

Q. [] 안에서 문맥 상 알맞은 어휘를 고르시오.

어휘선택(문제지)

1. p18-Exercise 1

Traditional ¹[**economic / economics**] models often assume that people make choices, ²[**aiding / aiming**] to ³[**maximise / minimize**] their own satisfaction. Maximising satisfaction does not necessarily mean paying the ⁴[**least / most**] amount of money. Rather, it can also be seen as maximising prestige gained through ⁵[**admission / admiration**] from others who observe the consumption. An example of such a(n) ⁶[**verify / view**] can be found in Miller's 'dialectics of shopping'. Miller argues that shopping often results in an innate ⁷[**contraction / contradiction**] between saving money and ethical decisions. Saving money benefits the shopper or ⁸[**immediate / gradual**] family. ⁹[**Similarly / Conversely**], while making ethical decisions, such as buying more expensive, but ethically produced items, the benefit is transferred to ¹⁰[**constant / distant**] others. One way to overcome this contradiction is by engaging in socially ¹¹[**responsible / responsive**] conspicuous consumption. When engaging in socially responsible conspicuous consumption, essentially self-interested motives such as prestige, promise of better health or taste ¹²[**complicate / compensate**] for the higher price paid. Thus, the higher price becomes justifiable as non-price advantages are gained by the consumer, and the monetary benefit ¹³[**transferred / transformed**] to the distant producer is ¹⁴[**converted / conversed**] into immediate benefits for the consumer.

2. p19-Exercise 2

Drawings can add value by ¹⁵[**connecting / conveying**] cognition to physiology and engaging other senses. Good drawings develop their relationships with the reader from the initial 'eye contact' onwards to draw in other senses which then start working together to give the picture greater meaning. A good map makes you want to touch the image; find interrelationships; talk to the person next to you about it. If you've ever been in London, you may recall just how ¹⁶[**tactical / tactile**] the Tube map is: it invites you to trace your route with your finger, to share your perspective on it with your travelling companions, to ¹⁷[**connote / annotate**] it with additions, reminders and doodles. Recent studies have ¹⁸[**hidden / shown**] how even doodling can aid recall and involvement. As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches done in meetings 40 years ago and experience sudden recall of the room, the table, the voices.' Once you have ¹⁹[**added / subtracted**] physically to a map, a drawing or even a blank piece of paper, you have a greater mental and physical connection with it. And this in tum helps you to

²⁰[remember / forget]. Just as when you write a shopping list, but ²¹[forget / remember] to bring it with you, the 'muscle memory' of scratching things on a pad helps you to recall what you needed.

3. p20-Exercise 3

Delay is a necessary ²²[component / compound] of procrastination. This means not only that someone who procrastinates fails to do something that she previously ²³[pretended / intended] to do, but it also requires that she has not given up entirely on completing the task. Deciding not to do something ever is not procrastination, no matter how ²⁴[rational / irrational] or self-defeating this decision is. Note further that delaying a task needs to be ²⁵[distinguished / diminished] from departing from a scheduled time. Schedules and deadlines are means of making ²⁶[implicit / explicit] and specific our temporal intentions, but we can ²⁷[delay / continue] doing something even if our plans are rather vague. For a person's behavior to ²⁸[counter / count] as delay, however, it must depart significantly from the intention and it must be possible to ²⁹[contribute / attribute] to the individual an intention to actually do something to advance a goal. Someone who had a strong desire to climb Mt. Everest but never did anything to ³⁰[lower / advance] that goal would not count as procrastinating, if she never moved from fantasizing to planning.

4. p21-Exercise 4

With overt violence being ³¹[permitted / disallowed], competition between groups flowed through another channel, consisting ironically of an escalating ³²[refinement / confinement] of manners. Demand for self-control ³³[increased / decreased] as courts grew ever larger and chains of interdependency became more ³⁴[integrated / differentiated]. With growing integration, the contrasts between noble and bourgeois classes ³⁵[diminished / emerged], leading to a heightened ³⁶[sensitivity / sensibility] to nuances of conduct and ³⁷[definitive / minute] gestures. The former knights who were now courtiers ³⁸[preserved / predicted] their ³⁹[contempt / contemplation] for those of a lower rank, particularly the bourgeois. Tensions between courtiers and the bourgeois were ⁴⁰[heightened / weakened] as the former became progressively ⁴¹[affluent / impoverished] and the rising bourgeois richer and more powerful. Faced with competition from the bourgeois, the courtiers could not ⁴²[retort / resort] to overt violence as in the past. Instead, their fears were ⁴³[manifested / manipulated] in a general revulsion, with disgust at anything that 'smelt bourgeois' being associated with vulgarity. Courtiers competed instead by means of manners, ⁴⁴[moderating / modifying] their speech, gestures and social amusements to ⁴⁵[maintain / eliminate] a distinctive distance from the unpleasant pressure from below.

5. p22-Exercise 5

One interesting phenomenon that takes place in connection with the practice of silence is that the mind ⁴⁶**[evolves / revolves]** creative genius. For instance when a person who is used to intense activity and outer ⁴⁷**[inversion / diversion]** for his pastime and pleasure is thrown suddenly on his own inner resources, if he is not thwarted by it, his mind will have a(n) ⁴⁸**[similar / peculiar]** reaction and he will discover his ⁴⁹**[inherent / coherent]** reserve and originality. This also is true in connection with children's education. If we do not try to keep their minds altogether ⁵⁰**[abandoned / occupied]** with artificial toys and noisy games, they will work and invent newer ones, and this quickening of the inner faculties is the gist of true education. We think ⁵¹**[better / worse]** when our mind is not weighted down by matter. We see more clearly when our eyes are focused on a single ⁵²**[alternative / objective]** and nothing is more ⁵³**[ineffective / effective]** towards this end than the practice of silence.

6. p23-Exercise 6

Ninety per cent of the data in the world today was created in the past two years alone, yet ⁵⁴**[instead of / in spite of]** taking advantage of the new opportunities this revolution presents, the vast majority of people almost mindlessly consume content that others have ⁵⁵**[consumed / created]**. Former Google design ethicist Tristan Harris has called out the fact that app design practices have us ⁵⁶**[separated / glued]** to our phones. Today's apps and websites have been engineered so that we maximise our screen time, and companies that manage to ⁵⁷**[siege / seize]** our ⁵⁸**[intention / attention]** are showered with profits. Harris has called our gut reactions to 'the ⁵⁹**[attention / sacrificing]** economy' a 'race to the bottom of the brainstem'. He told The Atlantic, 'You could say that it's my responsibility to ⁶⁰**[exert / exempt]** self-control when it comes to digital usage but that's not ⁶¹**[acknowledging / refuting]** that there's a thousand people on the other side of the screen whose job is to break down whatever responsibility I can ⁶²**[maintain / modify]**'. Many people who think they ⁶³**[control / compliment]** their phones are in reality controlled by them.

7. p24-Exercise 7

Language is one of our defining traits as a species, but we are probably the only animal in which two of its individuals ⁶⁴**[plunged / plucked]** from different places — even right next door — might not be ⁶⁵**[unable / able]** to communicate with one another, almost as if they were two ⁶⁶**[indifferent / different]** biological species. Sometimes, even speakers of the same language can ⁶⁷**[confuse / refuse]** one another:

a young English boy I know, travelling in America, was told by someone who overheard him speaking, "I can tell from your accent that you're from somewhere in Europe." By comparison to our linguistic ⁶⁸**[isolation / connection]**, you could take a gorilla from its troop and put it in any other troop wherever gorillas are found, and it would know what to do. There would probably be some fighting over territory, and attempts at ⁶⁹**[establishing / encouraging]** who is dominant over whom, but for the most part life would be routine. The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, make the ⁷⁰**[opposite / same]** kinds of nest, and eat the same kinds of food.

8. p25-Exercise 8

To really understand the complex life cycle and social behavior of chimpanzees, you need time. Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), mature very ⁷¹**[slowly / quickly]** — infants continue to share their mother's nest, ride her back, and suckle (though ⁷²**[less / more]** frequently) until about five years old when the next offspring is often born, and even then they remain emotionally ⁷³**[detached / connected]** to their mother, traveling with her for several years, ⁷⁴**[strengthening / weakening]** family bonds that may ⁷⁵**[insist / persist]** throughout life. A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees). And there is an interval averaging five years between births. Chimpanzees can live to be over 50 years in the wild (and up to 70 years in captivity). As a result of this long life, and the fact that each individual has his or her own ⁷⁶**[distinct / universal]** personality, any worthwhile behavioral study of chimpanzees must be long term and must concentrate on ⁷⁷**[collective / individual]** life histories.

9. p26-Exercise 9

Computers have changed a lot in the past 25 years. Computer networks were ⁷⁸**[complex / rudimentary]** in the 1990s. The explosive growth of the Internet and the proliferation of connected devices changed everything. It also gave us a much better metaphor for how the human brain works. Networked, mobile computers can do much more than the desktop computer of the 1990s. This isn't just because they're ⁷⁹**[better / worse]** at storing and handling data. What's really important is their ability to share data, programs, and ⁸⁰**[preceding / processing]** power. The ⁸¹**[isolation / connectedness]** of today's computers has helped scientists to realize that the computer inside the human skull also owes much of its power to its ability to be in a network — to be part of an "us." We humans learn from others. We put our heads together and think things over. We share our feelings and feel each other's pain. Connectedness is

vital for our mental health. Children who have been ⁸²[**selected / neglected**] and not ⁸³[**allowed / followed**] social contact don't just grow up ⁸⁴[**informed / ignorant**] of the world; their brain development is often delayed or impaired.

10. p27-Exercise 10

A virtue that a quest for meaning builds is thinking ⁸⁵[**abstractly / concretely**]. People often think of abstraction as ⁸⁶[**stripping / strapping**] away meaning. But in fact, abstraction does the opposite — it ⁸⁷[**weakens / enriches**] meaning. When you see that two things have similar structures or behavior, then those ⁸⁸[**similarities / differences**] create a connection, a new meaning for you that wasn't there before. Henri Poincare famously said that "mathematics is the art of giving the same name to ⁸⁹[**different / universal**] things." (To which a poet quipped: "Poetry is the art of giving different names to the same thing.") If you've only ever seen one dog, you might think that a dog must be a German shepherd. Once you've seen several, you begin to realize that the meaning of dog is richer than you ⁹⁰[**realized / denied**]. Abstraction enriches meaning by helping you to take a collection of examples and to see just what is essential about, for instance, "dogness." In so doing, you see what's the same about many ⁹¹[**corresponding / different**] things.

11. p28-Exercise 11

When you give an oral presentation, a core-message-first approach provides you with a time advantage: starting with your core message ⁹²[**diminishes / increases**] the likelihood that your audience walks away with the message that you want them to walk away with, even when you are running out of time. Although you should not ⁹³[**overestimate / underestimate**] the importance of proper timekeeping, there may always be reasons why you find yourself short of time at the end of your presentation in spite of all your efforts to the ⁹⁴[**contemporary / contrary**]. Perhaps you are just generally ⁹⁵[**precluded / predisposed**] to run out of time in everything you do, or perhaps you ⁹⁶[**encountered / eliminated**] some unexpected interruptions, ranging from faulty equipment to ⁹⁷[**implication / clarification**] questions. Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are barely halfway through your presentation. You will have to cut parts of your presentation, speed up, and all of this goes at the expense of the core message that you had planned to deliver at the end. You can save yourself a(n) ⁹⁸[**considerate / considerable**] amount of stress by starting, rather than ending, your ⁹⁹[**transportation / presentation**] with your core message.

12. p29-Exercise 12

Nothing lasts forever, as the saying goes. There are waggish types who move from that thought to the conclusion that ¹⁰⁰[**sustainability / variability**] is a logical ¹⁰¹[**possibility / impossibility**]. Yet who said that a practice or process has to continue throughout eternity in order to be considered ¹⁰²[**attainable / sustainable**]? There are many ways to measure how long or to what extent a(n) ¹⁰³[**practice / discipline**] can endure, given its background conditions. There is no reason to think that it is not ¹⁰⁴[**affordable / sustainable**] just because there is some dramatic change in those conditions. This is the "What would happen if the earth was hit by a comet?" thought experiment. Current thinking is that a mass ¹⁰⁵[**extinction / distinction**] event occurred when some large celestial object struck our planet about sixty-five million years ago. The climatic ¹⁰⁶[**disruption / corruption**] led to the extinction of an estimated 50 percent of the species in existence at that time. It is not clear what someone might mean by saying that these extinct species had a(n) ¹⁰⁷[**unsustainable / sustainable**] life process because they did not survive a meteor impact.

2023 수능특강 영어독해연습(2022) - 02 강

Q. [] 안에 주어진 알파벳으로 시작하는 어휘를 넣으시오.

어휘완성(문제지)

1. p18-Exercise 1

Traditional economic models often assume that people make choices, 1[a] to 2[m] their own 3[s].

전통적인 경제모델은 사람들이 자기 자신의 만족을 극대화하는 것을 목표로 하며 선택을 한다고 흔히 가정한다.

Maximising satisfaction does not necessarily mean paying the 4[l] amount of money.

만족을 극대화하는 것이 반드시 최소한의 돈을 지불하는 것을 의미하지는 않는다.

Rather, it can also be seen as maximising 5[p] gained through 6[a] from others who observe the 7[c].

오히려 그것은 그 소비를 지켜보는 다른 이들의 감탄을 통해 얻어지는 위신을 극대화하는 것으로 여겨질 수도 있다.

An example of such a view can be found in Miller's 'dialectics of shopping'.

그러한 견해의 한 예는 Miller의 '쇼핑의 변증법'에서 찾을 수 있다.

Miller argues that shopping often results in an 8[i] 9[c] between saving money and ethical decisions.

Miller는 쇼핑이 흔히 돈을 절약하는 것과 윤리적인 결정 사이에서 본질적인 모순을 초래한다고 주장한다.

Saving money 10[b] the shopper or immediate family.

돈을 절약하는 것은 쇼핑객이나 가까운 가족에게 이득이 된다.

11[C], while making ethical decisions, such as buying more expensive, but ethically

12[p] items, the benefit is 13[t] to 14[d] others.

반대로, 더 비싸지만, 윤리적으로 생산된 물품을 사는 것과 같은 윤리적인 결정을 내리는 동안, 그 이득은 멀리 있는 다른 사람들에게로 이양된다.

One way to 15[o] this contradiction is by engaging in 16[s]

17[r] 18[c] consumption.

이 모순을 극복하는 한 가지 방법은 사회적으로 책임 있는 과시적 소비를 하는 것이다.

When 19[e] in socially responsible conspicuous consumption, essentially

20[s] motives such as prestige, promise of better health or taste 21[c]

22[f] the higher price paid.

사회적으로 책임 있는 과시적 소비를 할 때 위신, 더 나은 건강에 대한 전망, 또는 취향과 같은 본질적으로 자신의 이익을 위한 동기가 지불된 더 높은 가격을 보상한다.

Thus, the higher price becomes 23[j] as non-price advantages are gained by the consumer, and the monetary benefit transferred to the 24[d] producer is

25[c] into 26[i] benefits for the consumer.

따라서, 더 높은 가격은 소비자가 가격 이외의 측면에서의 이익을 얻고, 멀리 있는 생산자에게 이양된 금전적 이득이 소비자를 위한

직접적인 이득으로 전환되므로 정당화된다.

2. p19-Exercise 2

Drawings can add value by connecting cognition to physiology and engaging other 27[s] .

그림은 인지를 생리 기능에 연결하고 다른 감각들을 관여시킴으로써 가치를 더할 수 있다.

Good drawings 28[d] their relationships with the reader from the 29[i] 'eye contact' 30[o] to draw in other senses which then start working together to give the picture greater meaning.

좋은 그림은 초기의 '눈맞춤' 단계부터 계속 그림을 보는 사람과의 관계를 발전시켜서 이후 함께 작용하기 시작하여 그림에 더 큰 의미를 부여하는 다른 감각들을 끌어들이는다.

A good map makes you want to touch the image; find 31[i] ; talk to the person next to you about it.

좋은 지도는 여러분이 그 이미지를 만지고 상호 관계를 찾고, 옆에 있는 사람에게 그것에 대해 말하고 싶게 만든다.

If you've ever been in London, you may 32[r] just how 33[t] the Tube map is:

런던에 가본 적이 있다면, 여러분은 지하철 지도가 정말로 얼마나 촉각적인지 기억할 수도 있을 것이다.

it invites you to 34[t] your route with your finger, to share your perspective on it with your travelling companions, to 35[a] it with additions, reminders and doodles.

그것은 여러분의 마음을 끌어 손가락으로 여러분의 경로를 따라가고, 그것에 대한 여러분의 시각을 여행 동료들과 공유하고, 추가적인 표시, 메모 그리고 낙서로 그것에 주석을 달도록 한다.

Recent studies have shown how even doodling can 36[a] recall and involvement.

최근의 연구는 낙서조차도 어떻게 회상과 관여를 도울 수 있는지를 보여 주었다.

As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches done in meetings 40 years ago and experience sudden recall of the room, the table, the voices.'

전 G.M. 부회장 Bob Lutz 가 말한 것처럼, '나는 40 년 전의 여러 회의에서 했던 오래된 스케치를 보고 방, 테이블, 목소리들이 갑작스럽게 생각나는 것을 경험할 수 있다.'

Once you have added 37[p] to a map, a drawing or even a 38[b] piece of paper, you have a greater mental and physical connection with it.

일단 여러분이 지도, 그림 또는 심지어 빈 종이에 물리적으로 추가를 하고 나면, 여러분은 그것과 더 강력한 정신적, 육체적 관계를 맺게 된다.

And this in tum helps you to remember.

그리고 이것이 결과적으로 여러분이 기억하는 데 도움을 준다.

Just as when you write a shopping list, but forget to bring it with you, the 'muscle memory' of 39[s] things on a pad helps you to recall what you needed.

쇼핑 리스트를 작성하지만 그것을 가져오는 것을 잊어버릴 때처럼, 메모장에 물건의 이름을 휘갈겨 쓴 것에 대한 '근육 기억'이 여러분이

필요로 했던 것을 생각해 내도록 도와준다.

3. p20-Exercise 3

Delay is a necessary component of ⁴⁰[p] _____].

지연은 미루기의 필수적인 요소이다.

This means not only that someone who procrastinates fails to do something that she ⁴¹[p] _____] ⁴²[i] _____] to do, but it also requires that she has not ⁴³[g] _____] up entirely on completing the task.

이것은 미루는 사람은 자신이 이전에 하려고 했던 것을 하지 않는다는 것뿐만 아니라 또한 자신이 그 일을 완료하는 것을 완전히 포기하지 않았을 필요가 있다는 것도 의미한다.

Deciding not to do something ever is not procrastination, no matter how ⁴⁴[i] _____] or ⁴⁵[s] _____] this decision is.

어떤 일을 '결코' 하지 않기로 결정하는 것은, 이 결정이 아무리 비이성적이거나 자멸적이라 하더라도, 미루기가 아니다.

Note further that delaying a task needs to be ⁴⁶[d] _____] from departing ⁴⁷[f] _____] a scheduled time.

또한 어떤 일을 지연시키는 것은 예정된 시간에서 벗어나는 것과 구별될 필요가 있다는 점에 유의하라.

Schedules and deadlines are means of making ⁴⁸[e] _____] and specific our ⁴⁹[t] _____] intentions, but we can delay doing something even if our plans are rather ⁵⁰[v] _____].

일정과 마감 시간은 우리의 시간적 계획을 명백하게 하고 구체화하기 위한 수단이지만, 우리의 계획이 다소 모호하더라도 우리는 어떤 것을 하는 것을 지연시킬 수 있다.

For a person's behavior to count as delay, however, it must ⁵¹[d] _____] ⁵²[s] _____] from the intention and it must be possible to ⁵³[a] _____] to the individual an intention to actually do something to advance a goal.

그러나 어떤 사람의 행동이 지연으로 간주되려면, 그것은 계획에서 크게 벗어나야 하며 목표를 추진하기 위해 무언가를 실제로 하려는 계획을 개인이 가지고 있다고 생각할 수 있어야 한다.

Someone who had a strong desire to climb Mt. Everest but never did anything to ⁵⁴[a] _____] that goal would not count as procrastinating, if she never moved from ⁵⁵[f] _____] to planning.

에베레스트산을 오르고 싶은 강한 욕망이 있지만, 그 목표를 추진하기 위해 아무것도 하지 않는 사람은 자신이 공상하는 것에서 계획하는 것으로 결코 움직이지 않는다면 미루고 있다고 간주되지 않을 것이다.

4. p21-Exercise 4

With ⁵⁶[o] _____] violence being disallowed, competition between groups flowed through another channel, consisting ⁵⁷[i] _____] of an ⁵⁸[e] _____] ⁵⁹[r] _____] of _____]

manners.

공공연한 폭력이 허용되지 않음에 따라, 집단 간 경쟁은 다른 경로를 통해 진행되었는데, 아이러니하게도 예절 세련화의 점진적 강화로 이루어져 있었다.

Demand for 60[s] increased as courts grew ever larger and chains of 61[i] became more 62[d].

궁정의 규모가 점점 더 커지고 상호 의존의 사슬이 더 분화됨에 따라 자제력에 대한 요구가 증가했다.

With growing 63[i], the 64[c] between noble and bourgeois classes 65[d], leading to a 66[h] 67[s] to nuances of conduct and 68[m] gestures.

통합이 증가함에 따라, 귀족 계급과 부르주아 계급 사이의 현저한 차이가 줄어들면서, 행동의 미묘한 차이와 미세한 몸짓에 대한 민감도가 높아지게 되었다.

The former knights who were now courtiers preserved their 69[c] for those of a lower rank, particularly the bourgeois.

이제는 궁정의 신하인 이전의 기사들은 하위 계급의 사람들, 특히 부르주아에 대한 경멸을 유지했다.

Tensions between courtiers and the bourgeois were 70[h] as the former became progressively 71[i] and the rising bourgeois richer and more powerful.

전자가 점차 빈곤해지고, 부상하고 있는 부르주아가 더 부유해지고 더 강력해짐에 따라 궁정의 신하들과 부르주아 사이의 긴장이 고조되었다.

Faced with competition from the bourgeois, the courtiers could not 72[r] to overt violence as in the past.

부르주아로부터의 경쟁에 직면한 궁정의 신하들은 과거처럼 공공연한 폭력에 의지할 수 없었다.

Instead, their fears were 73[m] in a general 74[r], with 75[d] at anything that 'smelt bourgeois' being 76[a] with 77[v].

대신에, 그들의 두려움은 무엇이든 상스러움을 연상시키는 '부르주아 냄새가 나는' 것에 대해 혐오와 더불어 일반적인 반감으로 나타났다.

Courtiers competed instead by means of manners, 78[m] their speech, gestures and social amusements to 79[m] a 80[d] distance from the unpleasant pressure from below.

궁정의 신하들은 대신에 아래에서 오는 불쾌한 압력으로부터 뚜렷이 구별되는 거리를 유지하기 위해 자신들의 말, 몸짓, 그리고 사회적 여흥들을 수정하며 예절을 가지고 경쟁했다.

5. p22-Exercise 5

One interesting phenomenon that takes place in connection with the 81[p] of 82[s] is that the mind evolves creative genius.

고요의 실천과 관련하여 일어나는 한 가지 흥미로운 현상은 마음이 창의적인 천재성을 발달시킨다는 것이다.

For instance when a person who is used to intense activity and outer 83[d] for his pastime and pleasure is thrown suddenly on his own 84[i] resources, if he is not 85[t] by it, his mind will have a 86[p] reaction and he will discover his 87[i] 88[r] and 89[o].

예를 들어, 자신의 취미와 즐거움을 위해 격렬한 활동과 외부의 오락에 익숙한 사람이 각자 자신의 내면의 힘으로 타개하지 않으면 안 될 처지가 될 때, 만약 그가 그것에 의해 좌절되지 않는다면, 그의 마음은 특별한 반응을 보일 것이고 그는 자신이 내재하는 비축된 힘과 독창성을 발견할 것이다.

This also is true in connection with children's 90[e].
이것은 아이들의 교육과 관련해서도 사실이다.

If we do not try to keep their minds altogether 91[o] with artificial toys and noisy games, they will work and invent newer ones, and this quickening of the inner 92[f] is the 93[g] of true education.

만약 우리가 계속 그들의 마음을 인공 장난감과 시끄러운 게임에 완전히 몰두하게 하려고 하지 않는다면, 그들은 노력하여 더 새로운 것들을 만들어 낼 것이고, 내면의 능력에 대해 이러한 자극이 진정한 교육의 골자이다.

We think better when our mind is not 94[w] 95[d] by matter.
우리는 우리의 마음이 물질로 내리눌리지 않을 때 더 잘 생각한다.

We see more clearly when our eyes are focused on a single 96[o] and nothing is more effective towards this end than the practice of 97[s].
우리는 우리의 눈이 단 하나의 목표에 집중될 때 더 분명하게 보는데, 이 목적을 위해 고요의 실천보다 더 효과적인 것은 없다.

6. p23-Exercise 6

Ninety per cent of the data in the world today was created in the past two years alone, yet instead of 98[t] 99[a] of the new opportunities this revolution presents, the vast majority of people almost 100[m] consume content that others have created.

오늘날 세계에 있는 데이터의 90 퍼센트는 오로지 지난 2 년간 생성되었지만, 이러한 혁명이 제시하는 새로운 기회를 활용하는 대신에 대다수의 사람들은 다른 사람들이 만든 콘텐츠를 거의 무분별하게 소비한다.

Former Google design ethicist Tristan Harris has called out the fact that app design practices have us 101[g] to our phones.

전직 Google 디자인 윤리학자 Tristan Harris 는 앱 설계 관행이 우리가 전화기에 붙어서 떨어지지 못하도록 한다는 사실을 지적했다.

Today's apps and websites have been engineered so that we maximise our screen time, and companies that manage to 102[s] our attention are 103[s] with profits.

오늘날의 앱과 웹사이트는 우리가 화면 앞에서 보내는 시간을 극대화하도록 설계되었으며, 어떻게 해서든 우리의 주의를 붙잡는 회사들이 이윤을 잔뜩 얻는다.

Harris has called our 104[g] reactions to 'the attention economy' a 'race to the bottom of the brainstem'.

Harris 는 '관심 경제'에 대한 우리의 본능적 반응을 '뇌간 맨 아래로의 경주'라고 불렀다.

He told The Atlantic, 'You could say that it's my responsibility to 105[e]
106[s] when it comes to digital usage but that's not acknowledging that there's a
thousand people on the other side of the screen whose job is to break down whatever
107[r] I can 108[m]'.

그는 The Atlantic 에 "디지털 사용에 있어서 자기 통제를 발휘하는 것은 나의 책임이라 말할 수 있겠지만, 그것은 내가 유지할 수 있는
책임이 무엇이든 그것을 무너뜨리는 것이 하는 일인 수많은 사람이 스크린 반대편에 존재한다는 것을 인정하지 않는 것이다."라고
말했다.

Many people who think they control their phones are in reality controlled by them.

자신이 전화기를 통제하고 있다고 생각하는 많은 사람이 실제로는 그것에 의해 통제당하고 있다.

7. p24-Exercise 7

Language is one of our 109[d] traits as a species, but we are probably the only animal
in which two of its individuals 110[p] from different places — even right next door —
might not be able to communicate with one another, almost as if they were two different
111[b] species.

언어는 하나의 종으로서 우리의 본질적인 의미를 규정하는 특성 중 하나이지만, 아마도 우리는 다른 장소에서, 심지어 바로 옆집에서
골라낸 두 개체가 거의 마치 그들이 두 개의 다른 생물 종인 것처럼 서로 의사소통할 수 없을지도 모르는 유일한 동물이다.

Sometimes, even speakers of the same language can confuse one another:

때로는 심지어 같은 언어를 사용하는 사람들도 서로를 혼동할 수 있다.

a young English boy I know, travelling in America, was told by someone who 112[o] him
speaking, "I can tell from your accent that you're from somewhere in Europe."

내가 하는 한 어린 영국 소년은 미국을 여행하고 있을 때 그가 말하고 있는 것을 우연히 듣게 된 어떤 사람으로부터 "너의 억양으로
미루어 보니 너는 유럽 어딘가에서 왔구나."라는 말을 들었다.

By comparison to our 113[i] 114[i], you could take a gorilla from its
troop and put it in any other troop wherever gorillas are found, and it would know what to do.

우리의 언어적 분리에 비해 여러분이 무리로부터 고릴라 한 마리를 데려와, 고릴라가 발견되는 곳 어디든지 그곳에 있는 다른 어느
무리에 두면, 그 고릴라는 무엇을 해야 할지 알 것이다.

There would probably be some fighting over territory, and attempts at 115[e] who is
116[d] over whom, but for the most part life would be 117[r].

아마도 영역을 두고 싸움이 있거나, 누가 다른 누구에 비해 우위를 차지할지를 확고히 하는 시도들이 있겠지만, 대개 삶은 일상적일
것이다.

The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, make the same
kinds of nest, and eat the same kinds of food.

새로 온 고릴라는 모든 고릴라가 소통하는 것처럼 소통할 것이며, 고릴라들이 싸우는 것처럼 싸울 것이며, 같은 종류의 보금자리를
만들고, 같은 종류의 먹이를 먹을 것이다.

8. p25-Exercise 8

To really understand the ¹¹⁸[c] _____] life cycle and social behavior of chimpanzees, you need time.

침팬지의 복잡한 생활사와 사회적 행동을 실제로 이해하기 위해서, 여러분은 시간이 필요하다.

Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), ¹¹⁹[m] _____] very ¹²⁰[s] _____] — infants continue to ¹²¹[s] _____] their mother's nest, ride her back, and suckle (though less frequently) until about five years old when the next offspring is often born, and even then they remain ¹²²[e] _____] connected to their mother, traveling with her for several years, ¹²³[s] _____] family bonds that may ¹²⁴[p] _____] throughout life.

침팬지는 다른 대형 유인원(보노보, 고릴라, 오랑우탄, 그리고 인간)처럼 매우 천천히 성체가 되는데, 어린 새끼는 보통 다음 새끼가 태어나는 약 다섯 살까지 계속 어미의 보금자리를 함께 쓰고 등을 타고 다니며 (덜 빈번할지라도) 젖을 먹는데, 그런 다음에도 계속 어미와 정서적으로 결속되어, 몇 년 동안 어미와 함께 돌아다니고 평생에 걸쳐 지속될지도 모르는 가족 유대를 강화한다.

A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees).

암컷은 10에서 13 세가 될 때까지는 자기의 첫 새끼를 낳지 않으며, 인간 및 다른 대형 유인원처럼 임신 기간이 길다(침팬지의 경우 약 8개월).

And there is an ¹²⁵[i] _____] averaging five years between births.

그리고 출산 사이에 평균 5년의 간격이 있다.

Chimpanzees can live to be over 50 years in the wild (and up to 70 years in ¹²⁶[c] _____]).

침팬지는 야생에서 50 살 넘게 (그리고 감금[우리에서의 사육] 상태에서는 70 살까지) 살아 있을 수 있다.

As a result of this long life, and the fact that each individual has his or her own ¹²⁷[d] _____] ¹²⁸[p] _____], any worthwhile behavioral study of chimpanzees must be long term and must concentrate on individual life histories.

이렇게 긴 수명 및 각 개체가 자기 자신의 독특한 개성을 갖고 있다는 사실의 결과로, 침팬지에 관한 어떤 가치 있는 행동 연구이든 장기적이어야 하며 개체의 생활사에 집중해야 한다.

9. p26-Exercise 9

Computers have changed a lot in the past 25 years.

지난 25년 동안 컴퓨터는 많이 바뀌었다.

Computer networks were ¹²⁹[r] _____] in the 1990s.

컴퓨터 네트워크는 1990년대에는 충분히 발달하지 못했다.

The explosive growth of the Internet and the ¹³⁰[p] _____] of connected devices changed everything.

2023 EBS 수능특강 내신 변형문제 자료

인터넷의 폭발적 성장 및 연결기기의 확산은 모든 것을 바꾸었다.

It also gave us a much better ¹³¹[m]] for how the human brain works.

그것은 또한 우리에게 인간의 두뇌가 작동하는 방식에 관한 훨씬 더 좋은 비유를 제공했다.

Networked, mobile computers can do much more than the desktop computer of the 1990s.

네트워크로 연결된 모바일 컴퓨터는 1990 년대의 탁상용 컴퓨터보다 훨씬 더 많은 것을 할 수 있다.

This isn't just because they're better at storing and handling data.

이것은 그것이 데이터를 더 잘 저장하고 다루기 때문만이 아니다.

What's really important is their ability to share data, programs, and processing power.

정말로 중요한 것은 데이터, 프로그램, 그리고 처리 능력을 공유하는 그것의 역량이다.

The connectedness of today's computers has helped scientists to realize that the computer inside the human skull also ¹³²[o]] much of its power to its ability to be in a network — to be part of an "us."

오늘날 컴퓨터의 연결성은 인간 두개골 안의 컴퓨터도 자체 능력의 대부분이 네트워크에 속해 있는, 즉 하나의 '우리'의 일부인, 그것의 역량 덕택이라는 것을 과학자들이 깨닫는 데 도움이 되었다.

We humans learn from others.

우리 인간은 다른 사람들에게 배운다.

We put our heads together and think things over.

우리는 머리를 함께 맞대고 일을 심사숙고한다.

We share our feelings and feel each other's pain.

우리는 우리의 감정을 공유하고 서로의 고통을 느낀다.

¹³³[C]] is ¹³⁴[v]] for our mental health.

연결성은 우리의 정신건강에 필수적이다.

Children who have been ¹³⁵[n]] and not allowed social contact don't just grow up

¹³⁶[i]] of the world; their brain development is often ¹³⁷[d]] or

¹³⁸[i]].

(이제까지) 방치되고 사회적 접촉이 허락되지 않은 아이들은 단지 세상에 관해 무지한 채로 성장하는 것만이 아니라, 흔히 그들의 두뇌 발달이 지연되거나 손상된다.

10. p27-Exercise 10

A virtue that a quest for meaning builds is thinking ¹³⁹[a]].

의미 탐구가 만들어 내는 한 가지 장점은 '추상적으로 사고하기'이다.

People often think of ¹⁴⁰[a]] as ¹⁴¹[s]] away meaning.

사람들은 흔히 추상 작용을 의미를 벗겨 내는 것으로 생각한다.

But in fact, ¹⁴²[a]] does the opposite — it ¹⁴³[e]] meaning.

그러나 사실 추상 작용은 정반대의 일을 하는데, 그것은 의미를 풍부하게 한다.

When you see that two things have similar ¹⁴⁴[s]] or behavior, then those

145[s] create a connection, a new meaning for you that wasn't there before.

두 사물이 유사한 구조나 행동을 가지고 있다는 것을 아는 경우, 그때는 그 유사성이 여러분에게 전에는 거기에 존재하지 않았던 새로운 의미인 연관성을 만들어 낸다.

Henri Poincare famously said that "mathematics is the art of giving the same name to different things."

Henri Poincare 가 "수학은 서로 다른 것들에 같은 이름을 부여하는 예술이다."라고 말한 것은 잘 알려져 있다.

(To which a poet 146[q]: "Poetry is the art of giving different names to the same thing.")

(그 말에 한 시인이 "시는 같은 것에게 서로 다른 이름들을 부여하는 예술이다"라고 재치 있게 말했다)

If you've only ever seen one dog, you might think that a dog must be a German shepherd.

여러분이 여태까지 개를 한 마리만 보았다면, 개란 독일산 셰퍼드인 것이 틀림없다고 생각할지도 모른다.

Once you've seen several, you begin to realize that the meaning of dog is richer than you realized.

여러분이 여러 마리를 보고 나면, '개'의 의미가 여러분이 인식했던 것보다 더 풍부하다는 것을 인식하기 시작한다.

Abstraction 147[e] meaning by helping you to take a collection of examples and to see just what is essential about, for instance, "dogness."

추상 작용은 여러분이 한 무리의 사례를 들어 가령 '개의 속성'에 관해 바로 본질적인 것을 아는 데 도움을 줌으로써 의미를 풍부하게 한다.

In so doing, you see what's the same about many different things.

그렇게 할 때, 여러분은 여러 서로 다른 것들과 관련하여 같은 것을 알게 된다.

11. p28-Exercise 11

When you give an oral presentation, a core-message-first approach provides you with a time advantage:

여러분이 구두 발표를 할 때, 핵심 메시지 우선 접근법은 시간상의 이점을 준다.

starting with your core message increases the 148[l] that your audience walks away with the message that you want them to walk away with, even when you are 149[r]

150[o] of time.

핵심 메시지로 시작하면, 시간이 다 되어 갈 때도 청중은 여러분이 그들이 가지고 가기를 원하는 메시지를 가지고 갈 가능성이 커진다.

Although you should not 151[u] the importance of proper timekeeping, there may always be reasons why you find yourself 152[s] of time at the end of your presentation in spite of all your efforts to the 153[c].

시간을 적절하게 지키는 것의 중요성을 과소평가해서는 안 되지만, 정반대로의[그러지 않으려는] 모든 노력에도 불구하고 발표 시간의 끝에 가면 시간이 부족하다는 것을 알게 되는 이유는 늘 있을 수도 있다.

Perhaps you are just generally 154[p] to run out of time in everything you do, or perhaps you encountered some unexpected 155[i], ranging from faulty equipment to

156[c] questions.

어쩌면 여러분은, 단지 일반적으로 자신이 하는 모든 일에서 시간을 다 써 버리는 성향이 있거나 혹은 어쩌면 제대로 작동하지 않는 장비부터 분명한 설명을 요구하는 질문에 이르는 예기치 않은 몇 가지 방해에 직면했을 수도 있다.

Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are

157**[b]**] halfway through your presentation.

이유가 무엇이든 우리는 모두 그런 상황에 처한 적이 있는데, 가령 '잔여 시간 1 분'이라는 신호가 번쩍이는데, 여러분은 겨우 발표의 중간쯤에 있다.

You will have to cut parts of your presentation, speed up, and all of this goes at the

158**[e]**] of the core message that you had planned to deliver at the end.

발표의 일부를 잘라내고 속도를 높여야 할 것인데, 이 모든 것은 여러분이 마지막에 전하고자 계획했던 핵심 메시지를 희생시키면서 진행된다.

You can save yourself a 159**[c]**] amount of stress by starting, rather than ending, your presentation with your core message.

여러분은 핵심 메시지로 발표를 끝내기보다는 시작함으로써 상당한 양의 스트레스를 자신에게서 덜 수 있다.

12. p29-Exercise 12

Nothing lasts forever, as the saying goes.

속담에서 말하듯이, 어떤 것도 영원히 지속되지는 않는다.

There are 160**[w]**] types who move from that thought to the conclusion that sustainability is a 161**[i]**] 162**[i]**].

그 생각으로부터 지속 가능성이 논리적으로 불가능한 것이라는 결론에 이르는 익살스러운 사람들이 있다.

Yet who said that a practice or process has to continue throughout 163**[e]**] in order to be considered 164**[s]**]?

하지만 하나의 관행이나 과정이 지속 가능하다고 간주되기 위해서는 영원토록 계속되어야 한다고 누가 말했는가?

There are many ways to measure how long or to what extent a practice can 165**[e]**], given its background conditions.

하나의 관행이 그것의 배경 여건을 고려할 때 얼마나 오래, 또는 어느 정도까지 지속될 수 있는지 측정하는 여러 방법이 있다.

There is no reason to think that it is not sustainable just because there is some 166**[d]**] change in those conditions.

그 여건에 어떤 극적인 변화가 있다는 이유만으로 그것이 지속 가능하지 않다고 생각할 아무런 이유가 없다.

This is the "What would happen if the earth was hit by a comet?" thought experiment.

이것은 "지구에 혜성이 충돌하면 무슨 일이 일어날까?" 라는 사고 실험이다.

Current thinking is that a mass 167**[e]**] event occurred when some large celestial object struck our planet about sixty-five million years ago.

현재의 생각은 약 육천오백만 년 전에 어떤 커다란 천체가 우리의 행성을 가격했을 때 대량 멸종 사건이 발생했다는 것이다.

The climatic 168**[d]**] led to the extinction of an estimated 50 percent of the species in existence at that time.

기후 혼란은 그때 존재하던 종들 중 어림잡아 50 퍼센트 종들의 소멸을 초래했다.

It is not clear what someone might mean by saying that these extinct species had an

169[u]] life process because they did not survive a meteor impact.

어떤 사람이 이 소멸한 종들이 유성의 충격에서 살아남지 못했기 때문에 지속 가능한 삶을 살지 않았다고 말함으로써, 무엇을 의미할 수 있는지는 분명하지 않다.

Q. [] 안에서 어법 상 알맞은 것을 고르시오.

어법선택(문제지)

1. p18-Exercise 1

Traditional economic models often assume 1[**what / that**] people make choices, 2[**aiming / aimed**] to maximise their own satisfaction. Maximising satisfaction does not necessarily mean 3[**paying / to pay**] the least amount of money. Rather, it can also be seen as maximising prestige 4[**gaining / gained**] through admiration from others who observe the consumption. An example of such a view can 5[**find / be found**] in Miller's 'dialectics of shopping'. Miller argues 6[**what / that**] shopping often 7[**results / is resulted**] in an innate contradiction between saving money and ethical decisions. Saving money benefits the shopper or immediate family. Conversely, while making ethical decisions, such as buying more expensive, but ethically produced items, the benefit is 8[**transferring / transferred**] to distant others. One way to overcome this contradiction is by engaging in 9[**social / socially**] responsible conspicuous consumption. When engaging in socially responsible conspicuous consumption, essentially self-interested motives such as prestige, promise of better health or taste compensate for the higher price 10[**were paid / paid**]. Thus, the higher price becomes justifiable as non-price advantages 11[**are / is**] gained by the consumer, and the monetary benefit 12[**is transferred / transferred**] to the distant producer 13[**are / is**] converted into immediate benefits for the consumer.

2. p19-Exercise 2

Drawings can add value by connecting cognition to physiology and engaging other senses. Good drawings develop their relationships with the reader from the initial 'eye contact' onwards to draw in other senses which then 14[**starts / start**] working together to give the picture greater meaning. A good map makes you 15[**wanted / want**] to touch the image; find interrelationships; talk to the person next to you about it. If you've ever been in London, you may recall just 16[**how / what**] tactile the Tube map is: it invites you to trace your route with your finger, 17[**sharing / to share**] your perspective on it with your travelling companions, to annotate it with additions, reminders and doodles. Recent studies 18[**have been shown / have shown**] how even doodling can aid recall and involvement. As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches 19[**done / do**] in meetings 40 years ago and experience sudden recall of the room, the table, the voices.' Once you have 20[**added / been added**] physically to a map, a drawing or even a blank piece of paper, you have a greater mental and physical connection with it. And this in tum helps you to remember. Just as when you write a shopping list, but forget to bring it with you,

the 'muscle memory' of scratching things on a pad helps you to recall ²¹[what / that] you needed.

3. p20-Exercise 3

Delay is a necessary component of procrastination. This means not only ²²[what / that] someone who procrastinates fails to do something that she previously intended ²³[to do / doing], but it also requires ²⁴[what / that] she has not given up entirely on completing the task. Deciding not to do something ever is not procrastination, no matter ²⁵[what / how] irrational or self-defeating this decision is. Note further ²⁶[what / that] delaying a task needs to be distinguished from departing from a scheduled time. Schedules and deadlines are means of making explicit and specific our temporal intentions, but we can delay ²⁷[doing / to do] something even if our plans are rather vague. For a person's behavior to count as delay, however, it must depart ²⁸[significantly / significant] from the intention and it must be possible to attribute to the individual an intention to actually ²⁹[doing / do] something to advance a goal. Someone who had a strong desire to climb Mt. Everest but never ³⁰[did / done] anything to advance that goal would not count as procrastinating, if she never moved from fantasizing to planning.

4. p21-Exercise 4

With overt violence being disallowed, competition between groups ³¹[flowed / flowing] through another channel, ³²[consisted / consisting] ironically of an escalating refinement of manners. Demand for self-control ³³[increasing / increased] as courts grew ever larger and chains of interdependency became more differentiated. With growing integration, the contrasts between noble and bourgeois classes ³⁴[diminished / diminishing], ³⁵[led / leading] to a heightened sensitivity to nuances of conduct and minute gestures. The former knights who were now courtiers ³⁶[preserving / preserved] their contempt for those of a lower rank, particularly the bourgeois. Tensions between courtiers and the bourgeois were ³⁷[heightened / heightening] as the former became progressively impoverished and the rising bourgeois richer and more ³⁸[powerfully / powerful]. ³⁹[Facing / Faced] with competition from the bourgeois, the courtiers could not resort to overt violence as in the past. Instead, their fears were ⁴⁰[manifested / manifesting] in a general revulsion, with disgust at anything that 'smelt bourgeois' ⁴¹[being / were] associated with vulgarity. Courtiers ⁴²[competed / competing] instead by means of manners, ⁴³[modified / modifying] their speech, gestures and social amusements to maintain a distinctive distance from the unpleasant pressure from below.

5. p22-Exercise 5

One interesting phenomenon that takes place in connection with the practice of silence ⁴⁴**[is / are]** ⁴⁵**[that / what]** the mind evolves creative genius. For instance when a person who ⁴⁶**[is used / used]** to intense activity and outer diversion for his pastime and pleasure ⁴⁷**[is / are]** thrown suddenly on his own inner resources, if he is not thwarted by it, his mind will have a peculiar reaction and he will discover his inherent reserve and originality. This also is true in connection with children's education. If we do not try to keep their minds altogether ⁴⁸**[occupying / occupied]** with artificial toys and noisy games, they will work and ⁴⁹**[invent / inventing]** newer ones, and this quickening of the inner faculties ⁵⁰**[is / are]** the gist of true education. We think better when our mind is not weighted down by matter. We see more ⁵¹**[clear / clearly]** when our eyes are focused on a single objective and nothing is more ⁵²**[effective / effectively]** towards this end than the practice of silence.

6. p23-Exercise 6

Ninety per cent of the data in the world today ⁵³**[created / was created]** in the past two years alone, yet instead of taking advantage of the new opportunities this revolution presents, the vast majority of people almost mindlessly ⁵⁴**[consuming / consume]** content that others ⁵⁵**[have been created / have created]** . Former Google design ethicist Tristan Harris has called out the fact ⁵⁶**[which / that]** app design practices have us ⁵⁷**[gluing / glued]** to our phones. Today's apps and websites ⁵⁸**[have been engineered / have engineered]** so that we maximise our screen time, and companies that manage ⁵⁹**[to seize / seizing]** our attention ⁶⁰**[is / are]** showered with profits. Harris has called our gut reactions to 'the attention economy' a 'race to the bottom of the brainstem'. He told The Atlantic, 'You could say that it's my responsibility to exert self-control when it comes to digital usage but that's not acknowledging ⁶¹**[what / that]** there's a thousand people on the other side of the screen ⁶²**[whose / that]** job is to break down ⁶³**[whatever / however]** responsibility I can maintain'. Many people who think they control their phones ⁶⁴**[is / are]** in reality controlled by them.

7. p24-Exercise 7

Language is one of our defining traits as a species, but we are probably the only animal ⁶⁵**[which / in which]** two of its individuals plucked from different places — even right next door — might not be able to communicate with one another, almost as if they ⁶⁶**[are / were]** two different biological species. Sometimes, even speakers of the same language can confuse one another: a young English boy I know, travelling in America, ⁶⁷**[told / was told]** by someone who overheard him ⁶⁸**[spoken / speaking]**, "I can tell from your accent that you're from somewhere in Europe." By comparison to our linguistic isolation,

you could take a gorilla from its troop and ⁶⁹**[putting / put]** it in any other troop wherever gorillas are found, and it would know ⁷⁰**[how / what]** to do. There would probably be some ⁷¹**[fought / fighting]** over territory, and attempts at establishing who is dominant over whom, but for the most part life would be routine. The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, ⁷²**[making / make]** the same kinds of nest, and eat the same kinds of food.

8. p25-Exercise 8

To really understand the complex life cycle and ⁷³**[social / socially]** behavior of chimpanzees, you need time. Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), mature very slowly — infants continue to share their mother's nest, ⁷⁴**[ride / riding]** her back, and suckle (though less frequently) until about five years old when the next offspring is often born, and even then they remain ⁷⁵**[emotional / emotionally]** connected to their mother, ⁷⁶**[traveling / traveled]** with her for several years, strengthening family bonds that may persist throughout life. A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees). And there is an interval averaging five years between births. Chimpanzees can live to be over 50 years in the wild (and up to 70 years in captivity). As a result of this long life, and the fact that each individual has his or her own distinct personality, any worthwhile behavioral study of chimpanzees must be long term and must concentrate on individual life histories.

9. p26-Exercise 9

Computers have changed a lot in the past 25 years. Computer networks were rudimentary in the 1990s. The explosive growth of the Internet and the proliferation of connected devices ⁷⁷**[changed / changing]** everything. It also gave us a much better metaphor for how the human brain works. Networked, mobile computers can do much more than the desktop computer of the 1990s. This isn't just ⁷⁸**[because of / because]** they're better at storing and handling data. What's really important ⁷⁹**[is / are]** their ability to share data, programs, and processing power. The connectedness of today's computers has helped scientists to realize ⁸⁰**[what / that]** the computer inside the human skull also owes much of its power to its ability to be in a network — to be part of an "us." We humans learn from others. We put our heads together and ⁸¹**[thinking / think]** things over. We share our feelings and feel each other's pain. Connectedness is vital for our mental health. Children who ⁸²**[have neglected / have been neglected]** and not allowed social contact don't just grow up ignorant of the world; their brain development is often delayed or impaired.

10. p27-Exercise 10

A virtue that a quest for meaning builds is thinking ⁸³[**abstract / abstractly**]. People often think of abstraction as stripping away meaning. But in fact, abstraction does the opposite — it enriches meaning. When you see that two things have similar structures or behavior, then those similarities ⁸⁴[**create / creating**] a connection, a new meaning for you that wasn't there before. Henri Poincare famously said ⁸⁵[**that / what**] "mathematics is the art of giving the same name to different things." (To which a poet quipped: "Poetry is the art of giving different names to the same ⁸⁶[**thing / things**].") If you've only ever seen one dog, you might think ⁸⁷[**that / what**] a dog must be a German shepherd. Once you've seen several, you begin to realize ⁸⁸[**that / what**] the meaning of dog is richer than you realized. Abstraction enriches meaning by helping you to take a collection of examples and to see just ⁸⁹[**what / that**] is essential about, for instance, "dogness." In so doing, you see what's the same about many different things.

11. p28-Exercise 11

When you give an oral presentation, a core-message-first approach ⁹⁰[**providing / provides**] you with a time advantage: starting with your core message increases the likelihood ⁹¹[**which / that**] your audience walks away with the message that you want them ⁹²[**walking / to walk**] away with, even when you are running out of time. Although you should not underestimate the importance of proper timekeeping, there may always be reasons why you find yourself short of time at the end of your presentation in spite of all your efforts to the contrary. Perhaps you are just generally ⁹³[**predisposing / predisposed**] to run out of time in everything you do, or perhaps you encountered some unexpected interruptions, ⁹⁴[**ranged / ranging**] from faulty equipment to clarification questions. Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are barely halfway through your presentation. You will have to cut parts of your presentation, speed up, and all of this goes at the expense of the core message that you had planned to deliver at the end. You can save yourself a considerable amount of stress by starting, rather than ending, your presentation with your core message.

12. p29-Exercise 12

Nothing lasts forever, as the saying goes. There are waggish types who move from that thought to the conclusion ⁹⁵[**that / which**] sustainability is a logical impossibility. Yet who said ⁹⁶[**that / what**] a practice or process has to continue throughout eternity in order to be considered ⁹⁷[**sustainable / sustainably**]?

There are many ways to measure how long or to ⁹⁸**[what / which]** extent a practice can endure, ⁹⁹**[given / giving]** its background conditions. There is no reason to think ¹⁰⁰**[that / what]** it is not sustainable just because there is some dramatic change in those conditions. This is the "What ¹⁰¹**[would have happened / would happen]** if the earth was hit by a comet?" thought experiment. Current thinking is that a mass extinction event ¹⁰²**[occurred / occurring]** when some large celestial object struck our planet about sixty-five million years ago. The climatic disruption ¹⁰³**[leading / led]** to the extinction of an estimated 50 percent of the species in existence at that time. It is not clear ¹⁰⁴**[what / that]** someone might mean by saying that these extinct species had an unsustainable life process because they did not survive a meteor impact.

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.

문단배열(문제지)

1. p18-Exercise 1

Traditional economic models often assume that people make choices, aiming to maximise their own satisfaction.

- (A) Saving money benefits the shopper or immediate family. Conversely, while making ethical decisions, such as buying more expensive, but ethically produced items, the benefit is transferred to distant others.
- (B) Maximising satisfaction does not necessarily mean paying the least amount of money. Rather, it can also be seen as maximising prestige gained through admiration from others who observe the consumption.
- (C) One way to overcome this contradiction is by engaging in socially responsible conspicuous consumption. When engaging in socially responsible conspicuous consumption, essentially self-interested motives such as prestige, promise of better health or taste compensate for the higher price paid. Thus, the higher price becomes justifiable as non-price advantages are gained by the consumer, and the monetary benefit transferred to the distant producer is converted into immediate benefits for the consumer.
- (D) An example of such a view can be found in Miller's 'dialectics of shopping'. Miller argues that shopping often results in an innate contradiction between saving money and ethical decisions.

2. p19-Exercise 2

Drawings can add value by connecting cognition to physiology and engaging other senses.

- (A) Good drawings develop their relationships with the reader from the initial 'eye contact' onwards to draw in other senses which then start working together to give the picture greater meaning. A good map makes you want to touch the image; find interrelationships; talk to the person next to you about it.
- (B) Once you have added physically to a map, a drawing or even a blank piece of paper, you have a greater mental and physical connection with it. And this in tum helps you to remember. Just as when you write a shopping list, but forget to bring it with you, the 'muscle memory' of scratching things on a pad helps you to recall what you needed.
- (C) If you've ever been in London, you may recall just how tactile the Tube map is: it invites you to trace your route with your finger, to share your perspective on it with your travelling companions, to annotate it with additions, reminders and doodles.
- (D) Recent studies have shown how even doodling can aid recall and involvement. As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches done in meetings 40 years ago and experience sudden recall of the room, the table, the voices.'

3. p20-Exercise 3

Delay is a necessary component of procrastination.

- (A) Deciding not to do something ever is not procrastination, no matter how irrational or self-defeating this decision is.
- (B) Note further that delaying a task needs to be distinguished from departing from a scheduled time. Schedules and deadlines are means of making explicit and specific our temporal intentions, but we can delay doing something even if our plans are rather vague.
- (C) For a person's behavior to count as delay, however, it must depart significantly from the intention and it must be possible to attribute to the individual an intention to actually do something to advance a goal. Someone who had a strong desire to climb Mt. Everest but never did anything to advance that goal would not count as procrastinating, if she never moved from fantasizing to planning.
- (D) This means not only that someone who procrastinates fails to do something that she previously intended to do, but it also requires that she has not given up entirely on completing the task.

4. p21-Exercise 4

With overt violence being disallowed, competition between groups flowed through another channel, consisting ironically of an escalating refinement of manners.

- (A) Demand for self-control increased as courts grew ever larger and chains of interdependency became more differentiated.
- (B) With growing integration, the contrasts between noble and bourgeois classes diminished, leading to a heightened sensitivity to nuances of conduct and minute gestures. The former knights who were now courtiers preserved their contempt for those of a lower rank, particularly the bourgeois.
- (C) Instead, their fears were manifested in a general revulsion, with disgust at anything that 'smelt bourgeois' being associated with vulgarity. Courtiers competed instead by means of manners, modifying their speech, gestures and social amusements to maintain a distinctive distance from the unpleasant pressure from below.
- (D) Tensions between courtiers and the bourgeois were heightened as the former became progressively impoverished and the rising bourgeois richer and more powerful. Faced with competition from the bourgeois, the courtiers could not resort to overt violence as in the past.

5. p22-Exercise 5

One interesting phenomenon that takes place in connection with the practice of silence is that the mind evolves creative genius.

- (A) We think better when our mind is not weighted down by matter. We see more clearly when our eyes are focused on a single objective and nothing is more effective towards this end than the practice of silence.
- (B) If we do not try to keep their minds altogether occupied with artificial toys and noisy games, they will

work and invent newer ones, and this quickening of the inner faculties is the gist of true education.
(C) For instance when a person who is used to intense activity and outer diversion for his pastime and pleasure is thrown suddenly on his own inner resources, if he is not thwarted by it, his mind will have a peculiar reaction and he will discover his inherent reserve and originality.
(D) This also is true in connection with children's education.

6. p23-Exercise 6

Ninety per cent of the data in the world today was created in the past two years alone, yet instead of taking advantage of the new opportunities this revolution presents, the vast majority of people almost mindlessly consume content that others have created.

- (A) Today's apps and websites have been engineered so that we maximise our screen time, and companies that manage to seize our attention are showered with profits.
- (B) Former Google design ethicist Tristan Harris has called out the fact that app design practices have us glued to our phones.
- (C) He told The Atlantic, 'You could say that it's my responsibility to exert self-control when it comes to digital usage but that's not acknowledging that there's a thousand people on the other side of the screen whose job is to break down whatever responsibility I can maintain'. Many people who think they control their phones are in reality controlled by them.
- (D) Harris has called our gut reactions to 'the attention economy' a 'race to the bottom of the brainstem'.

7. p24-Exercise 7

Language is one of our defining traits as a species, but we are probably the only animal in which two of its individuals plucked from different places — even right next door — might not be able to communicate with one another, almost as if they were two different biological species.

- (A) a young English boy I know, travelling in America, was told by someone who overheard him speaking, "I can tell from your accent that you're from somewhere in Europe."
- (B) There would probably be some fighting over territory, and attempts at establishing who is dominant over whom, but for the most part life would be routine. The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, make the same kinds of nest, and eat the same kinds of food.
- (C) By comparison to our linguistic isolation, you could take a gorilla from its troop and put it in any other troop wherever gorillas are found, and it would know what to do.
- (D) Sometimes, even speakers of the same language can confuse one another:

8. p25-Exercise 8

To really understand the complex life cycle and social behavior of chimpanzees, you need time.

- (A) Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), mature very slowly — infants continue to share their mother's nest, ride her back, and suckle (though less frequently)

until about five years old when the next offspring is often born, and even then they remain emotionally connected to their mother, traveling with her for several years, strengthening family bonds that may persist throughout life.

(B) And there is an interval averaging five years between births.

(C) Chimpanzees can live to be over 50 years in the wild (and up to 70 years in captivity). As a result of this long life, and the fact that each individual has his or her own distinct personality, any worthwhile behavioral study of chimpanzees must be long term and must concentrate on individual life histories.

(D) A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees).

9. p26-Exercise 9

Computers have changed a lot in the past 25 years.

(A) The connectedness of today's computers has helped scientists to realize that the computer inside the human skull also owes much of its power to its ability to be in a network — to be part of an "us." We humans learn from others. We put our heads together and think things over.

(B) Computer networks were rudimentary in the 1990s. The explosive growth of the Internet and the proliferation of connected devices changed everything. It also gave us a much better metaphor for how the human brain works.

(C) We share our feelings and feel each other's pain. Connectedness is vital for our mental health. Children who have been neglected and not allowed social contact don't just grow up ignorant of the world; their brain development is often delayed or impaired.

(D) Networked, mobile computers can do much more than the desktop computer of the 1990s. This isn't just because they're better at storing and handling data. What's really important is their ability to share data, programs, and processing power.

10. p27-Exercise 10

A virtue that a quest for meaning builds is thinking abstractly.

(A) People often think of abstraction as stripping away meaning. But in fact, abstraction does the opposite — it enriches meaning.

(B) Once you've seen several, you begin to realize that the meaning of dog is richer than you realized. Abstraction enriches meaning by helping you to take a collection of examples and to see just what is essential about, for instance, "dogness." In so doing, you see what's the same about many different things.

(C) When you see that two things have similar structures or behavior, then those similarities create a connection, a new meaning for you that wasn't there before. Henri Poincare famously said that "mathematics is the art of giving the same name to different things."

(D) (To which a poet quipped: "Poetry is the art of giving different names to the same thing.") If you've only ever seen one dog, you might think that a dog must be a German shepherd.

11. p28-Exercise 11

When you give an oral presentation, a core-message-first approach provides you with a time advantage:

- (A) starting with your core message increases the likelihood that your audience walks away with the message that you want them to walk away with, even when you are running out of time.
- (B) You will have to cut parts of your presentation, speed up, and all of this goes at the expense of the core message that you had planned to deliver at the end. You can save yourself a considerable amount of stress by starting, rather than ending, your presentation with your core message.
- (C) Perhaps you are just generally predisposed to run out of time in everything you do, or perhaps you encountered some unexpected interruptions, ranging from faulty equipment to clarification questions. Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are barely halfway through your presentation.
- (D) Although you should not underestimate the importance of proper timekeeping, there may always be reasons why you find yourself short of time at the end of your presentation in spite of all your efforts to the contrary.

12. p29-Exercise 12

Nothing lasts forever, as the saying goes.

- (A) There are many ways to measure how long or to what extent a practice can endure, given its background conditions. There is no reason to think that it is not sustainable just because there is some dramatic change in those conditions.
- (B) There are waggish types who move from that thought to the conclusion that sustainability is a logical impossibility. Yet who said that a practice or process has to continue throughout eternity in order to be considered sustainable?
- (C) The climatic disruption led to the extinction of an estimated 50 percent of the species in existence at that time. It is not clear what someone might mean by saying that these extinct species had an unsustainable life process because they did not survive a meteor impact.
- (D) This is the "What would happen if the earth was hit by a comet?" thought experiment. Current thinking is that a mass extinction event occurred when some large celestial object struck our planet about sixty-five million years ago.

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오.

문장배열(문제지)

1. p18-Exercise 1

(A) Conversely, while making ethical decisions, such as buying more expensive, but ethically produced items, the benefit is transferred to distant others. One way to overcome this contradiction is by engaging in socially responsible conspicuous consumption.

(B) Miller argues that shopping often results in an innate contradiction between saving money and ethical decisions. Saving money benefits the shopper or immediate family.

(C) Traditional economic models often assume that people make choices, aiming to maximise their own satisfaction. Maximising satisfaction does not necessarily mean paying the least amount of money.

(D) When engaging in socially responsible conspicuous consumption, essentially self-interested motives such as prestige, promise of better health or taste compensate for the higher price paid. Thus, the higher price becomes justifiable as non-price advantages are gained by the consumer, and the monetary benefit transferred to the distant producer is converted into immediate benefits for the consumer.

(E) Rather, it can also be seen as maximising prestige gained through admiration from others who observe the consumption. An example of such a view can be found in Miller's 'dialectics of shopping'.

2. p19-Exercise 2

(A) it invites you to trace your route with your finger, to share your perspective on it with your travelling companions, to annotate it with additions, reminders and doodles. Recent studies have shown how even doodling can aid recall and involvement.

(B) A good map makes you want to touch the image; find interrelationships; talk to the person next to you about it. If you've ever been in London, you may recall just how tactile the Tube map is:

(C) Drawings can add value by connecting cognition to physiology and engaging other senses. Good drawings develop their relationships with the reader from the initial 'eye contact' onwards to draw in other senses which then start working together to give the picture greater meaning.

(D) And this in turn helps you to remember. Just as when you write a shopping list, but forget to bring it with you, the 'muscle memory' of scratching things on a pad helps you to recall what you needed.

(E) As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches done in meetings 40 years ago and experience sudden recall of the room, the table, the voices.' Once you have added physically to a map, a drawing or even a blank piece of paper, you have a greater mental and physical connection with it.

3. p20-Exercise 3

(A) Note further that delaying a task needs to be distinguished from departing from a scheduled time.

Schedules and deadlines are means of making explicit and specific our temporal intentions, but we can delay doing something even if our plans are rather vague.

(B) Deciding not to do something ever is not procrastination, no matter how irrational or self-defeating this decision is.

(C) Delay is a necessary component of procrastination.

(D) For a person's behavior to count as delay, however, it must depart significantly from the intention and it must be possible to attribute to the individual an intention to actually do something to advance a goal. Someone who had a strong desire to climb Mt. Everest but never did anything to advance that goal would not count as procrastinating, if she never moved from fantasizing to planning.

(E) This means not only that someone who procrastinates fails to do something that she previously intended to do, but it also requires that she has not given up entirely on completing the task.

4. p21-Exercise 4

(A) With overt violence being disallowed, competition between groups flowed through another channel, consisting ironically of an escalating refinement of manners.

(B) Tensions between courtiers and the bourgeois were heightened as the former became progressively impoverished and the rising bourgeois richer and more powerful. Faced with competition from the bourgeois, the courtiers could not resort to overt violence as in the past.

(C) Demand for self-control increased as courts grew ever larger and chains of interdependency became more differentiated.

(D) Instead, their fears were manifested in a general revulsion, with disgust at anything that 'smelt bourgeois' being associated with vulgarity. Courtiers competed instead by means of manners, modifying their speech, gestures and social amusements to maintain a distinctive distance from the unpleasant pressure from below.

(E) With growing integration, the contrasts between noble and bourgeois classes diminished, leading to a heightened sensitivity to nuances of conduct and minute gestures. The former knights who were now courtiers preserved their contempt for those of a lower rank, particularly the bourgeois.

5. p22-Exercise 5

(A) This also is true in connection with children's education.

(B) We think better when our mind is not weighted down by matter. We see more clearly when our eyes are focused on a single objective and nothing is more effective towards this end than the practice of silence.

(C) For instance when a person who is used to intense activity and outer diversion for his pastime and pleasure is thrown suddenly on his own inner resources, if he is not thwarted by it, his mind will have a peculiar reaction and he will discover his inherent reserve and originality.

(D) One interesting phenomenon that takes place in connection with the practice of silence is that the mind evolves creative genius.

(E) If we do not try to keep their minds altogether occupied with artificial toys and noisy games, they will work and invent newer ones, and this quickening of the inner faculties is the gist of true education.

6. p23-Exercise 6

- (A) Many people who think they control their phones are in reality controlled by them.
- (B) Harris has called our gut reactions to 'the attention economy' a 'race to the bottom of the brainstem'.
- (C) Today's apps and websites have been engineered so that we maximise our screen time, and companies that manage to seize our attention are showered with profits.
- (D) Ninety per cent of the data in the world today was created in the past two years alone, yet instead of taking advantage of the new opportunities this revolution presents, the vast majority of people almost mindlessly consume content that others have created.
- (E) Former Google design ethicist Tristan Harris has called out the fact that app design practices have us glued to our phones.
- (F) He told The Atlantic, 'You could say that it's my responsibility to exert self-control when it comes to digital usage but that's not acknowledging that there's a thousand people on the other side of the screen whose job is to break down whatever responsibility I can maintain'.

7. p24-Exercise 7

- (A) There would probably be some fighting over territory, and attempts at establishing who is dominant over whom, but for the most part life would be routine. The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, make the same kinds of nest, and eat the same kinds of food.
- (B) By comparison to our linguistic isolation, you could take a gorilla from its troop and put it in any other troop wherever gorillas are found, and it would know what to do.
- (C) Sometimes, even speakers of the same language can confuse one another:
- (D) a young English boy I know, travelling in America, was told by someone who overheard him speaking, "I can tell from your accent that you're from somewhere in Europe."
- (E) Language is one of our defining traits as a species, but we are probably the only animal in which two of its individuals plucked from different places — even right next door — might not be able to communicate with one another, almost as if they were two different biological species.

8. p25-Exercise 8

- (A) As a result of this long life, and the fact that each individual has his or her own distinct personality, any worthwhile behavioral study of chimpanzees must be long term and must concentrate on individual life histories.
- (B) A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees).
- (C) And there is an interval averaging five years between births.

(D) Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), mature very slowly — infants continue to share their mother's nest, ride her back, and suckle (though less frequently) until about five years old when the next offspring is often born, and even then they remain emotionally connected to their mother, traveling with her for several years, strengthening family bonds that may persist throughout life.

(E) To really understand the complex life cycle and social behavior of chimpanzees, you need time.

(F) Chimpanzees can live to be over 50 years in the wild (and up to 70 years in captivity).

9. p26-Exercise 9

(A) Computers have changed a lot in the past 25 years. Computer networks were rudimentary in the 1990s.

(B) Networked, mobile computers can do much more than the desktop computer of the 1990s. This isn't just because they're better at storing and handling data. What's really important is their ability to share data, programs, and processing power.

(C) We share our feelings and feel each other's pain. Connectedness is vital for our mental health. Children who have been neglected and not allowed social contact don't just grow up ignorant of the world; their brain development is often delayed or impaired.

(D) The connectedness of today's computers has helped scientists to realize that the computer inside the human skull also owes much of its power to its ability to be in a network — to be part of an "us." We humans learn from others. We put our heads together and think things over.

(E) The explosive growth of the Internet and the proliferation of connected devices changed everything. It also gave us a much better metaphor for how the human brain works.

10. p27-Exercise 10

(A) Henri Poincare famously said that "mathematics is the art of giving the same name to different things." (To which a poet quipped: "Poetry is the art of giving different names to the same thing.")

(B) Abstraction enriches meaning by helping you to take a collection of examples and to see just what is essential about, for instance, "dogness." In so doing, you see what's the same about many different things.

(C) If you've only ever seen one dog, you might think that a dog must be a German shepherd. Once you've seen several, you begin to realize that the meaning of dog is richer than you realized.

(D) A virtue that a quest for meaning builds is thinking abstractly. People often think of abstraction as stripping away meaning.

(E) But in fact, abstraction does the opposite — it enriches meaning. When you see that two things have similar structures or behavior, then those similarities create a connection, a new meaning for you that wasn't there before.

11. p28-Exercise 11

- (A) starting with your core message increases the likelihood that your audience walks away with the message that you want them to walk away with, even when you are running out of time.
- (B) Perhaps you are just generally predisposed to run out of time in everything you do, or perhaps you encountered some unexpected interruptions, ranging from faulty equipment to clarification questions.
- (C) Although you should not underestimate the importance of proper timekeeping, there may always be reasons why you find yourself short of time at the end of your presentation in spite of all your efforts to the contrary.
- (D) When you give an oral presentation, a core-message-first approach provides you with a time advantage:
- (E) You will have to cut parts of your presentation, speed up, and all of this goes at the expense of the core message that you had planned to deliver at the end. You can save yourself a considerable amount of stress by starting, rather than ending, your presentation with your core message.
- (F) Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are barely halfway through your presentation.

12. p29-Exercise 12

- (A) There are waggish types who move from that thought to the conclusion that sustainability is a logical impossibility. Yet who said that a practice or process has to continue throughout eternity in order to be considered sustainable?
- (B) Nothing lasts forever, as the saying goes.
- (C) The climatic disruption led to the extinction of an estimated 50 percent of the species in existence at that time. It is not clear what someone might mean by saying that these extinct species had an unsustainable life process because they did not survive a meteor impact.
- (D) This is the "What would happen if the earth was hit by a comet?" thought experiment. Current thinking is that a mass extinction event occurred when some large celestial object struck our planet about sixty-five million years ago.
- (E) There are many ways to measure how long or to what extent a practice can endure, given its background conditions. There is no reason to think that it is not sustainable just because there is some dramatic change in those conditions.

Q. 글의 흐름으로 보아, 주어진 문장이 들어가기에 가장 적절한 곳을 고르시오.

문장삽입(문제지)

1. p18-Exercise 1

Saving money benefits the shopper or immediate family.

Traditional economic models often assume that people make choices, aiming to maximise their own satisfaction. Maximising satisfaction does not necessarily mean paying the least amount of money. Rather, it can also be seen as maximising prestige gained through admiration from others who observe the consumption. An example of such a view can be found in Miller's 'dialectics of shopping'. (1) Miller argues that shopping often results in an innate contradiction between saving money and ethical decisions. (2) Conversely, while making ethical decisions, such as buying more expensive, but ethically produced items, the benefit is transferred to distant others. (3) One way to overcome this contradiction is by engaging in socially responsible conspicuous consumption. (4) When engaging in socially responsible conspicuous consumption, essentially self-interested motives such as prestige, promise of better health or taste compensate for the higher price paid. (5) Thus, the higher price becomes justifiable as non-price advantages are gained by the consumer, and the monetary benefit transferred to the distant producer is converted into immediate benefits for the consumer.

2. p19-Exercise 2

And this in tum helps you to remember.

Drawings can add value by connecting cognition to physiology and engaging other senses. Good drawings develop their relationships with the reader from the initial 'eye contact' onwards to draw in other senses which then start working together to give the picture greater meaning. A good map makes you want to touch the image; find interrelationships; talk to the person next to you about it. If you've ever been in London, you may recall just how tactile the Tube map is: (1) it invites you to trace your route with your finger, to share your perspective on it with your travelling companions, to annotate it with additions, reminders and doodles. (2) Recent studies have shown how even doodling can aid recall and involvement. (3) As former G.M. Vice-Chairman Bob Lutz said: 'I can look at old sketches done in meetings 40 years ago and experience sudden recall of the room, the table, the voices.' (4) Once you have added physically to a map, a drawing or even a blank piece of paper, you have a greater mental and physical connection with it. (5) Just as when you write a shopping list, but forget to bring it with you, the 'muscle memory' of scratching things on a pad helps you to recall what you needed.

3. p20-Exercise 3

Note further that delaying a task needs to be distinguished from departing from a scheduled time.

Delay is a necessary component of procrastination. (1) This means not only that someone who

procrastinates fails to do something that she previously intended to do, but it also requires that she has not given up entirely on completing the task. (2) Deciding not to do something ever is not procrastination, no matter how irrational or self-defeating this decision is. (3) Schedules and deadlines are means of making explicit and specific our temporal intentions, but we can delay doing something even if our plans are rather vague. (4) For a person's behavior to count as delay, however, it must depart significantly from the intention and it must be possible to attribute to the individual an intention to actually do something to advance a goal. (5) Someone who had a strong desire to climb Mt. Everest but never did anything to advance that goal would not count as procrastinating, if she never moved from fantasizing to planning.

4. p21-Exercise 4

Faced with competition from the bourgeois, the courtiers could not resort to overt violence as in the past.

With overt violence being disallowed, competition between groups flowed through another channel, consisting ironically of an escalating refinement of manners. Demand for self-control increased as courts grew ever larger and chains of interdependency became more differentiated. (1) With growing integration, the contrasts between noble and bourgeois classes diminished, leading to a heightened sensitivity to nuances of conduct and minute gestures. (2) The former knights who were now courtiers preserved their contempt for those of a lower rank, particularly the bourgeois. (3) Tensions between courtiers and the bourgeois were heightened as the former became progressively impoverished and the rising bourgeois richer and more powerful. (4) Instead, their fears were manifested in a general revulsion, with disgust at anything that 'smelt bourgeois' being associated with vulgarity. (5) Courtiers competed instead by means of manners, modifying their speech, gestures and social amusements to maintain a distinctive distance from the unpleasant pressure from below.

5. p22-Exercise 5

If we do not try to keep their minds altogether occupied with artificial toys and noisy games, they will work and invent newer ones, and this quickening of the inner faculties is the gist of true education.

One interesting phenomenon that takes place in connection with the practice of silence is that the mind evolves creative genius. (1) For instance when a person who is used to intense activity and outer diversion for his pastime and pleasure is thrown suddenly on his own inner resources, if he is not thwarted by it, his mind will have a peculiar reaction and he will discover his inherent reserve and originality. (2) This also is true in connection with children's education. (3) We think better when our mind is not weighted down by matter. (4) We see more clearly when our eyes are focused on a single objective and nothing is more effective towards this end than the practice of silence. (5)

6. p23-Exercise 6

He told The Atlantic, 'You could say that it's my responsibility to exert self-control when it comes to digital usage but that's not acknowledging that there's a thousand people on the other side of the screen whose job is to break down whatever responsibility I can maintain'.

Ninety per cent of the data in the world today was created in the past two years alone, yet instead of taking advantage of the new opportunities this revolution presents, the vast majority of people almost mindlessly consume content that others have created. (①) Former Google design ethicist Tristan Harris has called out the fact that app design practices have us glued to our phones. (②) Today's apps and websites have been engineered so that we maximise our screen time, and companies that manage to seize our attention are showered with profits. (③) Harris has called our gut reactions to 'the attention economy' a 'race to the bottom of the brainstem'. (④) Many people who think they control their phones are in reality controlled by them. (⑤)

7. p24-Exercise 7

By comparison to our linguistic isolation, you could take a gorilla from its troop and put it in any other troop wherever gorillas are found, and it would know what to do.

Language is one of our defining traits as a species, but we are probably the only animal in which two of its individuals plucked from different places — even right next door — might not be able to communicate with one another, almost as if they were two different biological species. (①) Sometimes, even speakers of the same language can confuse one another: (②) a young English boy I know, travelling in America, was told by someone who overheard him speaking, "I can tell from your accent that you're from somewhere in Europe." (③) There would probably be some fighting over territory, and attempts at establishing who is dominant over whom, but for the most part life would be routine. (④) The new gorilla would communicate as all gorillas communicate, fight as gorillas fight, make the same kinds of nest, and eat the same kinds of food. (⑤)

8. p25-Exercise 8

A female will not have her first infant until she is between 10 and 13 years old, and, like humans and other great apes, she has a long gestation period (about 8 months for chimpanzees).

To really understand the complex life cycle and social behavior of chimpanzees, you need time. (①) Chimpanzees, like the other great apes (bonobos, gorillas, orangutans, and humans), mature very slowly — infants continue to share their mother's nest, ride her back, and suckle (though less frequently) until about five years old when the next offspring is often born, and even then they remain emotionally connected to their mother, traveling with her for several years, strengthening family bonds that may persist throughout life. (②) And there is an interval averaging five years between births. (③) Chimpanzees can live to be over 50 years in the wild (and up to 70 years in captivity). (④) As a result of this long life, and the fact that each individual has his or her own distinct personality, any worthwhile behavioral study of chimpanzees must be long term and must concentrate on individual life histories. (⑤)

9. p26-Exercise 9

We put our heads together and think things over.

Computers have changed a lot in the past 25 years. Computer networks were rudimentary in the 1990s. The explosive growth of the Internet and the proliferation of connected devices changed everything. It also gave us a much better metaphor for how the human brain works. Networked, mobile computers can do much more than the desktop computer of the 1990s. This isn't just because they're better at storing and handling data. What's really important is their ability to share data, programs, and processing power. (1) The connectedness of today's computers has helped scientists to realize that the computer inside the human skull also owes much of its power to its ability to be in a network — to be part of an "us." (2) We humans learn from others. (3) We share our feelings and feel each other's pain. (4) Connectedness is vital for our mental health. (5) Children who have been neglected and not allowed social contact don't just grow up ignorant of the world; their brain development is often delayed or impaired.

10. p27-Exercise 10

Once you've seen several, you begin to realize that the meaning of dog is richer than you realized.

A virtue that a quest for meaning builds is thinking abstractly. People often think of abstraction as stripping away meaning. But in fact, abstraction does the opposite — it enriches meaning. When you see that two things have similar structures or behavior, then those similarities create a connection, a new meaning for you that wasn't there before. (1) Henri Poincare famously said that "mathematics is the art of giving the same name to different things." (2) (To which a poet quipped: "Poetry is the art of giving different names to the same thing.") (3) If you've only ever seen one dog, you might think that a dog must be a German shepherd. (4) Abstraction enriches meaning by helping you to take a collection of examples and to see just what is essential about, for instance, "dogness." (5) In so doing, you see what's the same about many different things.

11. p28-Exercise 11

Whatever the reason, we've all been there: the 'one-minute left' sign flashes, and you are barely halfway through your presentation.

When you give an oral presentation, a core-message-first approach provides you with a time advantage: (1) starting with your core message increases the likelihood that your audience walks away with the message that you want them to walk away with, even when you are running out of time. (2) Although you should not underestimate the importance of proper timekeeping, there may always be reasons why you find yourself short of time at the end of your presentation in spite of all your efforts to the contrary. (3) Perhaps you are just generally predisposed to run out of time in everything you do, or perhaps you encountered some unexpected interruptions, ranging from faulty equipment to clarification questions. (4) You will have to cut parts of your presentation, speed up, and all of this goes at the expense of the core

message that you had planned to deliver at the end. (5) You can save yourself a considerable amount of stress by starting, rather than ending, your presentation with your core message.

12. p29-Exercise 12

This is the "What would happen if the earth was hit by a comet?" thought experiment.

Nothing lasts forever, as the saying goes. There are waggish types who move from that thought to the conclusion that sustainability is a logical impossibility. Yet who said that a practice or process has to continue throughout eternity in order to be considered sustainable? (1) There are many ways to measure how long or to what extent a practice can endure, given its background conditions. (2) There is no reason to think that it is not sustainable just because there is some dramatic change in those conditions. (3) Current thinking is that a mass extinction event occurred when some large celestial object struck our planet about sixty-five million years ago. (4) The climatic disruption led to the extinction of an estimated 50 percent of the species in existence at that time. (5) It is not clear what someone might mean by saying that these extinct species had an unsustainable life process because they did not survive a meteor impact.

어휘선택 (정답지)

1. p18-Exercise 1

1. economic [해설] economic 경제의, 경제학의, 실리적인 economics 경제학
2. aiming [해설] aim 겨냥하다, 목표하다; 목적, 조준 aid 돕다; 도움, 원조, 보조물
3. maximise [해설] maximise 극대화하다, 최대한 활용하다 minimize 최소화하다, 축소하다
4. least [해설] least 가장 적은 most 가장 많은
5. admiration [해설] admiration 칭찬, 감탄 admission 입장(료), 입학, 인정, 시인
6. view [해설] view 견해 verify 검증하다, 입증하다, 확인하다
7. contradiction [해설] contradiction 모순, 반박 contraction 수축
8. immediate [해설] immediate 즉각적인, 직접의, 인접한 gradual 점차적인, 완만한
9. Conversely [해설] conversely 반대로, 역으로 similarly 유사하게, 마찬가지로
10. distant [해설] distant 동떨어진, 먼, 냉담한 constant 일정한, 지속적인, 변함없는
11. responsible [해설] responsible 책임있는 responsive 응답하는, 반응하는
12. compensate [해설] compensate 보상하다, 보완[보충]하다 complicate 복잡하게 하다, 곤란하게 하다
13. transferred [해설] transfer 옮기다, 전하다; 이동, 환승 transform 바꾸다, 전환하다, 변형시키다
14. converted [해설] converted 개조된, 전환된 converse 정반대의, 거꾸로의; 반대; 대화[담화]하다

2. p19-Exercise 2

15. connecting [해설] connect 연결하다 convey 전달하다, 전하다, 나르다
16. tactile [해설] tactile 촉각의 tactical 전술적인, 책략에 능한
17. annotate [해설] annotate connote 함축하다, 내포하다
18. shown [해설] show 상영하다, 보여주다 hidden 숨겨진, 보이지 않는
19. added [해설] added 추가된 subtract 빼다, 덜다, 공제하다
20. remember [해설] remember 기억하다 forget 잊다
21. forget [해설] forget 잊다 remember 기억하다

3. p20-Exercise 3

22. component [해설] component (구성) 요소, 성분, 부품; 구성하고 있는 compound 화합물, 혼합물; 합성의; 혼합하다
23. intended [해설] intended 의도된, 계획된 pretend ~인 척하다, 주장하다; 가짜의
24. irrational [해설] irrational 비합리적인, 비이성적인 rational 이성적인, 합리적인
25. distinguished [해설] distinguished 특징 지어졌던, 유명한, 성공한 diminished 감소된
26. explicit [해설] explicit 명시적인, 분명한, 명백한 implicit 내포된, 암묵적인
27. delay [해설] delay 연기하다, 미루다; 지연, 지체 continue 계속 ~하다
28. count [해설] count 간주하다, 여기다 counter 반대의; 계산대; 대응하다

- 29. attribute [해설] attribute 특성, 특질; ~의 탓으로 하다 contribute 공헌하다, 기여[기부]하다
- 30. advance [해설] advance 사전의; 진보, 전진; 진보하다, 제기하다 lower 낮은, 하부의; 낮추다, 내리다, 떨어뜨리다

4. p21-Exercise 4

- 31. disallowed [해설] disallow 거절하다, 허가하지 않다 permit 허락하다; 허가(증)
- 32. refinement [해설] refinement 세련, 정제, 순화 confinement 감금, 가둠, 갇힘
- 33. increased [해설] increased 증가한 decreased 감소된
- 34. differentiated [해설] differentiated 차별화된 integrated 통합된
- 35. diminished [해설] diminished 감소된 emerge 나오다, 나타나다, 드러나다
- 36. sensitivity [해설] sensitivity 민감(도), 예민함, 감수성 sensibility 감각, 감성, 감수성, 민감
- 37. minute [해설] minute 아주 작은, 미세한; 분 definitive 확정적인, 최종적인, 결정적인
- 38. preserved [해설] preserved 보존된 predict 예견하다, 예측하다
- 39. contempt [해설] contempt 경멸, 멸시, 모욕 contemplation 사색, 명상, 응시, 계획
- 40. heightened [해설] heightened 긴장된, 고조된 weakened 약해진
- 41. impoverished [해설] impoverished 빈곤한 affluent 부유한, 유복한
- 42. resort [해설] resort 의지하다, 자주 가다; 휴양지 retort 되받아치다, 반박하다; 반박
- 43. manifested [해설] manifest 나타나다, 드러내 보이다; 명백한, 분명한 manipulate 조작하다, 조종하다
- 44. modifying [해설] modify 수정하다, 바꾸다 moderate 적당한, 온건한; 조정[완화]하다, 완화하다
- 45. maintain [해설] maintain 유지하다, 주장하다 eliminate 없애다, 제거하다, 실격시키다

5. p22-Exercise 5

- 46. evolves [해설] evolve 진화하다, (서서히) 발전하다 revolve 공전하다, 돌다, 회전하다
- 47. diversion [해설] diversion 바꾸기, 전환, 기분 전환, 오락 inversion 전도, 뒤바뀜, 도치
- 48. peculiar [해설] peculiar 특이한, 고유한, 독특한, 이상한 similar 비슷한, 유사한
- 49. inherent [해설] inherent 내재하는, 고유의, 타고난 coherent 일관성 있는, 논리 정연한, 응집성 있는
- 50. occupied [해설] occupied 사용 중인, 바쁜, 분주한 abandoned 버려진, 유기된
- 51. better [해설] better 더 좋은; 더 좋게 하다, 향상시키다 worse 더 나쁜, 악화된
- 52. objective [해설] objective 목표, 목적, 객관적인 alternative 대안, 대체(물); 대안의
- 53. effective [해설] effective 효과적인, 유효한, 시행되는 ineffective 효과[효력]없는, 효과적이지 못한

6. p23-Exercise 6

- 54. instead of [해설] instead of ~ 대신에 in spite of ~에도 불구하고
- 55. created [해설] create 창조하다, 만들다 consume 소비하다, 섭취하다, 먹다
- 56. glued [해설] glued 열중하고 있는 separated 분리된
- 57. seize [해설] seize 잡다, 파악하다, 포착하다 siege (군사적) 포위 작전
- 58. attention [해설] attention 주의(력), 집중(력), 관심 intention 의도, 의향

- 59. attention [해설] attention 주의(력), 집중(력), 관심 sacrifice 희생하다, 헌신하다; 헌신, 희생, 제물
- 60. exert [해설] exert 행사[발휘]하다, 쓰다 exempt 면제하다, 없애주다
- 61. acknowledging [해설] acknowledge 인정[승인]하다, 감사하다 refute 반박하다, 반론하다
- 62. maintain [해설] maintain 유지하다, 주장하다 modify 수정하다, 바꾸다
- 63. control [해설] control 조종, 통제 compliment 칭찬, (-s) 인사말; 칭찬하다

7. p24-Exercise 7

- 64. plucked [해설] pluck (악기의 현을) 뜯다, 통기다 plunge 뛰어들다, 밀어 넣다, 급락하다
- 65. able [해설] able 재능 있는, 능력 있는 unable 할 수 없는
- 66. different [해설] different 다른, 색다른, 독특한 indifferent 무관심한
- 67. confuse [해설] confuse 혼란시키다, 혼동하다 refuse 거부하다, 거절하다
- 68. isolation [해설] isolation 고립, 격리, 분리 connection 연결, 접속, 연관(성), 인맥, 관계
- 69. establishing [해설] establish 설립하다, 수립하다, 제정하다 encouraging 격려[장려]하는, 힘을 북돋아 주는
- 70. same [해설] same 같은 opposite 반대(되는 사람[것]); 반대의

8. p25-Exercise 8

- 71. slowly [해설] slowly 천천히 quickly 빨리
- 72. less [해설] less 좀더 적은 more
- 73. connected [해설] connected (온라인상으로) 접속된 detached 분리된, 파견된, 초연한
- 74. strengthening [해설] strengthen 강화하다, 증강시키다 weakening 약화
- 75. persist [해설] persist 고집하다, 지속하다 insist 주장하다, 고집하다
- 76. distinct [해설] distinct 구별되는, 분명한, 별개의 universal 보편적인, 일반적인, 전세계의, 우주의
- 77. individual [해설] individual 개인; 개인의, 개별적인, 독특한 collective 집합적인, 집단적인; 집단, 공동체

9. p26-Exercise 9

- 78. rudimentary [해설] rudimentary 기본적인 complex 복잡한, 복합의; 복합체, 콤플렉스
- 79. better [해설] better 더 좋은; 더 좋게 하다, 향상시키다 worse 더 나쁜, 악화된
- 80. processing [해설] processing 과정, 처리 preceding 이전의, 앞선
- 81. connectedness [해설] connectedness 소속감, 유대감 isolation 고립, 격리, 분리
- 82. neglected [해설] neglected 방치된, 도외시된 selected 선택된, 선발된
- 83. allowed [해설] allow 허용하다, 내버려 두다 follow ~의 뒤를 잇다
- 84. ignorant [해설] ignorant 무지한, 무식한 informed 정보에 근거한

10. p27-Exercise 10

- 85. abstractly [해설] abstractly 추상적으로 concretely 실제적으로; 구체적으로
- 86. stripping [해설] strip 벗기다, 빼앗다; 길쭉한 조각 strap 끈, 줄; 끈으로 묶다

- 87. enriches [해설] enrich 풍요롭게[부유하게] 하다, 질을 높이다 weaken 약화시키다, 약해지다
- 88. similarities [해설] similarity 유사(성), 닮은 점 difference 차이, 다른점
- 89. different [해설] different 다른, 색다른, 독특한 universal 보편적인, 일반적인, 전세계의, 우주의
- 90. realized [해설] realize 깨닫다, 알아차리다, 인식하다, 실현하다 deny 부인[부정]하다, 거절하다
- 91. different [해설] different 다른, 색다른, 독특한 corresponding 해당하는, 상응하는

11. p28-Exercise 11

- 92. increases [해설] increase (수량이) 늘다, 증가하다; 증가 diminish 감소하다, 줄이다, 약화시키다
- 93. underestimate [해설] underestimate 과소평가하다, 경시하다; 과소평가 overestimate 과대평가하다; 과대평가
- 94. contrary [해설] contrary 반대의, 적합치 않은, 불리한; 정반대 contemporary 동시대의, 현대의; 동시대 사람
- 95. predisposed [해설] predispose ~할 마음이 생기게 하다; 병에 걸리기 쉽게 만들다 preclude 방해하다, 가로막다, 불가능하게 하다
- 96. encountered [해설] encounter 접하다, 마주치다; 마주침, (뜻밖의) 만남 eliminate 없애다, 제거하다, 실격시키다
- 97. clarification [해설] clarification 설명, 해명 implication 암시, 함축, 영향, 결과
- 98. considerable [해설] considerable 상당한, 많은 considerate 사려 깊은, 배려하는
- 99. presentation [해설] presentation 발표, 제출, 제시, 연출 transportation 수송, 운송, 교통

12. p29-Exercise 12

- 100. sustainability [해설] sustainability 지속 가능성, 유지 가능성 variability 가변성, 다양성
- 101. impossibility [해설] impossibility 불가능성 possibility 가능성
- 102. sustainable [해설] sustainable 지속[유지]할 수 있는, 견딜 수 있는 attainable 달성 가능한
- 103. practice [해설] practice 습관, 관례, 실행[실천], 연습 discipline 훈련하다, 징계하다; 훈련, 자제, 징계, 학과
- 104. sustainable [해설] sustainable 지속[유지]할 수 있는, 견딜 수 있는 affordable (가격이) 알맞은, 행할 수 있는
- 105. extinction [해설] extinction 멸종, 소멸, 사멸 distinction 구별, 차이, 특징, 뛰어난, 우수(성)
- 106. disruption [해설] disruption 방해, 와해, 분열, 붕괴 corruption 타락, 부패, 오염, 변질
- 107. unsustainable [해설] unsustainable 지속할 수 없는, 입증할 수 없는 sustainable 지속[유지]할 수 있는, 견딜 수 있는

어휘완성 (정답지)

1. p18-Exercise 1

- | | |
|------------------|---------------|
| 1. aiming | 2. maximise |
| 3. satisfaction | 4. least |
| 5. prestige | 6. admiration |
| 7. consumption | 8. innate |
| 9. contradiction | 10. benefits |
| 11. Conversely | 12. produced |

- | | |
|-----------------|---------------------|
| 13. transferred | 14. distant |
| 15. overcome | 16. socially |
| 17. responsible | 18. conspicuous |
| 19. engaging | 20. self-interested |
| 21. compensate | 22. for |
| 23. justifiable | 24. distant |
| 25. converted | 26. immediate |

2. p19-Exercise 2

- | | |
|------------------------|-------------|
| 27. senses | 28. develop |
| 29. initial | 30. onwards |
| 31. interrelationships | 32. recall |
| 33. tactile | 34. trace |
| 35. annotate | 36. aid |
| 37. physically | 38. blank |
| 39. scratching | |

3. p20-Exercise 3

- | | |
|---------------------|--------------------|
| 40. procrastination | 41. previously |
| 42. intended | 43. given |
| 44. irrational | 45. self-defeating |
| 46. distinguished | 47. from |
| 48. explicit | 49. temporal |
| 50. vague | 51. depart |
| 52. significantly | 53. attribute |
| 54. advance | 55. fantasizing |

4. p21-Exercise 4

- | | |
|--------------------|---------------------|
| 56. overt | 57. ironically |
| 58. escalating | 59. refinement |
| 60. self-control | 61. interdependency |
| 62. differentiated | 63. integration |
| 64. contrasts | 65. diminished |
| 66. heightened | 67. sensitivity |
| 68. minute | 69. contempt |
| 70. heightened | 71. impoverished |

- 72. resort
- 74. revulsion
- 76. associated
- 78. modifying
- 80. distinctive

- 73. manifested
- 75. disgust
- 77. vulgarity
- 79. maintain

5. p22-Exercise 5

- 81. practice
- 83. diversion
- 85. thwarted
- 87. inherent
- 89. originality
- 91. occupied
- 93. gist
- 95. down
- 97. silence

- 82. silence
- 84. inner
- 86. peculiar
- 88. reserve
- 90. education
- 92. faculties
- 94. weighted
- 96. objective

6. p23-Exercise 6

- 98. taking
- 100. mindlessly
- 102. seize
- 104. gut
- 106. self-control
- 108. maintain

- 99. advantage
- 101. glued
- 103. showered
- 105. exert
- 107. responsibility

7. p24-Exercise 7

- 109. defining
- 111. biological
- 113. linguistic
- 115. establishing
- 117. routine

- 110. plucked
- 112. overheard
- 114. isolation
- 116. dominant

8. p25-Exercise 8

- 118. complex
- 120. slowly
- 122. emotionally

- 119. mature
- 121. share
- 123. strengthening

- 124. persist
- 126. captivity
- 128. personality

- 125. interval
- 127. distinct

9. p26-Exercise 9

- 129. rudimentary
- 131. metaphor
- 133. Connectedness
- 135. neglected
- 137. delayed

- 130. proliferation
- 132. owes
- 134. vital
- 136. ignorant
- 138. impaired

10. p27-Exercise 10

- 139. abstractly
- 141. stripping
- 143. enriches
- 145. similarities
- 147. enriches

- 140. abstraction
- 142. abstraction
- 144. structures
- 146. quipped

11. p28-Exercise 11

- 148. likelihood
- 150. out
- 152. short
- 154. predisposed
- 156. clarification
- 158. expense

- 149. running
- 151. underestimate
- 153. contrary
- 155. interruptions
- 157. barely
- 159. considerable

12. p29-Exercise 12

- 160. waggish
- 162. impossibility
- 164. sustainable
- 166. dramatic
- 168. disruption

- 161. logical
- 163. eternity
- 165. endure
- 167. extinction
- 169. unsustainable

어법선택 (정답지)

1. p18-Exercise 1

- | | |
|-------------|-----------------|
| 1. that | 2. aiming |
| 3. paying | 4. gained |
| 5. be found | 6. that |
| 7. results | 8. transferred |
| 9. socially | 10. paid |
| 11. are | 12. transferred |
| 13. is | |

2. p19-Exercise 2

- | | |
|----------------|--------------|
| 14. start | 15. want |
| 16. how | 17. to share |
| 18. have shown | 19. done |
| 20. added | 21. what |

3. p20-Exercise 3

- | | |
|-------------------|-----------|
| 22. that | 23. to do |
| 24. that | 25. how |
| 26. that | 27. doing |
| 28. significantly | 29. do |
| 30. did | |

4. p21-Exercise 4

- | | |
|----------------|----------------|
| 31. flowed | 32. consisting |
| 33. increased | 34. diminished |
| 35. leading | 36. preserved |
| 37. heightened | 38. powerful |
| 39. Faced | 40. manifested |
| 41. being | 42. competed |
| 43. modifying | |

5. p22-Exercise 5

- | | |
|--------------|-------------|
| 44. is | 45. that |
| 46. is used | 47. is |
| 48. occupied | 49. invent |
| 50. is | 51. clearly |

52. effective

6. p23-Exercise 6

- 53. was created
- 55. have created
- 57. glued
- 59. to seize
- 61. that
- 63. whatever

- 54. consume
- 56. that
- 58. have been engineered
- 60. are
- 62. whose
- 64. are

7. p24-Exercise 7

- 65. in which
- 67. was told
- 69. put
- 71. fighting

- 66. were
- 68. speaking
- 70. what
- 72. make

8. p25-Exercise 8

- 73. social
- 75. emotionally

- 74. ride
- 76. traveling

9. p26-Exercise 9

- 77. changed
- 79. is
- 81. think

- 78. because
- 80. that
- 82. have been neglected

10. p27-Exercise 10

- 83. abstractly
- 85. that
- 87. that
- 89. what

- 84. create
- 86. thing
- 88. that

11. p28-Exercise 11

- 90. provides
- 92. to walk

- 91. that
- 93. predisposed

94. ranging

12. p29-Exercise 12

95. that

96. that

97. sustainable

98. what

99. given

100. that

101. would happen

102. occurred

103. led

104. what

문단배열 (정답지)

1. p18-Exercise 1

B-D-A-C

2. p19-Exercise 2

A-C-D-B

3. p20-Exercise 3

D-A-B-C

4. p21-Exercise 4

A-B-D-C

5. p22-Exercise 5

C-D-B-A

6. p23-Exercise 6

B-A-D-C

7. p24-Exercise 7

D-A-C-B

8. p25-Exercise 8

A-D-B-C

9. p26-Exercise 9

B-D-A-C

10. p27-Exercise 10

A-C-D-B

11. p28-Exercise 11

A-D-C-B

12. p29-Exercise 12

B-A-D-C

문장배열 (정답지)

1. p18-Exercise 1

C-E-B-A-D

2. p19-Exercise 2

C-B-A-E-D

3. p20-Exercise 3

C-E-B-A-D

4. p21-Exercise 4

A-C-E-B-D

5. p22-Exercise 5

D-C-A-E-B

6. p23-Exercise 6

D-E-C-B-F-A

7. p24-Exercise 7

E-C-D-B-A

8. p25-Exercise 8

E-D-B-C-F-A

9. p26-Exercise 9

A-E-B-D-C

10. p27-Exercise 10

D-E-A-C-B

11. p28-Exercise 11

D-A-C-B-F-E

12. p29-Exercise 12

B-A-E-D-C

문장삽입 (정답지)

1. p18-Exercise 1

2

2. p19-Exercise 2

5

3. p20-Exercise 3

3

4. p21-Exercise 4

4

5. p22-Exercise 5

3

6. p23-Exercise 6

4

7. p24-Exercise 7

3

8. p25-Exercise 8

2

9. p26-Exercise 9

3

10. p27-Exercise 10

4

11. p28-Exercise 11

4

12. p29-Exercise 12

3