

Q. [] 안에서 문맥 상 알맞은 어휘를 고르시오.

어휘선택(문제지)

1. p18-Gateway

Scientists have no special purchase on moral or 1[ethnic / ethical] decisions; a climate scientist is no 2[more / less] qualified to comment on health care reform than a physicist is to 3[fudge / judge] the causes of bee colony collapse. The very features that 4[eliminate / create] expertise in a specialized domain lead to 5[ignorance / humility] in many others. In some cases lay people — farmers, fishermen, patients, native peoples — may have 6[relevant / irrelevant] experiences that scientists can learn from. Indeed, in recent years, scientists have begun to 7[refuse / recognize] this: the Arctic Climate Impact Assessment includes observations gathered from local native groups. So our trust needs to be 8[extended / limited], and focused. It needs to be very 9[particular / universal]. Blind trust will get us into at least as much trouble as no trust at all. But without some degree of trust in our 10[designed / designated] experts — the men and women who have 11[dictated / devoted] their lives to 12[soaring / sorting] out tough questions about the natural world we live in — we are paralyzed, in effect not knowing whether to make ready for the morning commute or not.

2. p20-no.01

Remember that saying, "Hard work beats talent when talent doesn't work hard?" Regardless of talent level, if you work hard, you'll be a better musician. But working hard is not 13[meager / enough]. My friend Charlie told me about his coworker, Tom, who worked extra hours each week, starting early and staying long after everyone else had left. "A dedicated and industrious employee," you might think. Maybe not. Those extra hours Tom put in did nothing to 14[increase / decrease] his productivity because he went from one project to the next, never 15[settling / setting] priorities or deadlines. Without 16[conceiving / concentrating] his efforts on the important tasks, he often never completed them. He was busy doing too many things and in the wrong 17[function / order]. Charlie left the office each night, thinking, "There's Tom, working long and long instead of long and hard." Goals 18[pursue / direct] your hard work.

3. p20-no.02

For people of any age, the world is becoming increasingly linear — a word I'm using in its figurative

rather than mathematical sense. Nonlinear thinkers, including many artists, are feeling more 19[marginalized / integrated] as a result. As a society, it seems we take 20[more / less] time for art. In doing so, we may be 21[missing / longing] out on something that is deeply 22[valuable / worthless] and important from a neurobiological standpoint. Artists recontextualize reality and offer visions that were previously 23[invisible / invincible]. Creativity engages the brain's daydreaming mode directly and 24[regulates / stimulates] the free flow and association of ideas, 25[fostering / forging] links between concepts and neural nodes that might not otherwise be made. In this way, 26[engagement / arrangement] in art as either a creator or consumer helps us by hitting the reset button in our brains. Time stops. We 27[contemplate / eliminate]. We reimagine our relationship to the world. Being creative means allowing the nonlinear to intrude on the linear, and to 28[exercise / suppress] some control over the output.

4. p21-no.03

Having 29[appreciated / expropriated] resources from the natural world in order to 30[fuel / discourage] a rather temporary period of materialistic freedom, we must now 31[restore / remove] no small measure of those resources and accept the limits and discipline 32[coherent / inherent] in that relationship. Until business does this, it will continue to be maladaptive and predatory. In order for free-market capitalism to 33[transform / transplant] itself in the century to come, it must fully 34[acknowledge / accommodate] that the brilliant monuments of its triumph cast the darkest of shadows. Whatever possibilities business once represented, whatever dreams and glories corporate success once 35[offered / required], the time has come to acknowledge that business as we know it is over. Over because it failed in one critical and 36[thoughtless / thoughtful] way: it did not 37[neglect / honour] the 38[analogous / various] forms of life that 39[secure / obscure] and connect its own breath and skin and heart to the breath and skin and heart of our earth.

5. p21-no.04

The philosopher as athlete of the mind — that is Nietzsche's great insight into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, shames, and defeats in 40[argument / agreement]. Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps to look at ancient Greek philosophy. Wherever we turn in the Hellenic world, we see Greek 41[pitted / fitted] against Greek in the kind of competition 42[epitomized / embodied] by the Olympics. The Greek dream is to be the best, to be the first, to be the

last man standing. The ⁴³[**opposite / same**] competitive spirit that ⁴⁴[**reveals / conceals**] itself on the race course and in the boxing arena comes out in Plato's dialogues. (Socrates is literally the last man standing at the end of the all-night drinking contest in the Symposium) Socrates using his mental strength and agility to triumph over his opponents is the distant descendant of the very physical heroes of Homer's Iliad. In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

6. p22-no.05

Luxury ownership signals wealth, but — ironically — it is often the very wealthy who prefer to look ⁴⁵[**cheap / priceless**]. Countersignalling is when you go out of your way to show that you do not need to go out of your way. It has become almost a point of honour in Silicon Valley not to wear expensive clothes or suits, but rather jeans and trainers, which signals that you are more ⁴⁶[**disinterested / interested**] in tech than status. This style has been ⁴⁷[**undoubtedly / vaguely**] influenced by a social media company executive with his famous hoodie and casual wear. Francesca Gino, a professor at Harvard Business School, has shown that countersignalling by wearing atypical clothing leads to higher ⁴⁸[**regret / regard**] in the right context. In one study, she asked the shop assistants working in high-end designer stores to ⁴⁹[**rage / rate**] two shoppers, one in gym clothes and the other in a dress and fur. The assistants were far ⁵⁰[**more / less**] likely than the general public to think the gym-clothes wearing shopper would spend more and be in a position to buy the most expensive items in the boutique. They had learned from ⁵¹[**experience / absence**] how the rich often countersignal.

7. p23-no.06

Relativity, as noted by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour. In his book Choosing the Right Pond, he makes the point that our economic ⁵²[**descriptions / decisions**] are guided by status, which is really a relativity issue. It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 if colleagues earned \$250,000. We would ⁵³[**prefer / depend**] to have less so long as it is more than everyone else. We ⁵⁴[**measure / memorize**] our success relative to others. One of the most surprising examples of this comes from an analysis of emotional reactions to winning Olympic medals. To even reach the Olympic Games should be considered a(n) ⁵⁵[**extraordinary / conventional**] achievement, and yet analysis has revealed that Olympians can sometimes experience ⁵⁶[**satisfaction / disappointment**] even when they win a silver medal. The reason that the silver medallists are not happy is because they are ⁵⁷[**comparing / comprising**] themselves to the winners. ⁵⁸[**In other words / In contrast**], the bronze

medallists compare themselves to all the other competitors who did not get a medal, so they ⁵⁹**[perceive / persist]** themselves better off and happier. Relativity is how we judge our sense of achievement. It is better to be a big fish in a small pond than a big fish in a bigger pond.

8. p24-no.07

Is it any wonder we love automation? By offering to ⁶⁰**[induce / reduce]** the amount of work we have to do, by promising to fill our lives with greater ease, comfort, and convenience, computers and other labor-saving technologies ⁶¹**[appear / appeal]** to our eager but misguided desire for release from what we perceive as toil. In the workplace, automation's focus on ⁶²**[enhancing / enduring]** speed and efficiency — a focus ⁶³**[distributed / determined]** by the profit motive rather than by any particular concern for people's well-being — often has the effect of ⁶⁴**[repairing / removing]** complexity from jobs, ⁶⁵**[diminishing / accumulating]** the challenge they present and hence the engagement they promote. Automation can narrow people's responsibilities to the point that their jobs ⁶⁶**[desist / consist]** largely of monitoring a computer screen or entering data into prescribed fields. Even highly trained analysts are seeing their work ⁶⁷**[restricted / retailed]** by decision-support systems that turn the making of judgments into a data-processing routine. The apps and other programs we use in our private lives have ⁶⁸**[distinct / similar]** effects. By taking over difficult or time-consuming tasks, the software makes it even ⁶⁹**[less / more]** likely that we'll engage in efforts that test our skills and give us a sense of ⁷⁰**[abolishment / accomplishment]** and ⁷¹**[satisfaction / frustration]**. All too often, automation frees us from what makes us feel ⁷²**[inseparable / free]**.

9. p25-no.08

In general, searching online for health information can be valid, eye-opening, educational, and even useful. While many doctors roll their eyes when they hear, "I did my research," from a patient, sometimes that research can be ⁷³**[unfit / sound]**. If a patient has a rare disease and presents articles about it, many of us will be ⁷⁴**[graceful / grateful]** that we were saved some extra work. But the Web becomes ⁷⁵**[entangled / enlightened]** when sites angled with opinions, personal anecdotes, exaggeration, and false claims ⁷⁶**[manifest / manipulate]** the navigator to believe what is posted. People also run into trouble when looking for information online based on preconceived notions. Here comes the Curse of the Original Belief. If you believe that megadosing on vitamin C will ⁷⁷**[protect / prevent]** colds, you will ⁷⁸**[seek / secure]** out (and easily find) sites promoting this notion. If you think that juice cleanses are the way to better health and well-being, it's easy to find websites supporting this. If delaying vaccines is your

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cup of tea, online sources ⁷⁹[**bound** / **abound**]. If you're debating whether to eat only organic food, plenty of available information will support this.

Q. [] 안에 주어진 알파벳으로 시작하는 어휘를 넣으시오.

어휘완성(문제지)

1. p18-Gateway

Scientists have no special 1[p] on moral or ethical decisions; a climate scientist is no more 2[q] to comment on health care reform than a physicist is to 3[j] the causes of bee colony collapse.

과학자들이 도덕적 혹은 윤리적 결정에 대해 특별히 유리하지는 않다. 즉, 기후 과학자가 의료 개혁에 대해 견해를 밝힐 자격이 없는 것은 물리학자가 꿀벌 군집의 붕괴 원인을 판단할 자격이 없는 것과 같다.

The very 4[f] that create expertise in a 5[s] domain lead to 6[i] in many others.

특화된 영역에서 전문 지식을 만들어 내는 바로 그 특징이 많은 다른 특화된 영역에서는 무지로 이어진다.

In some cases 7[l] people — farmers, fishermen, patients, native peoples — may have 8[r] experiences that scientists can learn from.

어떤 경우에는, 비전문가들, 즉 농부, 어부, 환자, 원주민들이, 과학자들에게 배우의 원천이 될 수 있는 관련 경험을 가지고 있을지도 모른다.

Indeed, in recent years, scientists have begun to 9[r] this: the Arctic Climate Impact Assessment includes observations gathered from local native groups.

실제로, 최근에 과학자들은 이 점을 인식하기 시작했는데, 북극 기후 영향 평가는 지역 토착 집단에게서 수집된 관찰을 포함한다.

So our trust needs to be 10[l], and 11[f].

그러므로 우리의 신뢰는 제한되고 집중적일 필요가 있다.

It needs to be very 12[p].

신뢰는 매우 '까다로워야' 한다.

13[B] trust will get us into at least as much trouble as no trust at all.

맹목적 신뢰는 적어도 신뢰가 전혀 없는 것만큼이나 우리를 문제에 봉착하게 할 것이다.

But without some degree of trust in our 14[d] experts — the men and women who have 15[d] their lives to 16[s] out tough questions about the natural world we live in — we are 17[p], in effect not knowing whether to make ready for the morning commute or not.

하지만 우리가 전문가라고 부르는 사람들, 즉 우리가 사는 자연 세계에 관한 어려운 질문들을 해결하는 데 생애를 바친 남녀들에 대한 어느 정도의 신뢰가 없으면, 우리는 마비되어, 사실상 아침 통근 준비를 해야 할지 말아야 할지를 알지

3. p20-no.02

For people of any age, the world is becoming increasingly 27[**l**] — a word I'm using in its 28[**f**] rather than mathematical sense.

어떤 연령대의 사람에게든, 세계가 점점 더 선형화되어 가고 있는데, 그것(linear)은 내가 수학적인 의미라기보다는 비유적인 의미로 사용하고 있는 단어이다.

Nonlinear thinkers, including many artists, are feeling more 29[**m**] as a result.

많은 예술가를 포함하여 비선형적으로 생각하는 사람들은 그 결과 사회에서 더 소외감을 느끼고 있다.

As a society, it seems we take 30[**l**] time for art.

하나의 사회로서, 우리는 예술을 위한 시간을 덜 가지는 것 같다.

In doing so, we may be 31[**m**] 32[**o**] on something that is deeply valuable and important from a neurobiological standpoint.

그렇게 하면서, 우리는 신경생물학적 관점에서 매우 가치 있고 중요한 어떤 것을 놓치고 있는지도 모른다.

Artists 33[**r**] reality and offer visions that were previously 34[**i**].

예술가는 현실을 새로운 맥락에 적용하여 이전에는 보이지 않았던 미래상을 제공한다.

Creativity 35[**e**] the brain's daydreaming mode directly and stimulates the free flow and association of ideas, 36[**f**] links between concepts and neural nodes that might not 37[**o**] be made.

창의성은 뇌의 공상 방식을 직접적으로 사용하고 아이디어의 자유로운 흐름과 연상을 자극하여, 그렇지 않으면 만들어지지 않을지도 모르는, 개념과 신경 교점 사이의 연결을 형성한다.

In this way, engagement in art as either a creator or consumer helps us by hitting the reset button in our brains.

이런 식으로, 창작자로든 아니면 소비자로든 예술에 참여하는 것은 우리 두뇌의 리셋 버튼을 눌러 우리를 돕는다.

Time stops.

시간은 멈춘다.

We 38[**c**].

우리는 심사숙고한다.

We 39[**r**] our relationship to the world.

우리는 세상과 맺는 우리의 관계를 재해석한다.

Being creative means allowing the nonlinear to 40[**i**] on the linear, and to 41[**e**] some control over the 42[**o**].

창의적이라는 것은 비선형적인 생각이 선형적인 생각에 개입하여 산출물에 어느 정도의 통제력을 발휘할 수 있도록 하는 것을 의미한다.

4. p21-no.03

Having ⁴³[e] resources from the natural world in order to fuel a rather ⁴⁴[t] period of materialistic freedom, we must now ⁴⁵[r] no small measure of those resources and accept the limits and discipline ⁴⁶[i] in that relationship.

다소 일시적인 기간에 걸친 물질적 자유를 증가시키기 위해 자연계로부터 자원을 무단으로 사용해 왔으므로, 우리는 이제 그러한 자원의 적지 않은 양을 회복시키고 그 관계에 내재한 제한과 규율을 받아들여야 한다.

Until business does this, it will continue to be ⁴⁷[m] and predatory.

기업은 이렇게 할 때까지 계속해서 적응하지 못하고 약탈을 할 것이다.

In order for free-market capitalism to ⁴⁸[t] itself in the century to come, it must fully ⁴⁹[a] that the brilliant monuments of its triumph ⁵⁰[c] the darkest of shadows.

다가올 세기에 스스로 바뀌기 위해, 자유 시장 자본주의는 자신의 승리의 훌륭한 기념탑이 가장 어두운 그림자를 드리운다는 것을 전적으로 인정해야 한다.

Whatever possibilities business once ⁵¹[r], whatever dreams and glories corporate success once offered, the time has come to acknowledge that business as we know it is over.

기업이 한때 어떤 가능성을 보여 주었더라도, 한때 기업의 성공이 어떤 꿈과 영광을 제안했더라도, 우리가 알고 있는 기업은 끝났다는 것을 인정할 때가 왔다.

Over because it failed in one critical and ⁵²[t] way: it did not ⁵³[h] the various forms of life that ⁵⁴[s] and connect its own breath and skin and heart to the breath and skin and heart of our earth.

기업이 끝난 것은 위태롭고 무분별한 방식으로 실패했기 때문이다. 즉, 기업은 자신의 호흡과 피부와 심장을 우리 지구의 호흡과 피부와 심장에 단단히 묶어서 연결하는 다양한 형태의 생물체를 존중하지 않았던 것이다.

5. p21-no.04

The philosopher as athlete of the mind — that is Nietzsche's great ⁵⁵[i] into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, shames, and defeats in ⁵⁶[a].

생각을 거루는 선수로서의 철학자, 그것은 플라톤의 대화편에서 우리가 보게 되는, 소크라테스와 그가 논쟁에서 질문하고 망신시키며 물리치는 아테네의 모든 현학자들 간의 토론에 대한 니체의 위대한 통찰력이다.

Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps to look at ancient Greek philosophy.

그러므로 고대 그리스 철학을 이해하기 위해서는 올림픽을 보는 것이 도움이 되고, 올림픽을 이해하기 위해서는 고대 그리스 철학을 보는 것이 도움이 된다.

Wherever we turn in the Hellenic world, we see Greek **57[p**] against Greek in the kind of competition **58[e**] by the Olympics.

그리스 사회에서 어디로 눈을 돌리든 우리는 올림픽이 전형적으로 보여 주는 그러한 (형태의) 경쟁에서 그리스인들이 그리스인들에 대항해서 거루는 것을 보게 된다.

The Greek dream is to be the best, to be the first, to be the last man standing.

그리스인의 꿈은 최고가 되는 것, 첫 번째가 되는 것, 마지막까지 버티는 사람이 되는 것이다.

The same competitive spirit that **59[r**] itself on the race course and in the boxing arena comes out in Plato's dialogues. (Socrates is **60[l**] the last man standing at the end of the all-night drinking contest in the Symposium)

경주로나 복싱 경기장에서 드러나는 것과 동일한 경쟁 정신이 플라톤의 대화편에 나온다. (Symposium 에서 소크라테스는 그야말로 밤샘 술 마시기 대회에서 끝까지 버틴 사람이다)

Socrates using his mental strength and agility to **61[t**] over his opponents is the distant **62[d**] of the very physical heroes of Homer's Iliad.

상대방을 이기기 위해 자신의 정신력과 명민함을 이용한 소크라테스는 호머의 Iliad 에 나오는 바로 그 신체적 영웅의 먼 후손이다.

In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

니체가 이해하기로는, 플라톤의 대화편은 철학의 올림픽인 것이다.

6. p22-no.05

Luxury ownership **63[s**] wealth, but — ironically — it is often the very wealthy who prefer to look **64[c**].

명품 소유는 부를 나타내지만, 아이러니하게도, (웃차림새가) 값싸게 보이기를 선호하는 사람들은 바로 매우 부유한 사람들인 경우가 흔하다.

Countersignalling is when you go out of your way to show that you do not need to go out of your way.

반대 신호 보내기는 여러분이 애써 노력할 필요가 없다는 것을 보여 주기 위해 애써 노력하는 경우이다.

It has become almost a **65[p**] of **66[h**] in Silicon Valley not to

wear expensive clothes or suits, but rather jeans and trainers, which signals that you are more interested in tech than status.

비싼 옷이나 정장을 입는 것이 아니라 청바지를 입고 운동화를 신는 것이 실리콘 밸리에서는 거의 명예에 관한 문제가 되었는데, 그것은 여러분이 지위보다 과학 기술에 관심이 더 많다는 것을 나타낸다.

This style has been undoubtedly influenced by a social media company executive with his famous hoodie and casual wear.

이런 스타일은 의심할 여지 없이 자신의 유명한 후드 티와 평상복을 걸치는 한 소셜 미디어 회사 경영 간부의 영향을 받았다.

Francesca Gino, a professor at Harvard Business School, has shown that countersignalling by wearing ⁶⁷[a] clothing leads to higher ⁶⁸[r] in the right context.

Harvard Business School 의 교수인 Francesca Gino 는 이례적인 의류를 입음으로써 반대 신호를 보내는 것이 제대로 된 상황에서 더 높은 호감을 이끌어 낸다는 것을 보여 주었다.

In one study, she asked the shop assistants working in ⁶⁹[h] designer stores to rate two shoppers, one in gym clothes and the other in a dress and fur.

한 연구에서, 그녀는 최고급 디자이너 상점에서 일하는 점원들에게 두 명의 쇼핑객을 평가해 달라고 부탁했는데, 한 명의 쇼핑객은 운동복을 입었고, 다른 한 명은 원피스에 모피를 입고 있었다.

The assistants were far ⁷⁰[m] than the general public to think the gym-clothes wearing shopper would spend more and be in a position to buy the most expensive items in the boutique.

그 점원들이, 운동복을 입고 있는 쇼핑객이 더 많은 돈을 쓰고 그 부티크에서 가장 비싼 물품을 사는 위치에 있을 것이라고 생각할 가능성이 일반 대중들보다 훨씬 더 높았다.

They had learned from experience how the rich often countersignal.

그들은 경험으로부터, 부자들이 어떻게 흔히 반대 신호를 보내는지를 배웠던 것이다.

7. p23-no.06

⁷²[R], as ⁷³[n] by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour.

경제학자 Robert H. Frank 가 말한 것처럼 상대성은 인간의 경제 행동의 기본 원칙 중 하나이다.

In his book Choosing the Right Pond, he ⁷⁴[m] ⁷⁵[t]

⁷⁶[p] that our economic decisions are guided by status, which is really a relativity issue.

그는 자신의 저서 Choosing the Right Pond 에서 우리의 경제적 결정은 상태에 의해 좌우된다고 주장하는데, 그것(상태)은 정말 상대성의 문제이다.

It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 if colleagues earned \$250,000.

그것은 사람들이 왜 동료가 25 만 달러를 버는 경우에 10 만 달러를 버는 것보다는 자신의 동료가 2 만 5 천 달러는 버는 경우에 단지 5 만 달러를 버는 것을 선호할 것인지를 설명한다.

We would prefer to have less so long as it is more than everyone else.

더 적은 것이 다른 모든 사람들이 가지는 것보다 더 많기만 하다면, 우리는 더 적게 가지는 것을 선호할 것이다.

We measure our success ⁷⁷[r _____] ⁷⁸[t _____] others.

우리는 다른 사람들과 비교해서 우리의 성공을 측정한다.

One of the most surprising examples of this comes from an analysis of ⁷⁹[e _____]

⁸⁰[r _____] to winning Olympic medals.

이것의 가장 놀라운 사례 중 하나는 올림픽 메달을 따는 것에 대한 감정적 반응의 분석에서 나온다.

To even reach the Olympic Games should be considered an ⁸¹[e _____]

⁸²[a _____], and yet analysis has revealed that Olympians can sometimes experience

⁸³[d _____] even when they win a silver medal.

올림픽 대회에 나가는 것만도 특별한 성취로 여겨져야 하는데도 불구하고, 분석을 통해 올림픽 경기 선수들이 은메달을 따는 경우에도 때로 실망을 경험할 수 있다는 것이 밝혀졌다.

The reason that the silver medallists are not happy is because they are comparing themselves to the winners.

은메달을 딴 선수들이 행복하지 않은 이유는, 그들이 자신을 우승자들과 비교하고 있기 때문이다.

In contrast, the bronze medallists compare themselves to all the other competitors who did not get a medal, so they ⁸⁴[p _____] themselves ⁸⁵[b _____]

⁸⁶[o _____] and happier.

그와 대조적으로, 동메달을 딴 선수들은 자신을 메달을 따지 못한 다른 모든 경쟁자들과 비교하기 때문에, 자신의 상황이 더 낮고 더 행복하다고 여긴다.

Relativity is how we judge our sense of achievement.

상대성은 우리가 우리의 성취감을 판단하는 방식이다.

It is better to be a big fish in a small pond than a big fish in a bigger pond.

더 큰 연못의 큰 물고기보다 작은 연못의 큰 물고기가 되는 것이 더 낫다.

Is it any ⁸⁷[w] _____] we love automation?

우리가 자동화를 매우 좋아하는 것이 놀랍거나 한가?

By offering to ⁸⁸[r] _____] the amount of work we have to do, by promising to fill our lives with greater ease, comfort, and convenience, computers and other labor-saving technologies ⁸⁹[a] _____] to our ⁹⁰[e] _____] but ⁹¹[m] _____] desire for release from what we perceive as toil.

컴퓨터와 여타의 노동 절감 기술은 우리가 해야 할 일의 양을 줄여주겠다고 함으로써, 그리고 우리의 삶을 더 큰 편의성, 편안함, 편리함으로 가득 채워 주겠다고 약속함으로써, 우리가 노고라고 인식하는 것에서 해방되기를 바라는 우리의 열렬하지만 미혹된 갈망에 호소한다.

In the workplace, automation's focus on ⁹²[e] _____] speed and efficiency — a focus determined by the profit motive rather than by any particular concern for people's well-being — often has the effect of ⁹³[r] _____] complexity from jobs, ⁹⁴[d] _____] the challenge they present and hence the engagement they ⁹⁵[p] _____] .

직장에서, 속도와 효율성의 향상에 대한 자동화의 강조, 즉 사람의 행복에 대한 그 어떤 특별한 관심에 의해서라기보다는 수익 동기에 의해서 결정되는 강조는 흔히 일에서 복잡성을 제거하는 효과가 있어서, 그 일이 나타내는 어려움을 감소시키고, 그로 인해 그 일이 촉진하는 참여를 감소시킨다.

Automation can ⁹⁶[n] _____] people's responsibilities to the point that their jobs ⁹⁷[c] _____] largely of monitoring a computer screen or entering data into ⁹⁸[p] _____] fields.

자동화는 사람들의 직무가 주로 컴퓨터 화면을 감시하거나 규정된 필드에 데이터를 입력하는 것으로 구성되는 정도로 사람들의 책임을 제한할 수 있다.

Even highly trained analysts are seeing their work ⁹⁹[r] _____] by decision-support systems that ¹⁰⁰[t] _____] the making of judgments ¹⁰¹[i] _____] a data-processing routine.

고도로 훈련된 분석가들조차도 판단을 내리는 일을 데이터를 처리하는 정례적인 일로 전환하는 의사 결정 지원 시스템에 의해 자신의 일이 한정되는 것을 목도하고 있다.

The apps and other programs we use in our private lives have ¹⁰²[s] _____] effects.

우리가 개인 생활에서 사용하는 앱과 여타의 프로그램들도 비슷한 효과를 가진다.

By ¹⁰³[t] _____] ¹⁰⁴[o] _____] difficult or time-consuming tasks, the software makes it even ¹⁰⁵[l] _____] likely that we'll ¹⁰⁶[e] _____]

¹⁰⁷[i] _____] efforts that test our skills and give us a sense of accomplishment and

¹⁰⁸[s] _____] .

소프트웨어는 어렵거나 시간이 걸리는 과업을 떠맡음으로써, 우리가 우리의 기술을 시험하고 우리에게 성취감과 만족감을 주는 노력을 기울일 가능성을 훨씬 더 낮춘다.

All too often, automation ¹⁰⁹[f]] us from what makes us feel free.

너무나 흔히, 자동화는 우리로 하여금 자유로움을 느끼게 하는 것에서 우리를 벗어나게 한다.

9. p25-no.08

In general, searching online for health information can be ¹¹⁰[v]], eye-opening, educational, and even useful.

일반적으로, 건강 정보를 온라인으로 찾는 것은 타당하고, 놀랍고, 교육적이고, 심지어는 유용할 수도 있다.

While many doctors ¹¹¹[r]] their ¹¹²[e]] when they hear, "I did my research," from a patient, sometimes that research can be ¹¹³[s]].

많은 의사들이 환자로부터 "제가 조사를 해 봤는데요."라는 말을 들으면 못마땅해하지만, 때때로 그 조사는 괜찮은 것일 수 있다.

If a patient has a rare disease and presents articles about it, many of us will be ¹¹⁴[g]] that we were ¹¹⁵[s]] some extra work.

환자가 희귀병을 앓고 있는데 이에 관한 자료를 (우리에게) 제시해 주면, 우리중 많은 이들은 추가적인 일을 좀 덜게 된 것에 대해 고마워할 것이다.

But the Web becomes ¹¹⁶[e]] when sites ¹¹⁷[a]] with opinions, personal anecdotes, exaggeration, and false claims ¹¹⁸[m]] the navigator to believe what is posted.

하지만 의견, 개인적인 일화, 과장, 허위 주장으로 왜곡된 사이트들이 정보 검색자가 게시된 것을 믿도록 조종하면, 웹은 뒤엎히게 된다.

People also run into trouble when looking for information online based on ¹¹⁹[p]] ¹²⁰[n]].

사람들은 또한 사전에 형성된 개념[선입관]에 근거하여 온라인에서 정보를 찾으면 문제에 부닥치게 된다.

Here comes the Curse of the Original Belief.

여기에서 원래 가지고 있던 믿음의 저주가 생기게 된다.

If you believe that megadosing on vitamin C will prevent colds, you will seek out (and easily find) sites ¹²¹[p]] this ¹²²[n]].

만약 여러분이 비타민 C를 대량 투여하는 것이 감기를 막아 줄 것이라고 믿으면, 이러한 생각을 촉진하는 사이트를 찾을 (그리고 쉽게 찾아낼) 것이다.

If you think that juice cleanses are the way to better health and well-being, it's easy to find

websites supporting this.

만약 여러분이 해독 주스가 더 나은 건강과 웰빙을 위한 방법이라고 생각한다면, 이를 뒷받침해 주는 웹 사이트를 찾기 쉽다.

If delaying vaccines is your cup of tea, online sources ¹²³[a _____].

백신을 늦추는 것이 선호하는 일이라면, 온라인 정보원은 넘쳐 난다.

If you're debating whether to eat only organic food, plenty of ¹²⁴[a _____] information will support this.

만약 여러분이 오로지 유기농 음식만 먹어야 할지에 대해 숙고 중이라면 이용 가능한 많은 정보가 이를 뒷받침해 줄 것이다.

Q. [] 안에서 어법 상 알맞은 것을 고르시오.

어법선택(문제지)

1. p18-Gateway

Scientists have no special purchase on moral or ethical decisions; a climate scientist is no more ¹**[qualifying / qualified]** to comment on health care reform than a physicist is ²**[to judge / judging]** the causes of bee colony collapse. The very features that create expertise in a ³**[specialized / specializing]** domain ⁴**[leading / lead]** to ignorance in many others. In some cases lay people — farmers, fishermen, patients, native peoples — ⁵**[may have / may have had]** relevant experiences that scientists can learn ⁶**[from / by]**. Indeed, in recent years, scientists have begun to recognize this: the Arctic Climate Impact Assessment includes observations ⁷**[gathered / gathering]** from local native groups. So our trust needs to be limited, and ⁸**[focusing / focused]**. It needs ⁹**[being / to be]** very particular. Blind trust will get us into at least as ¹⁰**[much / many]** trouble as no trust at all. But without some degree of trust in our ¹¹**[designated / designating]** experts — the men and women who ¹²**[have been devoted / have devoted]** their lives to ¹³**[sorting / sort]** out tough questions about the natural world we live in — we are paralyzed, in effect not ¹⁴**[knowing / known]** whether to make ready for the morning commute or not.

2. p20-no.01

Remember that saying, "Hard work beats talent when talent doesn't work hard?" Regardless of talent level, if you work hard, you'll be a better musician. But working hard is not enough. My friend Charlie told me about his coworker, Tom, who worked extra hours each week, ¹⁵**[to start / starting]** early and staying long after everyone else ¹⁶**[had left / had been left]**. "A dedicated and industrious employee," you might think. Maybe not. Those extra hours Tom put in did nothing to increase his productivity because he went from one project to the next, never ¹⁷**[set / setting]** priorities or deadlines. Without concentrating his efforts on the important tasks, he often never completed them. He was busy ¹⁸**[to do / doing]** too many things and in the wrong order. Charlie left the office each night, thinking, "There's Tom, working long and long instead

of long and hard." Goals direct your hard ¹⁹[**working / work**].

3. p20-no.02

For people of any age, the world is becoming increasingly linear — a word I'm ²⁰[**used / using**] in its figurative rather than mathematical sense. Nonlinear thinkers, including many artists, are feeling more ²¹[**marginalizing / marginalized**] as a result. As a society, it seems we take less time for art. In ²²[**doing / being**] so, we may be missing out on something that is deeply valuable and important from a neurobiological standpoint. Artists recontextualize reality and ²³[**offering / offer**] visions that were ²⁴[**previously / previous**] invisible. Creativity engages the brain's daydreaming mode directly and ²⁵[**stimulates / stimulating**] the free flow and association of ideas, ²⁶[**forging / forged**] links between concepts and neural nodes that might not otherwise be ²⁷[**made / making**]. In this way, engagement in art as either a creator or consumer ²⁸[**help / helps**] us by hitting the reset button in our brains. Time stops. We contemplate. We reimagine our relationship to the world. Being creative means allowing the nonlinear to intrude on the linear, and ²⁹[**to exercise / exercising**] some control over the output.

4. p21-no.03

Having ³⁰[**been expropriated / expropriated**] resources from the natural world in order to fuel a rather temporary period of materialistic freedom, we must now restore no small measure of those resources and ³¹[**accept / accepting**] the limits and discipline ³²[**inherent / inherently**] in that relationship. Until business does this, it will continue to be maladaptive and predatory. In order for free-market capitalism to transform ³³[**itself / it**] in the century to come, it must fully acknowledge ³⁴[**that / what**] the brilliant monuments of its triumph cast the darkest of shadows. Whatever possibilities business once ³⁵[**were represented / represented**], whatever dreams and glories corporate success once offered, the time has come to acknowledge ³⁶[**that / what**] business as we know it is over. Over because it ³⁷[**was failed / failed**] in one critical and thoughtless way: it did not honour the various forms of life ³⁸[**what / that**] secure and connect its own breath and skin and heart to the breath and skin and heart of our earth.

5. p21-no.04

The philosopher as athlete of the mind — that is Nietzsche's great insight into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, ³⁹**[shames / shaming]**, and defeats in argument. Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps ⁴⁰**[to look / look]** at ancient Greek philosophy. Wherever we turn in the Hellenic world, we see Greek pitted against Greek in the kind of competition ⁴¹**[is epitomized / epitomized]** by the Olympics. The Greek dream is to be the best, to be the first, to be the last man standing. The same competitive spirit that reveals ⁴²**[it / itself]** on the race course and in the boxing arena ⁴³**[comes / coming]** out in Plato's dialogues. (Socrates is literally the last man standing at the end of the all-night drinking contest in the Symposium) Socrates ⁴⁴**[using / used]** his mental strength and agility to triumph over his opponents ⁴⁵**[is / are]** the distant descendant of the very physical heroes of Homer's Iliad. In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

6. p22-no.05

Luxury ownership signals wealth, but — ironically — it is often the very wealthy who prefer to look cheap. Countersignalling is when you go out of your way to show ⁴⁶**[that / what]** you do not need to go out of your way. It has become almost a point of honour in Silicon Valley not to wear expensive clothes or suits, but rather jeans and trainers, which ⁴⁷**[signaling / signals]** ⁴⁸**[what / that]** you are more ⁴⁹**[interested / interesting]** in tech than status. This style has been undoubtedly influenced by a social media company executive with his famous hoodie and casual wear. Francesca Gino, a professor at Harvard Business School, ⁵⁰**[has / having]** shown ⁵¹**[what / that]** countersignalling by wearing atypical clothing leads to higher regard in the right context. In one study, she asked the shop assistants working in high-end designer stores ⁵²**[to rate / rating]** two shoppers, one in gym clothes and the other in a dress and fur. The assistants were far more likely than the general public to think the gym-clothes wearing shopper would spend more and ⁵³**[be / were]** in a position to buy the most expensive items in the boutique. They had learned from experience how the rich often ⁵⁴**[countersignal / countersignals]**.

7. p23-no.06

Relativity, as ⁵⁵**[noted / noting]** by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour. In his book *Choosing the Right Pond*, he makes the point ⁵⁶**[which / that]** our economic decisions are guided by status, which is really a relativity issue. It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 ⁵⁷**[if / unless]** colleagues earned \$250,000. We would prefer to have less so long as it ⁵⁸**[does / is]** more than everyone else. We measure our success relative to others. One of the most surprising examples of this ⁵⁹**[coming / comes]** from an analysis of emotional reactions to ⁶⁰**[win / winning]** Olympic medals. To even reach the Olympic Games should be ⁶¹**[considered / considering]** an extraordinary achievement, and yet analysis has revealed ⁶²**[that / what]** Olympians can sometimes experience disappointment even when they win a silver medal. The reason ⁶³**[which / that]** the silver medallists are not happy ⁶⁴**[are / is]** because they are comparing ⁶⁵**[themselves / them]** to the winners. In contrast, the bronze medallists compare ⁶⁶**[them / themselves]** to all the other competitors who did not get a medal, so they perceive ⁶⁷**[themselves / them]** better off and happier. Relativity is ⁶⁸**[what / how]** we judge our sense of achievement. It is better to be a big fish in a small pond than a big fish in a bigger pond.

8. p24-no.07

Is it any wonder we love automation? By offering to ⁶⁹**[reducing / reduce]** the amount of work we have ⁷⁰**[to do / to be done]**, by promising to fill our lives with greater ease, comfort, and convenience, computers and other labor-saving technologies ⁷¹**[appeal / appealing]** to our eager but misguided desire for release from what we ⁷²**[perceive / are perceived]** as toil. In the workplace, automation's focus on enhancing speed and efficiency — a focus ⁷³**[determined / is determined]** by the profit motive rather than by any particular concern for people's well-being — often ⁷⁴**[have / has]** the effect of removing complexity from jobs, ⁷⁵**[diminishes / diminishing]** the challenge they present and hence the engagement they promote. Automation can narrow people's responsibilities to the point ⁷⁶**[that / which]** their jobs consist largely of monitoring a computer screen or ⁷⁷**[enter / entering]** data into prescribed fields. Even highly

trained analysts are seeing their work ⁷⁸**[restricted / restricting]** by decision-support systems that turn the making of judgments into a data-processing routine. The apps and other programs we use in our private lives ⁷⁹**[has / have]** similar effects. By taking over difficult or time-consuming tasks, the software makes ⁸⁰**[it / that]** even less likely ⁸¹**[that / what]** we'll engage in efforts that test our skills and give ⁸²**[us / ourselves]** a sense of accomplishment and satisfaction. All too often, automation frees us from what makes us feel free.

9. p25-no.08

In general, searching online for health information can be valid, eye-opening, educational, and even useful. While many doctors roll their eyes when they hear, "I did my research," from a patient, sometimes that research can be sound. If a patient has a rare disease and ⁸³**[present / presents]** articles about it, many of us will be grateful ⁸⁴**[what / that]** we were ⁸⁵**[saving / saved]** some extra work. But the Web becomes entangled when sites angled with opinions, personal anecdotes, exaggeration, and false claims ⁸⁶**[manipulate / manipulating]** the navigator to believe what is ⁸⁷**[posting / posted]**. People also run into trouble when ⁸⁸**[looked / looking]** for information online based on ⁸⁹**[preconceived / preconceiving]** notions. Here comes the Curse of the Original Belief. If you believe that megadosing on vitamin C will prevent colds, you will seek out (and easily find) sites ⁹⁰**[promotes / promoting]** this notion. If you think ⁹¹**[what / that]** juice cleanses are the way to better health and well-being, it's easy to find websites ⁹²**[supporting / supported]** this. If delaying vaccines is your cup of tea, online sources ⁹³**[abound / are abounded]**. If you're debating whether to eat only organic food, plenty of available information will support this.

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.

문단배열(문제지)

1. p18-Gateway

Scientists have no special purchase on moral or ethical decisions; a climate scientist is no more qualified to comment on health care reform than a physicist is to judge the causes of bee colony collapse.

- (A) The very features that create expertise in a specialized domain lead to ignorance in many others.
- (B) In some cases lay people — farmers, fishermen, patients, native peoples — may have relevant experiences that scientists can learn from. Indeed, in recent years, scientists have begun to recognize this: the Arctic Climate Impact Assessment includes observations gathered from local native groups.
- (C) So our trust needs to be limited, and focused. It needs to be very particular.
- (D) Blind trust will get us into at least as much trouble as no trust at all. But without some degree of trust in our designated experts — the men and women who have devoted their lives to sorting out tough questions about the natural world we live in — we are paralyzed, in effect not knowing whether to make ready for the morning commute or not.

2. p20-no.01

Remember that saying, "Hard work beats talent when talent doesn't work hard?"

- (A) Maybe not. Those extra hours Tom put in did nothing to increase his productivity because he went from one project to the next, never setting priorities or deadlines. Without concentrating his efforts on the important tasks, he often never completed them.
- (B) He was busy doing too many things and in the wrong order. Charlie left the office each night, thinking, "There's Tom, working long and long instead of long and hard." Goals direct your hard work.
- (C) Regardless of talent level, if you work hard, you'll be a better musician. But working hard is not enough.
- (D) My friend Charlie told me about his coworker, Tom, who worked extra hours each week, starting early and staying long after everyone else had left. "A dedicated and industrious employee," you might think.

3. p20-no.02

For people of any age, the world is becoming increasingly linear — a word I'm using in its figurative rather than mathematical sense.

- (A) Creativity engages the brain's daydreaming mode directly and stimulates the free flow and association of ideas, forging links between concepts and neural nodes that might not otherwise be made. In this way, engagement in art as either a creator or consumer helps us by hitting the reset button in our brains. Time stops.

(B) We contemplate. We reimagine our relationship to the world. Being creative means allowing the nonlinear to intrude on the linear, and to exercise some control over the output.

(C) Nonlinear thinkers, including many artists, are feeling more marginalized as a result. As a society, it seems we take less time for art.

(D) In doing so, we may be missing out on something that is deeply valuable and important from a neurobiological standpoint. Artists recontextualize reality and offer visions that were previously invisible.

4. p21-no.03

Having expropriated resources from the natural world in order to fuel a rather temporary period of materialistic freedom, we must now restore no small measure of those resources and accept the limits and discipline inherent in that relationship.

(A) In order for free-market capitalism to transform itself in the century to come, it must fully acknowledge that the brilliant monuments of its triumph cast the darkest of shadows.

(B) Until business does this, it will continue to be maladaptive and predatory.

(C) Over because it failed in one critical and thoughtless way: it did not honour the various forms of life that secure and connect its own breath and skin and heart to the breath and skin and heart of our earth.

(D) Whatever possibilities business once represented, whatever dreams and glories corporate success once offered, the time has come to acknowledge that business as we know it is over.

5. p21-no.04

The philosopher as athlete of the mind — that is Nietzsche's great insight into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, shames, and defeats in argument.

(A) The Greek dream is to be the best, to be the first, to be the last man standing. The same competitive spirit that reveals itself on the race course and in the boxing arena comes out in Plato's dialogues. (Socrates is literally the last man standing at the end of the all-night drinking contest in the Symposium)

(B) Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps to look at ancient Greek philosophy.

(C) Wherever we turn in the Hellenic world, we see Greek pitted against Greek in the kind of competition epitomized by the Olympics.

(D) Socrates using his mental strength and agility to triumph over his opponents is the distant descendant of the very physical heroes of Homer's Iliad. In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

6. p22-no.05

Luxury ownership signals wealth, but — ironically — it is often the very wealthy who prefer to look cheap.

(A) It has become almost a point of honour in Silicon Valley not to wear expensive clothes or suits, but rather jeans and trainers, which signals that you are more interested in tech than status. This style has been undoubtedly influenced by a social media company executive with his famous hoodie and casual wear.

(B) The assistants were far more likely than the general public to think the gym-clothes wearing shopper would spend more and be in a position to buy the most expensive items in the boutique. They had learned from experience how the rich often countersignal.

(C) Countersignalling is when you go out of your way to show that you do not need to go out of your way.

(D) Francesca Gino, a professor at Harvard Business School, has shown that countersignalling by wearing atypical clothing leads to higher regard in the right context. In one study, she asked the shop assistants working in high-end designer stores to rate two shoppers, one in gym clothes and the other in a dress and fur.

7. p23-no.06

Relativity, as noted by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour.

(A) One of the most surprising examples of this comes from an analysis of emotional reactions to winning Olympic medals. To even reach the Olympic Games should be considered an extraordinary achievement, and yet analysis has revealed that Olympians can sometimes experience disappointment even when they win a silver medal. The reason that the silver medallists are not happy is because they are comparing themselves to the winners.

(B) We would prefer to have less so long as it is more than everyone else. We measure our success relative to others.

(C) In contrast, the bronze medallists compare themselves to all the other competitors who did not get a medal, so they perceive themselves better off and happier. Relativity is how we judge our sense of achievement. It is better to be a big fish in a small pond than a big fish in a bigger pond.

(D) In his book Choosing the Right Pond, he makes the point that our economic decisions are guided by status, which is really a relativity issue. It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 if colleagues earned \$250,000.

8. p24-no.07

Is it any wonder we love automation?

(A) In the workplace, automation's focus on enhancing speed and efficiency — a focus determined by the profit motive rather than by any particular concern for people's well-being — often has the effect of removing complexity from jobs, diminishing the challenge they present and hence the engagement they promote. Automation can narrow people's responsibilities to the point that their jobs consist largely of monitoring a computer screen or entering data into prescribed fields.

(B) Even highly trained analysts are seeing their work restricted by decision-support systems that turn the making of judgments into a data-processing routine. The apps and other programs we use in our private lives have similar effects.

(C) By taking over difficult or time-consuming tasks, the software makes it even less likely that we'll engage in efforts that test our skills and give us a sense of accomplishment and satisfaction. All too often, automation frees us from what makes us feel free.

(D) By offering to reduce the amount of work we have to do, by promising to fill our lives with greater ease, comfort, and convenience, computers and other labor-saving technologies appeal to our eager but misguided desire for release from what we perceive as toil.

9. p25-no.08

In general, searching online for health information can be valid, eye-opening, educational, and even useful.

(A) If you think that juice cleanses are the way to better health and well-being, it's easy to find websites supporting this. If delaying vaccines is your cup of tea, online sources abound. If you're debating whether to eat only organic food, plenty of available information will support this.

(B) While many doctors roll their eyes when they hear, "I did my research," from a patient, sometimes that research can be sound. If a patient has a rare disease and presents articles about it, many of us will be grateful that we were saved some extra work.

(C) But the Web becomes entangled when sites angled with opinions, personal anecdotes, exaggeration, and false claims manipulate the navigator to believe what is posted. People also run into trouble when looking for information online based on preconceived notions.

(D) Here comes the Curse of the Original Belief. If you believe that megadosing on vitamin C will prevent colds, you will seek out (and easily find) sites promoting this notion.

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오.

문장배열(문제지)

1. p18-Gateway

- (A) So our trust needs to be limited, and focused. It needs to be very particular.
- (B) The very features that create expertise in a specialized domain lead to ignorance in many others.
- (C) Scientists have no special purchase on moral or ethical decisions; a climate scientist is no more qualified to comment on health care reform than a physicist is to judge the causes of bee colony collapse.
- (D) Indeed, in recent years, scientists have begun to recognize this: the Arctic Climate Impact Assessment includes observations gathered from local native groups.
- (E) Blind trust will get us into at least as much trouble as no trust at all. But without some degree of trust in our designated experts — the men and women who have devoted their lives to sorting out tough questions about the natural world we live in — we are paralyzed, in effect not knowing whether to make ready for the morning commute or not.
- (F) In some cases lay people — farmers, fishermen, patients, native peoples — may have relevant experiences that scientists can learn from.

2. p20-no.01

- (A) He was busy doing too many things and in the wrong order. Charlie left the office each night, thinking, "There's Tom, working long and long instead of long and hard." Goals direct your hard work.
- (B) Remember that saying, "Hard work beats talent when talent doesn't work hard?" Regardless of talent level, if you work hard, you'll be a better musician.
- (C) But working hard is not enough. My friend Charlie told me about his coworker, Tom, who worked extra hours each week, starting early and staying long after everyone else had left.
- (D) Those extra hours Tom put in did nothing to increase his productivity because he went from one project to the next, never setting priorities or deadlines. Without concentrating his efforts on the important tasks, he often never completed them.
- (E) "A dedicated and industrious employee," you might think. Maybe not.

3. p20-no.02

- (A) Artists recontextualize reality and offer visions that were previously invisible. Creativity engages the brain's daydreaming mode directly and stimulates the free flow and association of ideas, forging links between concepts and neural nodes that might not otherwise be made.
- (B) For people of any age, the world is becoming increasingly linear — a word I'm using in its figurative rather than mathematical sense. Nonlinear thinkers, including many artists, are feeling more marginalized

as a result.

(C) We contemplate. We reimagine our relationship to the world. Being creative means allowing the nonlinear to intrude on the linear, and to exercise some control over the output.

(D) As a society, it seems we take less time for art. In doing so, we may be missing out on something that is deeply valuable and important from a neurobiological standpoint.

(E) In this way, engagement in art as either a creator or consumer helps us by hitting the reset button in our brains. Time stops.

4. p21-no.03

(A) Over because it failed in one critical and thoughtless way: it did not honour the various forms of life that secure and connect its own breath and skin and heart to the breath and skin and heart of our earth.

(B) In order for free-market capitalism to transform itself in the century to come, it must fully acknowledge that the brilliant monuments of its triumph cast the darkest of shadows.

(C) Whatever possibilities business once represented, whatever dreams and glories corporate success once offered, the time has come to acknowledge that business as we know it is over.

(D) Until business does this, it will continue to be maladaptive and predatory.

(E) Having expropriated resources from the natural world in order to fuel a rather temporary period of materialistic freedom, we must now restore no small measure of those resources and accept the limits and discipline inherent in that relationship.

5. p21-no.04

(A) Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps to look at ancient Greek philosophy.

(B) The Greek dream is to be the best, to be the first, to be the last man standing. The same competitive spirit that reveals itself on the race course and in the boxing arena comes out in Plato's dialogues. (Socrates is literally the last man standing at the end of the all-night drinking contest in the Symposium)

(C) Socrates using his mental strength and agility to triumph over his opponents is the distant descendant of the very physical heroes of Homer's Iliad. In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

(D) The philosopher as athlete of the mind — that is Nietzsche's great insight into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, shames, and defeats in argument.

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rather jeans and trainers, which signals that you are more interested in tech than status. This style has been undoubtedly influenced by a social media company executive with his famous hoodie and casual wear.

(B) Luxury ownership signals wealth, but — ironically — it is often the very wealthy who prefer to look cheap.

(C) Countersignalling is when you go out of your way to show that you do not need to go out of your way.

(D) Francesca Gino, a professor at Harvard Business School, has shown that countersignalling by wearing atypical clothing leads to higher regard in the right context. In one study, she asked the shop assistants working in high-end designer stores to rate two shoppers, one in gym clothes and the other in a dress and fur.

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7. p23-no.06

(A) In contrast, the bronze medallists compare themselves to all the other competitors who did not get a medal, so they perceive themselves better off and happier. Relativity is how we judge our sense of achievement. It is better to be a big fish in a small pond than a big fish in a bigger pond.

(B) To even reach the Olympic Games should be considered an extraordinary achievement, and yet analysis has revealed that Olympians can sometimes experience disappointment even when they win a silver medal. The reason that the silver medallists are not happy is because they are comparing themselves to the winners.

(C) We measure our success relative to others. One of the most surprising examples of this comes from an analysis of emotional reactions to winning Olympic medals.

(D) Relativity, as noted by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour. In his book *Choosing the Right Pond*, he makes the point that our economic decisions are guided by status, which is really a relativity issue.

(E) It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 if colleagues earned \$250,000. We would prefer to have less so long as it is more than everyone else.

8. p24-no.07

(A) In the workplace, automation's focus on enhancing speed and efficiency — a focus determined by the profit motive rather than by any particular concern for people's well-being — often has the effect of removing complexity from jobs, diminishing the challenge they present and hence the engagement they promote. Automation can narrow people's responsibilities to the point that their jobs consist largely of monitoring a computer screen or entering data into prescribed fields.

(B) Even highly trained analysts are seeing their work restricted by decision-support systems that turn the making of judgments into a data-processing routine. The apps and other programs we use in our private lives have similar effects.

(C) By taking over difficult or time-consuming tasks, the software makes it even less likely that we'll engage in efforts that test our skills and give us a sense of accomplishment and satisfaction. All too often, automation frees us from what makes us feel free.

(D) Is it any wonder we love automation?

(E) By offering to reduce the amount of work we have to do, by promising to fill our lives with greater ease, comfort, and convenience, computers and other labor-saving technologies appeal to our eager but misguided desire for release from what we perceive as toil.

9. p25-no.08

(A) People also run into trouble when looking for information online based on preconceived notions. Here comes the Curse of the Original Belief.

(B) If you believe that megadosing on vitamin C will prevent colds, you will seek out (and easily find) sites promoting this notion. If you think that juice cleanses are the way to better health and well-being, it's easy to find websites supporting this.

(C) If a patient has a rare disease and presents articles about it, many of us will be grateful that we were saved some extra work. But the Web becomes entangled when sites angled with opinions, personal anecdotes, exaggeration, and false claims manipulate the navigator to believe what is posted.

(D) If delaying vaccines is your cup of tea, online sources abound. If you're debating whether to eat only organic food, plenty of available information will support this.

(E) In general, searching online for health information can be valid, eye-opening, educational, and even useful. While many doctors roll their eyes when they hear, "I did my research," from a patient, sometimes that research can be sound.

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

문장삽입(문제지)

1. p18-Gateway

So our trust needs to be limited, and focused.

Scientists have no special purchase on moral or ethical decisions; a climate scientist is no more qualified to comment on health care reform than a physicist is to judge the causes of bee colony collapse. The very features that create expertise in a specialized domain lead to ignorance in many others. (1) In some cases lay people — farmers, fishermen, patients, native peoples — may have relevant experiences that scientists can learn from. (2) Indeed, in recent years, scientists have begun to recognize this: the Arctic Climate Impact Assessment includes observations gathered from local native groups. (3) It needs to be very particular. (4) Blind trust will get us into at least as much trouble as no trust at all. (5) But without some degree of trust in our designated experts — the men and women who have devoted their lives to sorting out tough questions about the natural world we live in — we are paralyzed, in effect not knowing whether to make ready for the morning commute or not.

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Those extra hours Tom put in did nothing to increase his productivity because he went from one project to the next, never setting priorities or deadlines.

Remember that saying, "Hard work beats talent when talent doesn't work hard?" (1) Regardless of talent level, if you work hard, you'll be a better musician. But working hard is not enough. My friend Charlie told me about his coworker, Tom, who worked extra hours each week, starting early and staying long after everyone else had left. "A dedicated and industrious employee," you might think. (2) Maybe not. (3) Without concentrating his efforts on the important tasks, he often never completed them. He was busy doing too many things and in the wrong order. (4) Charlie left the office each night, thinking, "There's Tom, working long and long instead of long and hard." Goals direct your hard work. (5)

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For people of any age, the world is becoming increasingly linear — a word I'm using in its figurative rather than mathematical sense. (1) Nonlinear thinkers, including many artists, are feeling more marginalized as a result. (2) As a society, it seems we take less time for art. (3) Artists recontextualize reality and offer visions that were previously invisible. Creativity engages the brain's daydreaming mode directly and stimulates the free flow and association of ideas, forging links between concepts and neural nodes that might not otherwise be made. (4) In this way, engagement in art as either a creator or

consumer helps us by hitting the reset button in our brains. Time stops. (5) We contemplate. We reimagine our relationship to the world. Being creative means allowing the nonlinear to intrude on the linear, and to exercise some control over the output.

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Whatever possibilities business once represented, whatever dreams and glories corporate success once offered, the time has come to acknowledge that business as we know it is over.

Having expropriated resources from the natural world in order to fuel a rather temporary period of materialistic freedom, we must now restore no small measure of those resources and accept the limits and discipline inherent in that relationship. (1) Until business does this, it will continue to be maladaptive and predatory. (2) In order for free-market capitalism to transform itself in the century to come, it must fully acknowledge that the brilliant monuments of its triumph cast the darkest of shadows. (3) Over because it failed in one critical and thoughtless way: it did not honour the various forms of life that secure and connect its own breath and skin and heart to the breath and skin and heart of our earth. (4)

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The philosopher as athlete of the mind — that is Nietzsche's great insight into the debates we see in Plato's dialogues between Socrates and all the pretenders to wisdom in Athens he questions, shames, and defeats in argument. (1) Thus to understand ancient Greek philosophy, it helps to look at the Olympics, and to understand the Olympics, it helps to look at ancient Greek philosophy. (2) Wherever we turn in the Hellenic world, we see Greek pitted against Greek in the kind of competition epitomized by the Olympics. (3) The same competitive spirit that reveals itself on the race course and in the boxing arena comes out in Plato's dialogues. (Socrates is literally the last man standing at the end of the all-night drinking contest in the Symposium) (4) Socrates using his mental strength and agility to triumph over his opponents is the distant descendant of the very physical heroes of Homer's Iliad. (5) In Nietzsche's understanding, Plato's dialogues are the Olympics of philosophy.

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In one study, she asked the shop assistants working in high-end designer stores to rate two shoppers, one in gym clothes and the other in a dress and fur.

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Relativity, as noted by the economist Robert H. Frank, is one of the fundamental principles in human economic behaviour. In his book *Choosing the Right Pond*, he makes the point that our economic decisions are guided by status, which is really a relativity issue. It explains why people would prefer to earn just \$50,000 if their colleagues earned \$25,000 rather than earn \$100,000 if colleagues earned \$250,000. We would prefer to have less so long as it is more than everyone else. We measure our success relative to others. (①) One of the most surprising examples of this comes from an analysis of emotional reactions to winning Olympic medals. (②) To even reach the Olympic Games should be considered an extraordinary achievement, and yet analysis has revealed that Olympians can sometimes experience disappointment even when they win a silver medal. (③) In contrast, the bronze medallists compare themselves to all the other competitors who did not get a medal, so they perceive themselves better off and happier. (④) Relativity is how we judge our sense of achievement. (⑤) It is better to be a big fish in a small pond than a big fish in a bigger pond.

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In general, searching online for health information can be valid, eye-opening, educational, and even useful. While many doctors roll their eyes when they hear, "I did my research," from a patient, sometimes that research can be sound. If a patient has a rare disease and presents articles about it, many of us will be grateful that we were saved some extra work. But the Web becomes entangled when sites angled with opinions, personal anecdotes, exaggeration, and false claims manipulate the navigator to believe what is posted. (①) People also run into trouble when looking for information online based on preconceived notions. (②) If you believe that megadosing on vitamin C will prevent colds, you will seek out (and easily find) sites promoting this notion. (③) If you think that juice cleanses are the way to better health and well-being, it's easy to find websites supporting this. (④) If delaying vaccines is your cup of tea, online sources abound. (⑤) If you're debating whether to eat only organic food, plenty of available information will support this.

어휘선택 (정답지)

1. p18-Gateway

1. ethical [해설] ethical 윤리적인, 도덕상의 ethnic 민족의, 인종의
2. more [해설] more less 좀더 적은
3. judge [해설] judge 판단하다, 심사하다; 판사, 심판 fudge 얼버무리다
4. create [해설] create 창조하다, 만들다 eliminate 없애다, 제거하다, 실격시키다
5. ignorance [해설] ignorance 무지, 무식 humility 겸손, 비하
6. relevant [해설] relevant 관련된, 적절한, 유의미한 irrelevant 무관한, 상관없는, 부적절한
7. recognize [해설] recognize 알아보다, 인정[표창]하다, 인식하다 refuse 거부하다, 거절하다
8. limited [해설] limited 제한된, 제한적인 extended 장기간의, 늘어난, 광범위한
9. particular [해설] particular 특정한, 개개의; 사항, 상세 universal 보편적인, 일반적인, 전세계의, 우주의
10. designated [해설] designated 정해진, 지명된 designed 고안된
11. devoted [해설] devoted 헌신적인 dictated 지시된, 명령한
12. sorting [해설] sorting 분류하기 soaring 날아오르는, 급상승하는

2. p20-no.01

13. enough [해설] enough 충분한 meager 빈약한, 불충분한
14. increase [해설] increase (수량이) 늘다, 증가하다; 증가 decrease 감소; 감소하다
15. setting [해설] set 설정하다 settle 해결[결정]하다, 정착하다, 진정시키다
16. concentrating [해설] concentrate 집중하다, 농축하다; 농축액 conceive 마음으로 품다, 상상[생각]하다, 임신하다
17. order [해설] order 명령[주문]하다, 정돈하다; 명령, 주문, 순서 function 기능하다, 작용하다; 기능, 작용
18. direct [해설] direct 직접의, 솔직한; 지시[감독]하다, 향하다 pursue 추구하다, 쫓다

3. p20-no.02

19. marginalized [해설] marginalized 소외된 integrated 통합된
20. less [해설] less 좀더 적은 more
21. missing [해설] missing 사라진, 없어진 longing 갈망
22. valuable [해설] valuable 가치 있는, 귀중한, 값비싼; (-s) 귀중품 worthless 가치 없는, 쓸모없는, 무가치한
23. invisible [해설] invisible (눈에) 보이지 않는 invincible 이길 수 없는
24. stimulates [해설] stimulate 자극하다, 격려하다, 고무하다 regulate 규제하다, 조절하다
25. forging [해설] forge 구축하다 foster 육성하다, 촉진시키다; 수양의, 위탁의
26. engagement [해설] engagement 참여, 약속, 약혼, 고용 arrangement 배열, 배치
27. contemplate [해설] contemplate ~을 숙고하다, 응시하다 eliminate 없애다, 제거하다, 실격시키다
28. exercise [해설] exercise 행사하다 suppress 억압[진압]하다, 억제하다, 참다

4. p21-no.03

- 29. expropriated [해설] expropriate 무단 도용하다 appreciate 진가를 알아보다, 이해하다, 감사하다
- 30. fuel [해설] fuel 연료; 연료를 가하다, 부채질하다 discourage 의욕을 꺾다, 단념시키다, 꺾방하다
- 31. restore [해설] restore 복구하다, 재건하다, 회복하다 remove 제거하다, 없애다, 옮기다
- 32. inherent [해설] inherent 내재하는, 고유의, 타고난 coherent 일관성 있는, 논리 정연한, 응집성 있는
- 33. transform [해설] transform 바꾸다, 전환하다, 변형시키다 transplant 이식하다, 옮겨 심다; 이식, 이주
- 34. acknowledge [해설] acknowledge 인정(승인)하다, 감사하다 accommodate 수용하다, 숙박시키다, 적응하다
- 35. offered [해설] offer 제공하다, 제안하다; 제공, 제안 required 필요한
- 36. thoughtless [해설] thoughtless 무심한, 배려 없는 thoughtful 사려 깊은, 신중한
- 37. honour [해설] honour 존경하다, 공경하다 neglect 무시[방치]하다; 소홀, 무시
- 38. various [해설] various 다양한 analogous 유사한, 비슷한
- 39. secure [해설] secure 안전한, 안전하게 하다, 확보하다 obscure 불분명한, 애매한; 모호하게 하다

5. p21-no.04

- 40. argument [해설] argument 논쟁, 주장, 논거 agreement 합의, 동의
- 41. pitted [해설] pit 구덩이, 웅덩이 fit ~에 맞다; 건강한; 어울림
- 42. epitomized [해설] epitomize 단적으로 보여 주다 embodied 체화된, 내부에 넣어진
- 43. same [해설] same 같은 opposite 반대(되는 사람[것]); 반대의
- 44. reveals [해설] reveal 드러내다, 폭로하다, 밝히다 conceal 감추다, 숨기다

6. p22-no.05

- 45. cheap [해설] cheap 값이 싼 priceless 대단히 소중한, 값을 매길 수 없는
- 46. interested [해설] interest 관심, 흥미, 이익, 지분 disinterested 사심이 없는, 공평한, 흥미가 없는
- 47. undoubtedly [해설] undoubtedly 의심할 여지없이, 확실히 vaguely 모호하게, 애매하게
- 48. regard [해설] regard 간주[주목]하다, 관련있다; 관심, 존경, 관계 regret 유감, 애석; 후회하다
- 49. rate [해설] rate 속도, 비율, 요금; 평가하다 rage 격노, 분노; 몹시 화를 내다
- 50. more [해설] more less 좀더 적은
- 51. experience [해설] experience 경험; 경험하다 absence 부재, 결석, 없음, 결핍

7. p23-no.06

- 52. decisions [해설] decision 결정, 결심, 판결 description 설명, 묘사
- 53. prefer [해설] prefer 더 선호하다 depend
- 54. measure [해설] measure 측정하다, 평가하다; 척도, 기준, 조치 memorize 암기하다, 기억하다
- 55. extraordinary [해설] extraordinary 비상한, 비범한, 특파의, 임시의 conventional 기존의, 전통[관례]적인, 형식적인
- 56. disappointment [해설] disappointment 실망(감), 낙담 satisfaction 만족, 충족
- 57. comparing [해설] compare 비교하다, 비유하다 comprise 구성하다, 이루다, 포함하다

- 58. In contrast [해설] in contrast 그에 반해서, 대조적으로 in other words 즉, 다시 말해서
- 59. perceive [해설] perceive 인식하다, 지각하다 persist 고집하다, 지속하다

8. p24-no.07

- 60. reduce [해설] reduce 줄이다, 낮추다, 감소하다 induce 유도[설득]하다, 유발하다, 일으키다
- 61. appeal [해설] appeal 호소, 매력; 호소[간청]하다, 마음에 들다 appear 나타나다, 출현하다, ...인 듯하다
- 62. enhancing [해설] enhance 향상시키다, 강화하다, 높이다 enduring 오래가는, 지속적인
- 63. determined [해설] determined 결연한, 단호한, 결정된 distributed 분포된
- 64. removing [해설] remove 제거하다, 없애다, 옮기다 repair 수선[수리]하다, 회복하다; 수선[수리], 회복
- 65. diminishing [해설] diminish 줄이다 accumulate 모으다, 축적하다, 늘어나다
- 66. consist [해설] consist (부분, 요소로) 이루어져 있다 desist 그만두다, 중지하다, 단념하다
- 67. restricted [해설] restricted 제약을 받는, 한정된 retail 소매(의); 소매로 팔다
- 68. similar [해설] similar 비슷한, 유사한 distinct 구별되는, 분명한, 별개의
- 69. less [해설] less 좀더 적은 more
- 70. accomplishment [해설] accomplishment 성취, 업적 abolishment
- 71. satisfaction [해설] satisfaction 만족, 충족 frustration 불만, 좌절(감)
- 72. free [해설] free 풀어 주다; 자유로운 inseparable 분리할 수 없는, 나눌 수 없는

9. p25-no.08

- 73. sound [해설] sound 건전한 unfit 부적절한, 부적합한; 부적당하게 하다
- 74. grateful [해설] grateful 고마워하는, 감사하는 graceful 우아한, 품위 있는
- 75. entangled [해설] entangled 얽기설기 얽힌 enlightened 계발[계몽]된, 정통한
- 76. manipulate [해설] manipulate 조작하다, 조종하다 manifest 나타내다, 드러내 보이다; 명백한, 분명한
- 77. prevent [해설] prevent 막다, 예방하다 protect 보호하다, 지키다
- 78. seek [해설] seek 추구하다, 찾다, 노력하다 secure 안전한; 안전하게 하다, 확보하다
- 79. abound [해설] abound 풍부하다, 많이 있다 bound 묶인, 꼭 ~하는; 인접하다, 경충 달리다

어휘완성 (정답지)

1. p18-Gateway

- | | |
|----------------|----------------|
| 1. purchase | 2. qualified |
| 3. judge | 4. features |
| 5. specialized | 6. ignorance |
| 7. lay | 8. relevant |
| 9. recognize | 10. limited |
| 11. focused | 12. particular |
| 13. Blind | 14. designated |

15. devoted
17. paralyzed

16. sorting

2. p20-no.01

18. Regardless
20. enough
22. productivity
24. concentrating
26. direct

19. of
21. extra
23. priorities
25. order

3. p20-no.02

27. linear
29. marginalized
31. missing
33. recontextualize
35. engages
37. otherwise
39. reimagine
41. exercise

28. figurative
30. less
32. out
34. invisible
36. forging
38. contemplate
40. intrude
42. output

4. p21-no.03

43. expropriated
45. restore
47. maladaptive
49. acknowledge
51. represented
53. honour

44. temporary
46. inherent
48. transform
50. cast
52. thoughtless
54. secure

5. p21-no.04

55. insight
57. pitted
59. reveals
61. triumph

56. argument
58. epitomized
60. literally
62. descendant

6. p22-no.05

- 63. signals
- 65. point
- 67. atypical
- 69. high-end
- 71. likely

- 64. cheap
- 66. honour
- 68. regard
- 70. more

7. p23-no.06

- 72. Relativity
- 74. makes
- 76. point
- 78. to
- 80. reactions
- 82. achievement
- 84. perceive
- 86. off

- 73. noted
- 75. the
- 77. relative
- 79. emotional
- 81. extraordinary
- 83. disappointment
- 85. better

8. p24-no.07

- 87. wonder
- 89. appeal
- 91. misguided
- 93. removing
- 95. promote
- 97. consist
- 99. restricted
- 101. into
- 103. taking
- 105. less
- 107. in
- 109. frees

- 88. reduce
- 90. eager
- 92. enhancing
- 94. diminishing
- 96. narrow
- 98. prescribed
- 100. turn
- 102. similar
- 104. over
- 106. engage
- 108. satisfaction

9. p25-no.08

- 110. valid
- 112. eyes
- 114. grateful
- 116. entangled
- 118. manipulate

- 111. roll
- 113. sound
- 115. saved
- 117. angled
- 119. preconceived

120. notions
122. notion
124. available

121. promoting
123. abound

어법선택 (정답지)

1. p18-Gateway

1. qualified	2. to judge
3. specialized	4. lead
5. may have	6. from
7. gathered	8. focused
9. to be	10. much
11. designated	12. have devoted
13. sorting	14. knowing

2. p20-no.01

15. starting	16. had left
17. setting	18. doing
19. work	

3. p20-no.02

20. using	21. marginalized
22. doing	23. offer
24. previously	25. stimulates
26. forging	27. made
28. helps	29. to exercise

4. p21-no.03

30. expropriated	31. accept
32. inherent	33. itself
34. that	35. represented
36. that	37. failed
38. that	

5. p21-no.04

39. shames

41. epitomized

43. comes

45. is

40. to look

42. itself

44. using

6. p22-no.05

46. that

48. that

50. has

52. to rate

54. countersignal

47. signals

49. interested

51. that

53. be

7. p23-no.06

55. noted

57. if

59. comes

61. considered

63. that

65. themselves

67. themselves

56. that

58. is

60. winning

62. that

64. is

66. themselves

68. how

8. p24-no.07

69. reduce

71. appeal

73. determined

75. diminishing

77. entering

79. have

81. that

70. to do

72. perceive

74. has

76. that

78. restricted

80. it

82. us

9. p25-no.08

83. presents

85. saved

87. posted

89. preconceived

91. that

84. that

86. manipulate

88. looking

90. promoting

92. supporting

93. abound

문단배열 (정답지)

1. p18-Gateway

A-B-C-D

2. p20-no.01

C-D-A-B

3. p20-no.02

C-D-A-B

4. p21-no.03

B-A-D-C

5. p21-no.04

B-C-A-D

6. p22-no.05

C-A-D-B

7. p23-no.06

D-B-A-C

8. p24-no.07

D-A-B-C

9. p25-no.08

B-C-D-A

문장배열 (정답지)

1. p18-Gateway

C-B-F-D-A-E

2. p20-no.01

B-C-E-D-A

3. p20-no.02

B-D-A-E-C

4. p21-no.03

E-D-B-C-A

5. p21-no.04

D-A-E-B-C

6. p22-no.05

B-C-A-D-E

7. p23-no.06

D-E-C-B-A

8. p24-no.07

D-E-A-B-C

9. p25-no.08

E-C-A-B-D

문장삽입 (정답지)

1. p18-Gateway

3

2. p20-no.01

3

3. p20-no.02

3

4. p21-no.03

3

5. p21-no.04

3

6. p22-no.05

4

7. p23-no.06

3

8. p24-no.07

2

9. p25-no.08

2