt's societal structure was marked by a strong sense of hierarchy, where not everyone had equal opportunities or access to power. The pharaoh, who was believed to be both a mortal and a god, was at the top of this structure. His authority was considered legitimate because it was believed to be divinely granted, making him the supreme ruler over both the earthly and spiritual realms. The idea of balance, or maat, was crucial in maintaining this order, where the roles of every individual, although not equal, were essential to the society's functioning. Religion in Egypt was deeply connected with all aspects of life, especially concerning the afterlife. The Egyptians believed that their mortal lives were only a brief phase before entering the eternal afterlife, a belief that shaped their practices, architecture, and art. The pyramids, tombs, and elaborate burial rituals were not just grand displays of wealth but were directly associated with ensuring a smooth transition to the next world. These beliefs were relevant to every social class, although their expressions of them were vastly distinct depending on their status. **Despite the immense unity and cultural achievement, certain aspects of Egyptian life appeared disparate when compared to others. For instance, while the wealthy enjoyed elaborate tombs and preparations for the afterlife, the majority of the population had simpler burials.** This created a clear divide between the social classes, as the level of luxury one could afford in death was often equivalent to the wealth they had accumulated during their lifetime. Nonetheless, the shared belief in an afterlife, regardless of these dissimilar experiences, unified the Egyptians in their ultimate purpose.

4 One can infer from the text that ----.

- a) ~~Every Egyptian had equal opportunities in life and death~~
b) ~~The pharaoh was considered a regular mortal~~
c) Social class influenced burial practices in Ancient Egypt
d) ~~Egyptian religion had little impact on daily life~~
e) ~~Wealthy Egyptians rejected the belief in the afterlife~~

bury(y)

Ancient Egypt's **societal structure** was marked by a strong sense of **hierarchy**, where not everyone had equal opportunities or access to power. The **pharaoh**, who was believed to be both a mortal and a god, was at the top of this structure. His authority was considered legitimate because it was believed to be **divinely granted**, making him the supreme ruler over both the earthly and spiritual realms. The idea of balance, or maat, was crucial in maintaining this order, where the roles of every individual, although not equal, were essential to the society's functioning. **Religion in** Egypt was deeply connected with all aspects of life, especially concerning the afterlife. The Egyptians believed that their mortal lives were only a brief phase before entering the eternal afterlife, a belief that shaped their practices, architecture, and art. The pyramids, tombs, and elaborate burial rituals were not just grand displays of wealth but were directly associated with ensuring a smooth transition to the next world. These beliefs were relevant to every social class, although their expressions of them were vastly distinct depending on their status. Despite the immense unity and cultural achievement, certain aspects of Egyptian life appeared **disparate** when compared to others. For instance, while the wealthy enjoyed elaborate tombs and preparations for the afterlife, the majority of the population had simpler burials. This created a clear divide between the social classes, as the level of luxury one could afford in death was often equivalent to the wealth they had accumulated during their lifetime. Nonetheless, the shared belief in an afterlife, regardless of these dissimilar experiences, unified the Egyptians in their ultimate purpose.

5. The purpose of the author is to ----. a) ~~Criticize the inequality in Ancient Egypt~~

b) Explain the religious practices of Ancient Egypt

c) Discuss the rise and fall of pharaohs

d) Promote the art and architecture of Ancient Egypt

e) Compare Ancient Egypt with other civilizations similarities

Contrast the differences

Compare and contrast essay

Pros & Cons

+ —

Ancient Egypt's societal structure was marked by a strong sense of hierarchy, where not everyone had equal opportunities or access to power. The pharaoh, who was believed to be both a mortal and a god, was at the top of this structure. His authority was considered legitimate because it was believed to be divinely granted, making him the supreme ruler over both the earthly and spiritual realms. The idea of balance, or maat, was crucial in maintaining this order, where the roles of every individual, although not equal, were essential to the society's functioning. Religion in Egypt was deeply connected with all aspects of life, especially concerning the afterlife. The Egyptians believed that their mortal lives were only a brief phase before entering the eternal afterlife, a belief that shaped their practices, architecture, and art. The pyramids, tombs, and elaborate burial rituals were not just grand displays of wealth but were directly associated with ensuring a smooth transition to the next world. These beliefs were relevant to every social class, although their expressions of them were vastly distinct depending on their status. Despite the immense unity and cultural achievement, certain aspects of Egyptian life appeared **disparate** when compared to others. For instance, while the wealthy enjoyed elaborate tombs and preparations for the afterlife, the majority of the population had simpler burials. This created a clear divide between the social classes, as the level of luxury one could afford in death was often equivalent to the wealth they had accumulated during their lifetime. Nonetheless, the shared belief in an afterlife, regardless of these dissimilar experiences, unified the Egyptians in their ultimate purpose.

6. The best title could be ----.

- a) The Role of the Pharaoh in Ancient Egypt
- b) Religious Beliefs and Society in Ancient Egypt**
- c) The Construction of Pyramids in Egypt
- d) Life and Death in Ancient Egypt
- e) Wealth and Poverty in Ancient Egypt

1. Ancient Egypt's societal structure was marked by a strong ^{anlayı} sense of hierarchy, where **not everyone had** equal opportunities or **access to** power.
2. The pharaoh, who **was believed to be** both a mortal and a god, **was** at the top of this structure.
3. His authority **was considered** legitimate because it **was believed to be** divinely **granted**, **making him the supreme ruler over** both the **earthly** and **spiritual realms**. **control over**
4. The idea of balance, or maat, was **crucial in** ^{to /for} **maintaining** this order, where **the roles of every individual, although not equal, were essential to** the society's **functioning**.
5. Religion in Egypt was deeply **connected with** all aspects of life, **especially concerning** the afterlife.
6. The Egyptians **believed that** their mortal lives were only a **brief phase before entering** the eternal afterlife, **(and this)** ^{notably /particularly} **a belief that shaped their practices, architecture, and art**.
7. The pyramids, tombs, and **elaborate** burial rituals were **not just** grand displays of wealth **but were** directly associated with ensuring a smooth transition to the next world.
8. These beliefs were **relevant to every social class, although** their expressions of them were vastly distinct depending on their status.
9. **Despite the immense unity and cultural achievement,** **certain** aspects of Egyptian life appeared **disparate when compared to** others.
10. For instance, **while** the wealthy **enjoyed** elaborate tombs and preparations for the afterlife, the majority of the population had **simpler burials**.
11. This created **a clear divide** between the social classes, **as** the level of luxury one **could afford** in death was often **equivalent to** the wealth they had **accumulated** during their lifetime.
12. Nonetheless, the shared belief in an afterlife, **regardless of** these dissimilar experiences, **unified the Egyptians in** their ultimate purpose.

1. Eski Mısır'ın toplumsal yapısı, **herkesin** eşit fırsatlara veya güce erişime **sahip olmadığı** güçlü bir hiyerarşi **duygusuyla** işaretlenmişti.
2. Hem ölümlü hem de tanrı **olduğuna** inanılan firavun bu yapının en tepesinde **yer alıyordu**.
3. Otoritesi meşru kabul edilirdi çünkü **ilahi olarak verildiğine** inanılırdı **ve bu da** onu hem dünyevi hem de ruhani **alemlerin en yüce yöneticisi** yapardı.
4. Denge ya da maat fikri, **her bireyin rolünün eşit olmasa da** toplum işleyişi için gerekli olduğu bu düzenin **korunmasında çok önemliydi**.
5. Mısır'da din, hayatın tüm yönleriyle, **özellikle de ölümden sonraki hayatla** derinden bağlantılıydı.
6. Mısırlılar ölümlü hayatlarının ebedi ahiret hayatına **girmeden önceki** kısa bir evre olduğuna inanıyorlardı **ve bu inanç** onların uygulamalarını, mimarilerini ve sanatlarını şekillendiriyordu.
7. Piramitler, mezarlar ve ayrıntılı defin ritüelleri **sadece** zenginliğin görkemli gösterileri **değildi, aynı zamanda** bir sonraki dünyaya sorunsuz bir geçiş sağlamakla doğrudan ilişkiliydi.
8. Bu inançlar her sosyal sınıf için geçerliydi, **ancak** bunların ifadeleri statülerine bağlı olarak büyük ölçüde farklıydı.
9. **Muazzam birliğe ve kültürel başarıya rağmen,** Mısır yaşamının **bazı yönleri diğerlerine kıyasla** farklı görünüyordu.
10. Örneğin, zenginler ayrıntılı mezarların ve ölümden sonraki yaşam için yapılan hazırlıkların **fadını çıkarırken,** nüfusun çoğunluğu daha basit gömülere **sahipti**.
11. Bu durum sosyal sınıflar arasında açık bir **uçurum** yaratıyordu, **zira** bir kişinin ölümlük **sahip olabileceği** lüks seviyesi genellikle yaşamı boyunca **biriktirdiği** servete eşdeğeri. **independent of**
12. **Yine de,** bu farklı deneyimlerden **bağımsız olarak,** ölümden sonraki yaşama duyulan ortak inanç, Mısırlıları nihai amaçlarında **birleştirmiştir**.

Adj Tablo 27

Depression can be a 1) ---- disheartening experience, leaving individuals feeling disappointed and frustrated by their inability to 2) ---- the heavy sadness that accompanies it. Everyday tasks that once brought joy or satisfaction 3) ---- inadequate and unsatisfactory, contributing to feelings of being let down by oneself or by life in general. This emotional burden can lead to a sense of 4) ---- by how overwhelming and distressing the situation feels, often resulting in a spiral of negative thoughts that are hard to escape. One of the most difficult aspects of depression is the overwhelming sense of isolation. It makes people feel emotionally faraway and distant from others, even 5) ---- loved ones. This inaccessible feeling can worsen the situation, 6) ---- reaching out for help becomes upsetting or even irritating when their inner struggles are not understood. The once joyous or vibrant moments in life feel impossibly far-off, creating a sense of hopelessness that 7) ---- the emotional wall depression builds.

1.
A) conveniently
B) deeply
C) appropriately
D) meticulously
E) incidentally

get rid of kurtulmak

2. ward off
A) shake off
B) depend upon
C) take off
D) draw on
E) call for
require
1. hızla yükselmek
2. kalkmak
3. çıkartmak

3.
A) were becoming
B) used to become
C) had become
D) became
E) become

4.
A) to be dismayed
B) being dismayed
C) to be dismaying
D) to have dismayed
E) dismayed

5.
A) in response to
B) regardless of
C) in the presence of
D) in terms of
E) in addition to

6.
A) but
B) so
C) if
D) as
E) unless

7.
A) annihilates
B) demolishes
C) appreciates
D) obstructs
E) reinforces

4
get rid of

Tablo 27

1. Depression can be a deeply disheartening experience, leaving individuals feeling disappointed and frustrated by their inability to shake off the heavy sadness that accompanies it. get rid of
2. Everyday tasks that once brought joy or satisfaction become inadequate and unsatisfactory, contributing to feelings of being let down by oneself or by life in general. leading to bringing about
3. This emotional burden can lead to a sense of being dismayed by how overwhelming and distressing the situation feels, often resulting in a spiral of negative thoughts that are hard to escape. circle /cycle

edat+ ving
edat + being v3

Tablo 27

1. Depresyon son derece cesaret kırıcı bir deneyim olabilir ve bireyleri, ona eşlik eden ağır üzüntüden kurtulamadıkları için hayal kırıklığına uğramış ve hüsrana uğramış hissettirir.
2. Bir zamanlar neşe ya da tatmin getiren gündelik işler yetersiz ve tatminsiz hale gelir ve kişinin kendisi ya da genel olarak hayat tarafından hayal kırıklığına uğratıldığı hissine katkıda bulunur.
3. Bu duygusal yük, durumun ne kadar ezici ve üzücü olduğu hissiyle dehşete düşme duygusuna yol açabilir ve genellikle kaçılması zor bir olumsuz düşünceler sarmalıyla sonuçlanır.

angora
inJilize

angora
inJilize

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inJilize

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4. One of the most difficult aspects of depression is the overwhelming sense of isolation.
5. It makes people feel emotionally faraway and distant from others, even in the presence of loved ones.
6. This inaccessible feeling can worsen the situation, as reaching out for help becomes upsetting or even irritating when their inner struggles are not understood.
7. The once joyous or vibrant moments in life feel impossibly far-off, creating a sense of hopelessness that reinforces the emotional wall depression builds.

ask for=
demand
call for

2. huzurunda 3. önünde= before the jury/guests

4. Depresyonun en zor yönlerinden biri de ezici yalnızlık hissidir.
5. İnsanların kendilerini duygusal olarak uzakta ve sevdiklerinin varlığında bile diğerlerinden uzak hissetmelerine neden olur.
6. Bu erişilemezlik hissi durumu daha da kötüleştirebilir, çünkü içsel mücadeleleri anlaşılmadığında yardım istemek üzücü ve hatta rahatsız edici hale gelir.
7. Hayatın bir zamanlar neşeli ya da canlı olan anları imkansız derecede uzakta hissedilir ve depresyonun inşa ettiği duygusal duvarı güçlendiren bir umutsuzluk hissi yaratır.

Adj 28

1. The **contrast** ---- **luxury** ---- **waste** in the world today **is** **puzzling**, as the **extravagant lifestyles of some** are adjacent to the **poverty and scarcity** faced by others.)

A) not / but

B) so / that

C) such / that

D) between / and

E) neither / nor

2. **Lavish spending on excessive material goods** is often **celebrated**, ---- **the waste that accompanies this consumption** **goes largely unchecked**.

A) when

B) while *whereas / although**

C) unless

D) so that

E) because

angora
inJilizeangora
enJilish

3. The amount of food, resources, and energy squandered is bordering ---- insane, especially when so many people live in close proximity --- scarcity.

A) in / off

B) at / from

✓ C) on / to

D) into / up

E) onto / by

4. It is this disparity that ---- a problematic imbalance that is becoming increasingly difficult ----.

✓ A) highlights / to ignore

B) highlighted / ignored

C) is highlighting / ignoring

D) was highlighting / to have ignored

E) has highlighted / being ignored

1

angora
inJilize

angora
enJish

5. What makes the situation more controversial is the way in which luxury is justified, often seen as a reward for success ---- a reflection of overgenerous waste.

- A) but for -
C) on behalf of
✓ E) rather than

- B) at the expense of
D) in pursuit of

6. ---- some argue that wealth accumulation drives economic growth, the questionable ethics behind such wasteful practices are hard to defend in a world where so many struggle to meet basic needs.

- A) Once
C) Unless
E) Because

- ✓ B) While
D) Given that

7. A more moderate and sensible approach to consumption

~~---waste~~ and create a more balanced global economy, one that **addresses** the environmental and social costs of excessive luxury.

- A) ~~used to reduce~~ / ~~has addresses~~
B) ~~had to reduce~~ / ~~was addressing~~
C) ~~should reduce~~ / ~~had addressed~~
D) ~~would reduce~~ / ~~addressed~~
E) **could reduce** / **addresses**

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enŞilishangora
inŞilize

Tablo 28

1. The contrast between luxury and waste in the world today is puzzling, as the extravagant lifestyles of some are adjacent to the poverty and scarcity faced by others.
2. Lavish spending on excessive material goods is often celebrated, while the waste that accompanies this consumption goes largely unchecked.
3. The amount of food, resources, and energy squandered is bordering on insane, especially when so many people live in close proximity to scarcity.
4. This disparity highlights a problematic imbalance that is becoming increasingly difficult to ignore.

5. What makes the situation more controversial is the way in which luxury is justified, often seen as a reward for success rather than a reflection of overgenerous waste.
6. While some argue that wealth accumulation drives economic growth, the questionable ethics behind such wasteful practices are hard to defend in a world where so many struggle to meet basic needs.
7. A more moderate and sensible approach to consumption could reduce waste and create a more balanced global economy, one that addresses the environmental and social costs of excessive luxury.

Tablo 28

1. Günümüz dünyasında lüks ve israf arasındaki tezat şaşırtıcıdır; zira bazılarının savurgan yaşam tarzları, diğerlerinin karşı karşıya olduğu yoksulluk ve kıtlıkla yan yanadır.
2. Aşırı maddi mallara yapılan cömert harcamalar genellikle kutlanırken, bu tüketime eşlik eden israf büyük ölçüde kontrolsüz kalmaktadır.
3. İsraf edilen gıda, kaynak ve enerji miktarı, özellikle de bu kadar çok insan kıtlığa yakın yaşarken, çılgınlık sınırında.
4. Bu eşitsizlik, görmezden gelinmesi giderek zorlaşan sorunlu bir dengesizliğe işaret ediyor.
5. Durumu daha da tartışılmalı hale getiren şey ise, lüksün meşrulaştırılma biçimi ve genellikle aşırı cömert israfın bir yansımasından ziyade başarının bir ödülü olarak görülmesi.
6. Bazıları servet birikiminin ekonomik büyümeyi tetiklediğini savunsa da, bu tür savurgan uygulamaların ardındaki tartışılmalı etiği, pek çok kişinin temel ihtiyaçlarını karşılamak için mücadele ettiği bir dünyada savunmak zordur.
7. Tüketime daha ılımlı ve mantıklı bir yaklaşım, israfı azaltabilir ve aşırı lüksün çevresel ve sosyal maliyetlerini ele alan daha dengeli bir küresel ekonomi yaratabilir.

Tablo 29

1

(I) A positive mindset is often characterized by optimism and a hopeful outlook on life. (II) People with this perspective tend to be resolute in their pursuit of goals, persistent in the face of challenges, and determined to overcome obstacles. (III) Their resilient nature allows them to bounce back from setbacks, finding constructive ways to approach difficulties. (IV) This persevering attitude is what drives them to continually push forward, even when faced with the strange or unfamiliar. (V) They view challenges as roadblocks not as opportunities to grow, adapt, and improve.

- A) I B) II C) III D) IV E) V
- + + + + -

↑

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inŞilize

- +

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inŞilize

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inŞilize

angora
inŞilize

2.

(I) People with a positive mindset remain focused and this often results in long-term success and personal fulfillment, as these individuals are open to learning from their experiences and making positive changes. (II) In contrast, a negative mindset is dominated by pessimism and a gloomy outlook on life. (III) People who adopt this perspective are often stubborn or inflexible in their thinking, making it difficult for them to see possibilities beyond their current circumstances. (IV) Instead of being determined or dogged in pursuing their goals, they tend to view challenges as insurmountable, leading to a sense of hopelessness and defeat. (V) This mindset makes it easy for them to trust themselves and the process or believe that positive outcomes are possible.

A) I B) II C) III D) IV E) V

+ but - - - +

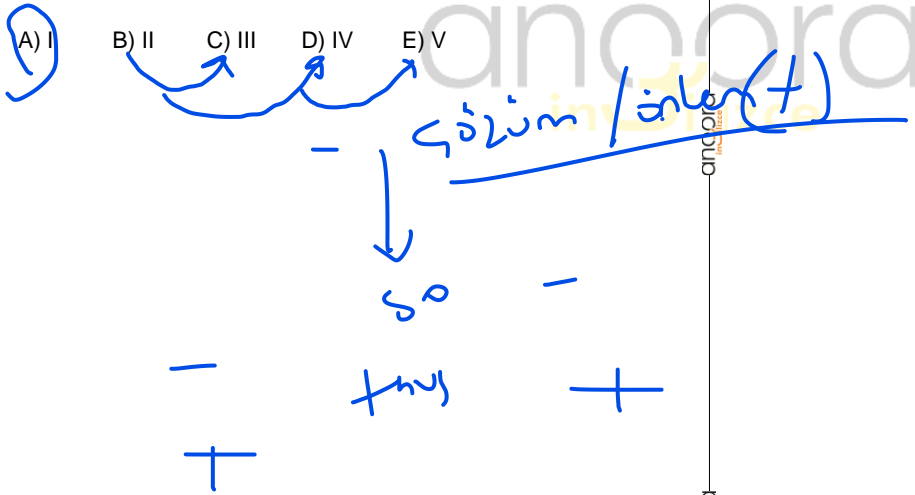
3.

(I) The unknown and foreign are often seen as threats rather than opportunities by people with a negative mindset, which can limit their ability to embrace change or grow from new experiences. (II) The difference between a positive and negative mindset lies in how one approaches the real challenges of life. (III) Those with a positive mindset are more authentic in their pursuit of growth and well-being, while those with a negative outlook may become obstinate, unwilling to change, and stuck in their ways. (IV) The negative mindset, on the other hand, traps them in a vicious cycle of doubt and fear, making it hard to achieve personal or professional success. (V) Therefore, developing a more genuine and flexible approach to life's uncertainties can help individuals move toward a more positive, fulfilling future.

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1.

(I) A positive mindset is often characterized by optimism and a hopeful outlook on life. (II) People with this perspective tend to be **resolute in their pursuit of goals**, persistent **in the face of** challenges, and **determined to overcome obstacles**. (III) Their resilient nature allows them to **bounce back** from setbacks, finding constructive ways to approach difficulties. (IV) This persevering attitude is **what drives them to continually push forward**, even when faced with the strange or unfamiliar. (V) They view challenges as roadblocks **not** as opportunities to grow, adapt, and improve.

(I) Pozitif bir zihniyet genellikle iyimserlik ve hayata umutlu bir bakış açısı ile karakterize edilir. (II) Bu bakış açısına sahip kişiler hedeflerine **ulaşma konusunda kararlı**, zorluklar **karşısında** ısrarcı ve **engelleri aşma konusunda azimli** olma eğilimindedir. (III) Dirençli yapıları, zorluklara yaklaşmak için yapıcı yollar bularak aksiliklerden **geri dönmelerini** sağlar. (IV) Bu azimli tutum, onları garip veya alışılmadık şeylerle karşılaştıklarında bile sürekli olarak **ilerlemeye iten** şeydir. (V) Zorlukları büyümek, uyum sağlamak ve gelişmek için fırsatlar olarak **değil**, barikatlar olarak görürler.

A) I B) II C) III D) IV E) V

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2.

(I) **People with** a positive mindset remain focused and this often results in long-term success and personal **fulfillment**, as these individuals are open to learning from their experiences and making positive changes. (II) In contrast, a negative mindset is dominated by pessimism and a **gloomy outlook on life**.

(III) People who adopt this perspective are often stubborn or inflexible in their thinking, making it difficult for them to see possibilities beyond their current circumstances. (IV) Instead of being determined or dogged in pursuing their goals, they tend to view challenges as insurmountable, leading to a sense of hopelessness and defeat. (V) This mindset makes it **easy** for them to trust themselves and the process or believe that positive outcomes are possible.

A) I B) II C) III D) IV E) V

(I) Pozitif zihniyete **sahip kişiler** odaklanmaya devam eder ve bu durum genellikle uzun vadeli başarı ve kişisel **tatmin** ile sonuçlanır, çünkü bu kişiler deneyimlerinden öğrenmeye ve olumlu değişiklikler yapmaya açıktır. (II) Bunun aksine, olumsuz bir zihniyete kötümserlik ve **hayata kasvetli bir bakış açısı** hakimdir. (III) Bu bakış açısını benimseyen kişiler genellikle inatçı veya esnek olmayan bir düşünce yapısına sahiptir ve bu da mevcut koşullarının ötesindeki olasılıkları görmelerini zorlaştırır. (IV) Hedeflerinin peşinde kararlı veya inatçı olmak yerine, zorlukları aşılabilir olarak görme eğilimindedirler, bu da umutsuzluk ve yenilgi hissine yol açar. (V) Bu zihniyet, kendilerine ve sürece güvenmelerini veya olumlu sonuçların mümkün olduğuna inanmalarını kolaylaştırır.

A) I B) II C) III D) IV E) V

3.

(I) The unknown and foreign are often seen as threats rather than opportunities by people with a negative mindset, which can limit their ability to embrace change or grow from new experiences. (II) The difference between a positive and negative mindset lies in how one approaches the real challenges of life. (III) Those with a positive mindset are more authentic in their pursuit of growth and well-being, while those with a negative outlook may become obstinate, unwilling to change, and stuck in their ways. (IV) The negative mindset, on the other hand, traps them in a vicious cycle of doubt and fear, making it hard to achieve personal or professional success. (V) Therefore, developing a more genuine and flexible approach to life's uncertainties can help individuals move toward a more positive, fulfilling future.

A) I B) II C) III D) IV E) V

(I) Bilinmeyen ve yabancı olan şeyler, olumsuz bir zihniyete sahip kişiler tarafından genellikle fırsatlardan ziyade tehdit olarak görülür ve bu da onların değişimi kucaklama veya yeni deneyimlerle büyüme becerilerini sınırlayabilir. (II) Pozitif ve negatif zihniyet arasındaki fark, kişinin hayatın gerçek zorluklarına nasıl yaklaştığında yatar. (III) Olumlu bir zihniyete sahip olanlar büyüme ve esenlik arayışlarında daha özgün olurken, olumsuz bir bakış açısına sahip olanlar inatçı, değişime isteksiz ve kendi yollarına saplanıp kalmış olabilirler. (IV) Öte yandan, olumsuz zihniyet onları şüphe ve korku kısır döngüsüne hapsederek kişisel veya mesleki başarıya ulaşmalarını zorlaştırır. (V) Bu nedenle, hayatın belirsizliklerine karşı daha samimi ve esnek bir yaklaşım geliştirmek, bireylerin daha olumlu ve tatmin edici bir geleceğe doğru ilerlemelerine yardımcı olabilir.

A) I B) II C) III D) IV E) V

Tablo 30

1.

(I) Modern slavery, though sounds weird, is a deeply troubling issue that persists despite the progress made in human rights.

(II) It involves the exploitation of vulnerable individuals who are often disobedient to their captors yet trapped in systems that offer slim chances of escape. (III) These people are not always visibly shackled or chained as in the Middle Ages, but their freedom is narrow — restricted by fear, coercion, and economic dependence. (IV) Slavery is a system in which individuals are owned by others, deprived of their personal freedom, and forced to perform labor or services under the threat of violence, coercion, or punishment. (V) Many who are enslaved today are highly capable and even skilled individuals, but they are denied the basic rights and opportunities they are entitled to.

A) I B) II C) III **D) IV** E) V

2. cope with

(I) Addressing modern slavery requires a frank and direct approach from governments, organizations, and society at large. (II) It is not enough to offer polite or cultured discussions about the issue; real action is necessary to free those trapped in these conditions. (III) Instead of being equipped with the freedom to make their own choices, modern slaves are often forced into labor under harsh conditions with little hope for a better future. (IV) While many victims of modern slavery display defiant and rebellious attitudes against their oppressors, they need support systems that can empower them to regain their independence. (V) Creating a civilized and educated world means confronting this issue with honesty and refusing to tolerate any form of exploitation.

A) I B) II C) III D) IV E) V

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Tablo 30

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A) I B) II C) III D) IV E) V

1.

(I) Modern kölelik, kulağa tuhaf gelse de, insan haklarında kaydedilen ilerlemeye rağmen devam eden son derece rahatsız edici bir konudur. (II) Genellikle kendilerini esir alanlara itaat etmeyen, ancak kaçma şansı çok az olan sistemlere hapsedilmiş savunmasız bireylerin sömürülmesini içerir. (III) Bu insanlar Orta Çağ'da olduğu gibi her zaman gözle görülür bir şekilde prangaya vurulmuş veya zincirlenmiş değildir, ancak özgürlükleri dardır - korku, zorlama ve ekonomik bağımlılıkla kısıtlanmıştır. (IV) Kölelik, bireylerin başkaları tarafından sahiplenildiği, kişisel özgürlüklerinden mahrum bırakıldığı ve şiddet, zorlama veya ceza tehdidi altında iş veya hizmet yapmaya zorlandığı bir sistemdir. (V) Bugün köleleştirilenlerin çoğu son derece yetenekli ve hatta becerikli bireylerdir, ancak hakları olan temel hak ve fırsatlardan mahrum bırakılmaktadırlar.

A) I B) II C) III D) IV E) V

2.

(I) Modern köleliğin ele alınması hükümetlerin, kuruluşların ve genel olarak toplumun samimi ve doğrudan bir yaklaşım sergilemesini gerektirmektedir. (II) Konuyla ilgili kibar veya kültürlü tartışmalar yapmak yeterli değildir; bu koşullarda sıkışık kalanları kurtarmak için gerçek eylem gereklidir. (III) Modern köleler, kendi seçimlerini yapma özgürlüğüne sahip olmak yerine, genellikle daha iyi bir geleceğe dair çok az umutla ağır koşullar altında çalışmaya zorlanmaktadır. (IV) Modern köleliğin pek çok mağduru, kendilerini ezenlere karşı meydan okuyan ve isyankâr tavırlar sergilerken, bağımsızlıklarını yeniden kazanabilmeleri için kendilerini güçlendirecek destek sistemlerine ihtiyaç duymaktadır. (V) Uygur ve eğitilmiş bir dünya yaratmak, bu sorunla dürüstçe yüzleşmek ve sömürünün her türüne müsamaha göstermeyi reddetmek anlamına gelir.

A) I B) II C) III D) IV E) V