Q. [   ] 안에서 문맥 상 알맞은 어휘를 고르시오.   어휘선택(문제지)

1. p30-Exercise 1

Digital media seem to promise that media texts 1**[circulate / condense]** faster, more cheaply, and more broadly than ever before, leading to utopian accounts that imagine the potential for television shows or movies to be 2**[affordable / available]** anywhere. This is the promise 3**[obscured / articulated]** by digital utopians such as Chris Anderson, who argued in The Long Tail that media aggregators would 4**[thrive / wither]** on selling niche content rather than focusing solely on blockbuster hits. Even though digital storage costs are relatively 5**[optimal / minimal]** compared with other methods of distribution, allowing retailers to store titles that are purchased only a few times a month, Anderson's argument generally 6**[understates / overstate]** the production costs required to make a feature-length film or ongoing televised or web series. And although a number of niche films have found an audience online, the 7**[perceived / persistent]** availability of movies through different VOD (video on demand) services has 8**[altered / alerted]** their value, often with the result that consumers have felt less urgency to own copies of individual films, taking away one of the 9**[secondary / primary]** sources of income for moviemakers, a situation that has been especially 10**[comforting / damaging]** to independent producers.

2. p31-Exercise 2

The underlying imagery of "burnout" has a(n) 11**[intimacy / immediacy]** and accessibility which captures an increasingly 12**[common / particular]** experience — something has gone wrong in people's relationship to their work. The basic narrative goes like this: People entered a job with positive expectations, enthusiasm, and the goal to be 13**[successful / successive]**. Over time, things changed — and now people have a deep sense of exhaustion; feelings of frustration, anger, and cynicism; and a sense of ineffectiveness and failure. The 14**[initial / initiative]** flame has burned out. The experience hurts both personal and social functioning on the job, and thus carries some real costs for the individual worker, for the people affected by him or her, and for the organization as a whole. Although some people may quit the job as a result of burnout, others will stay but will only do the bare 15**[maximum / minimum]** rather than their very best. What emerges from this narrative is the centrality of people's 16**[resolution / motivation]** to achieve. They bring dedication, effort, and commitment to their work, and want to do well and to take pride in their 17**[accomplishments / establishments]**. The erosion of those 18**[novel / noble]** qualities is what is represented by burnout.

YOUTUBE 나눔영어 – EBS 내신대비 해설강의 채널

3. p32-Exercise 3

For a long time African culture has been used and seen as a non-developmental force, 19**[changing / maintaining]** and sometimes establishing a negative status quo as opposed to being a progressive and enlightening force. The negative or shadow side of culture has been used and 20**[popularized / secluded]** more than the positive one. This is one of the reasons why, for one reason, I am a strong critic of tribal groupings which, in my opinion, mostly 21**[promote / dispel]** tribalism. To me, most of them are not being 22**[restricted / used]** as wheels of the positive cultural revival as they claim. Dancing, wearing traditional regalia and reviving cultural rituals and practices that may have since become 23**[relevant / irrelevant]**, in the name of reclaiming 24**[identity / revelation]** will not do in the midst of the challenges facing the modern world. Most tribal associations are one of the 25**[manipulations / manifestations]** of the negative face of culture. Their 26**[inherent / apprehensive]** blood is thicker than merit mentality, which is the essence of tribalism, is a great 27**[obstacle / boost]** to development and progress.

4. p33-Exercise 4

One of the features of philosophy as a subject which may 28**[horrify / inspire]** the teacher of the subject is that it has a far wider sense than academic philosophy. It is fun to look in the philosophy section in libraries and bookshops, since a large number of books which one finds there have little or nothing to do with academic philosophy at all. In most bookshops in North America and Europe today the sections on philosophy are smaller than the sections often next to them on 'Mind and Spirituality.' There is a great deal of interest in issues of spirituality in the fin-de-siecle world. Now, it might be thought that this has nothing to do with philosophy; it is just a series of 29**[vague / variable]** and 30**[rambling / rumbling]** thoughts about how one might live one's life and how that relates to the meaning of existence. It all seems to be very subjective, with little argument or analysis, the sort of thing that much philosophy has traditionally 31**[opposed / exposed]**. Yet in the mind of the public this is what philosophy is primarily about, and the public is not entirely wrong here.

5. p34-Exercise 5

Consumer fairness can help explain a number of economic phenomena. Daniel Kahneman, Jack Knetsch, and Richard Thaler argued that concerns about fairness effectively 32**[prevented / prevailed]** firms from 33**[minimizing / maximizing]** profits. In one survey, the vast majority of respondents 34**[disregarded / regarded]** a firm that would raise shovel prices after a snowstorm as engaging in 35**[unfair / impartial]**

behavior. In another survey, respondents were told about a landlord whose rising costs forced him to 36**[lower / raise]** the rent on a poor tenant, even though the 37**[decrease / increase]** might force the tenant to move. Seventy-five percent of respondents found the action to be 38**[unfair / unusual]**. While consumers do not 39**[begrudge / acknowledge]** firms a profit motive, they do not like profits to come at the expense of people. Respondents viewed salary cuts 40**[undertaken / undergone]** by a struggling company as fair, but unfair when 41**[opposed / imposed]** by a profitable company. Ultimately, consumer fairness flows from a dual entitlement principle that 42**[frees / binds]** both buyers and sellers. Buyers believe they are 43**[entailed / entitled]** to a purchase price roughly 44**[comparable / compatible]** to a "reference transaction," or a transaction that recently occurred within both the firm's and its customers' community or frame of reference. Sellers, meanwhile, are entitled to a profit "within the limits of the reference transaction."

6. p35-Exercise 6

Reflection and reflecting are a psychologist's favorite words, and with good reason: a(n) 45**[reflective / instructive]** person has access to his inner motives, feelings, and thoughts, and is able to see the (psycho)logical connection between them and his actions. Because he's keeping an eye on his dark side, he's better able to keep it in check. For instance, he'll recognize that the 46**[aversion / advocacy]** he feels toward his coworker isn't actually because she's supposedly 47**[unfriendly / agreeable]** — it's because of the envy he feels at her success. By seeing this in himself, he will likely 48**[exclude / conclude]** that it really wouldn't be fair to target this person. Chances are good he'll behave amicably toward her and manage to 49**[regulate / simulate]** his green-eyed monster internally. Because he has access to his feelings of envy and inferiority, he also has the ability to 50**[swear / sway]** these feelings in a more positive direction. Were he unable to 51**[admire / admit]** that his coworker's success 52**[robbed / rubbed]** his ego the wrong way, he may have felt 53**[tempted / treated]** to attack her, if only with a few verbal jabs to cut her down — even in front of others.

7. p36-Exercise 7

Laughter and humor have long puzzled thinkers and theorists largely because they are 54**[representative / subjective]**. Thomas Hobbes theorized that laughter is primarily a form of cruelty by which one 55**[exerts / asserts]** superiority over others. Twain believed it to be one of mankind's most potent weapons against the 56**[dispatch / despair]** of the human condition. Freud believed humor and laughter 57**[set / serve]** as release valves that jettison the anxieties that build in the human psyche, which 58**[grants

/ deny] humor the ability to heal psychological trauma. Others have 59**[positioned / posited]** humor is 60**[pretended / produced]** by incongruity, by identifying the way that things should be against the way things are. Thus, 61**[context / contest]** becomes important in humor, because what is 62**[appropriate / incongruous]** in one culture might be normal in another. The 63**[convergent / divergent]** views on the uses of humor illustrate the complexity of writing about such a topic, a(n) 64**[complexity / conformity]** amplified by the accuracy of each divergent view.

8. p37-Exercise 8

Practicing Stoicism helps us develop the tools to deal as 65**[effectively / relatively]** as humanly possible with whatever kicks and punches life throws at us. No matter what happens in our lives — we're ready for anything — we're 66**[prepared / promised]** to take hooks and side-kicks, never give up, and make the best of it. This is the promise of Stoic philosophy. Yet, right now, if you get punched in the face, what's going to happen? You get 67**[empirical / emotional]**. Like everybody else, you either angrily fight back, or more likely, you start crying. The Stoics 68**[justified / identified]** strong emotions as our ultimate weakness; especially when we let them 69**[dictate / dedicate]** our behavior. They're toxic to eudaimonia and they're at the root of all human suffering. Unfortunately, according to the Stoics, most of us are 70**[enriched / enslaved]** to passions — strong negative emotions such as irrational fear, grief, or anger. This is why so many of us are 71**[miserable / compelling]**, we're far away from being a tower of strength, we're far away from being on good terms with our ideal self. Our passions 72**[cease / cause]** us to act far beneath of what we're 73**[capable / incapable]** of.

9. p38-Exercise 9

In general, social psychological theory proposes that although behavior certainly leads to 74**[objective / subjective]** consequences, the interpretation of these consequences by the individual has enormous influence on the person's 75**[instruction / intention]** to perform the behavior in the future (i.e., reinforce the behavior). Peer and family opinions are also important: these 76**[institute / constitute]** the construct of social norms. Other social environmental and cultural forces also exist. However, psychologist Harry Triandis suggests that for any given individual, even such "external" factors as culture and social situations influence behavior because they are 77**[externalized / internalized]** by each individual. Thus, culture and social situations exist not only "out there" but also "in here," as subjective culture and subjective social situations that serve as 78**[physical / mental]** maps that guide individuals' behavior by influencing their values, norms, roles, and so forth. All in all, then, a person's 79**[perception / prescription]** of the world

appears to be a powerful influence on 80**[behavior / benefit]**.

10. p39-Exercise 10

Modeling after someone works, but 81**[forget / remember]** that success is a mind formula. When modeling after someone else, you must 82**[realize / reveal]** that you still have to make sacrifices and do all the hard work yourself. Do not get relaxed and think something is going to be 83**[easy / tough]** because you are modeling after someone else. When we are on the outside looking in, it may 84**[appear / appeal]** as if it does not require much to achieve a goal. Think about a stand-up comedian doing a skit on stage. Sometimes we think within, "They're not that funny." "I could do 85**[worse / better]** than that." This is easy to 86**[assume / avoid]** until you look into it and find out the work does not begin when you get on stage. Not only will you find out that you have to tell jokes, you will 87**[require / realize]** that you must write skits, be a promoter, etc. Once some people know all of this, they would stop. Always 88**[remind / cure]** yourself that success is more than what meets the eye.

11. p40-Exercise 11

In history, some bosses were 89**[verified / vilified]** as the architects of much evil of their time, and truly they were. But such bosses 90**[never / mostly]** operate alone; no large-scale evil can be 91**[perpetuated / perpetrated]** in a society by one man without evil being in the minds of so many of its people. The many must have come to accept the evil acts as 92**[inexcusable / pardonable]**, as they had become necessary in their 93**[conscience / consciousness]**. Yes, such bosses might be working with a(n) 94**[minority / majority]**, but when a minority lords it over the majority, then the minority is the 95**[ineffective / effective]** majority. Martin Luther King Jr. said, ''A man is not worth living who is not ready to die for what he believes in.'' 96**[Thus / However]**, whatever happens is consciously or unconsciously accepted by the society that lives with it rather than 97**[bear / beat]** the consequences of confronting it. Therefore, a person of any character can be the boss as long as the 98**[collective / separate]** feelings of his society deem it fit.

12. p41-Exercise 12

The cultural area is where the sky is truly the limit in regard to music. There are 99**[countless / countable]** examples. Music is a wonderful avenue to 100**[interfere / introduce]** cultures from around the world. The many recordings 101**[depicting / deriving]** the traditional music of each culture are readily 102**[renewable / available]** for teachers to add to their collection. Also, musical recordings of the various instruments

from countries around the world provide children with an auditory and visual representation of culture. It is important to include a(n) 103**[equivocal / equitable]** balance of multicultural materials in the classroom to ensure that each child's heritage is 104**[resented / represented]** and all children are exposed to the heritage of other cultures. Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," 105**[progresses / processes]** through to analysis of the parts, and finishes full circle with the "whole" picture.

Q. [   ] 안에서 어법 상 알맞은 것을 고르시오.   어법선택(문제지)

1. p30-Exercise 1

Digital media seem to promise ₁**[that / what]** media texts circulate faster, more cheaply, and more ₂**[broadly / broad]** than ever before, ₃**[lead / leading]** to utopian accounts that imagine the potential for television shows or movies ₄**[is / to be]** available anywhere. This is the promise articulated by digital utopians such as Chris Anderson, who argued in The Long Tail ₅**[that / what]** media aggregators would thrive on selling niche content rather than ₆**[focusing / focus]** solely on blockbuster hits. Even though digital storage costs are relatively minimal ₇**[comparing / compared]** with other methods of distribution, ₈**[allowing / allowed]** retailers to store titles that are ₉**[purchasing / purchased]** only a few times a month, Anderson's argument generally understates the production costs ₁₀**[required / requiring]** to make a feature-length film or ongoing televised or web series. And although a number of niche films have found an audience online, the persistent availability of movies through different VOD (video on demand) services ₁₁**[has altered / have altered]** their value, often with the result ₁₂**[which / that]** consumers have felt less urgency to own copies of individual films, ₁₃**[taken / taking]** away one of the primary sources of income for moviemakers, a situation that has been especially ₁₄**[damaging / damaged]** to independent producers.

2. p31-Exercise 2

The underlying imagery of "burnout" has an immediacy and accessibility which ₁₅**[captures / capture]** an increasingly common experience — something has gone wrong ₁₆**[with / in]** people's relationship to their work. The basic narrative goes like this: People entered a job with positive expectations, enthusiasm, and the goal to be ₁₇**[successfully / successful]**. Over time, things changed — and now people ₁₈**[are having / have]** a deep sense of exhaustion; feelings of frustration, anger, and cynicism; and a sense of ineffectiveness and failure. The initial flame ₁₉**[has / had turned]** burned out. The experience ₂₀**[hurts / hurt]** both personal and social functioning on the job, and thus ₂₁**[carry / carries]** some real costs for the individual worker, for the people ₂₂**[affecting / affected]** by him or her, and for the organization as a whole. Although some people may quit the job as a result of burnout, others will stay but will only do the bare minimum rather than their very best. What emerges from this narrative ₂₃**[are / is]** the centrality of people's motivation to achieve. They bring dedication, effort, and commitment to their work, and want to do well and ₂₄**[to take / taking]** pride in their accomplishments. The erosion of those noble qualities is

25**[what / that]** is represented by burnout.

3. p32-Exercise 3

For a long time African culture has 26**[used / been used]** and seen as a non-developmental force, maintaining and sometimes 27**[established / establishing]** a negative status quo as opposed to 28**[be / being]** a progressive and enlightening force. The negative or shadow side of culture has 29**[used / been used]** and popularized more than the positive one. This is one of the reasons why, for one reason, I am a strong critic of tribal groupings which, in my opinion, mostly 30**[promoting / promote]** tribalism. To me, most of them are not being used as wheels of the positive cultural revival as they claim. Dancing, wearing traditional regalia and reviving cultural rituals and practices that may have since become 31**[irrelevant / irrelevantly]**, in the name of reclaiming identity will not do in the midst of the challenges 32**[facing / faced]** the modern world. Most tribal associations are one of the manifestations of the negative face of culture. Their inherent blood is thicker than merit mentality, 33**[that / which]** is the essence of tribalism, 34**[is / are]** a great obstacle to development and progress.

4. p33-Exercise 4

One of the features of philosophy as a subject which may horrify the teacher of the subject 35**[is / are]** 36**[that / what]** it has a far wider sense than academic philosophy. It is fun to look in the philosophy section in libraries and bookshops, since a large number of books 37**[in which / which]** one finds there 38**[has / have]** little or nothing to do with academic philosophy at all. In most bookshops in North America and Europe today the sections on philosophy 39**[is / are]** smaller than the sections often next to them on 'Mind and Spirituality.' There is a great deal of interest in issues of spirituality in the fin-de-siecle world. Now, it might be thought 40**[what / that]** this has nothing to do with philosophy; it is just a series of vague and rambling thoughts about how one might live one's life and how that relates to the meaning of existence. It all seems to be very subjective, with little argument or analysis, the sort of thing that much philosophy has traditionally 41**[opposed / been opposed]**. Yet in the mind of the public this is 42**[what / that]** philosophy is primarily about, and the public is not entirely wrong here.

5. p34-Exercise 5

Consumer fairness can help explain a number of economic phenomena. Daniel Kahneman, Jack Knetsch, and Richard Thaler argued 43**[that / what]** concerns about fairness effectively 44**[prevented / preventing]** firms 45**[from / by]** maximizing profits. In one survey, the vast majority of respondents 46**[regarding /**

regarded] a firm that would raise shovel prices after a snowstorm as ₄₇**[engaged / engaging]** in unfair behavior. In another survey, respondents were ₄₈**[told / telling]** about a landlord whose rising costs ₄₉**[forcing / forced]** him to raise the rent on a poor tenant, even though the increase might force the tenant to move. Seventy-five percent of respondents ₅₀**[finding / found]** the action to be unfair. While consumers do not begrudge firms a profit motive, they do not like profits to come at the expense of people. Respondents viewed salary cuts ₅₁**[were undertaken / undertaken]** by a struggling company as fair, but unfair when ₅₂**[imposing / imposed]** by a profitable company. Ultimately, consumer fairness flows from a dual entitlement principle that ₅₃**[bind / binds]** both buyers and sellers. Buyers believe they are ₅₄**[entitling / entitled]** to a purchase price ₅₅**[rough / roughly]** comparable to a "reference transaction," or a transaction that recently ₅₆**[occurring / occurred]** within both the firm's and its customers' community or frame of reference. Sellers, meanwhile, are entitled to a profit "within the limits of the reference transaction."

6. p35-Exercise 6

Reflection and reflecting are a psychologist's favorite words, and with good reason: a reflective person has access to his inner motives, feelings, and thoughts, and ₅₇**[are / is]** able to see the (psycho)logical connection between them and his actions. Because he's keeping an eye on his dark side, he's better able to keep it in check. For instance, he'll recognize ₅₈**[that / what]** the aversion he feels toward his coworker ₅₉**[isn't / aren't]** actually because she's supposedly unfriendly — it's because of the envy he feels at her success. By seeing this in himself, he will likely conclude ₆₀**[what / that]** it really wouldn't be fair to target this person. Chances are good he'll behave amicably toward her and manage to regulate his green-eyed monster ₆₁**[internally / internal]**. Because he has access to his feelings of envy and inferiority, he also has the ability to sway these feelings in a more positive direction. Were he unable to admit that his coworker's success rubbed his ego the wrong way, he ₆₂**[may have felt / may feel]** ₆₃**[tempted / tempting]** to attack her, if only with a few verbal jabs to cut her down — even in front of others.

7. p36-Exercise 7

Laughter and humor have long puzzled thinkers and theorists ₆₄**[largely / large]** because they are subjective. Thomas Hobbes theorized ₆₅**[that / what]** laughter is ₆₆**[primarily / primary]** a form of cruelty ₆₇**[which / by which]** one asserts superiority over others. Twain believed ₆₈**[it / itself]** to be one of mankind's most potent weapons against the despair of the human condition. Freud believed humor and laughter ₆₉**[serve / served]** as release valves that ₇₀**[jettison / jettisoning]** the anxieties ₇₁**[what / that]**

build in the human psyche, which 72**[grants / grant]** humor the ability to heal psychological trauma. Others have posited humor 73**[is produced / produced]** by incongruity, by identifying the way that things should be against the way things are. Thus, context becomes important in humor, because 74**[what / that]** is incongruous in one culture might be normal in another. The divergent views on the uses of humor 75**[illustrate / illustrating]** the complexity of writing about such a topic, a complexity amplified by the accuracy of each divergent view.

8. p37-Exercise 8

Practicing Stoicism helps us develop the tools to deal as 76**[effectively / effective]** as humanly possible with 77**[whatever / however]** kicks and punches life throws at us. No matter 78**[what / how]** happens in our lives — we're ready for anything — we're prepared to 79**[taking / take]** hooks and side-kicks, never 80**[given / give]** up, and make the best of it. This is the promise of Stoic philosophy. Yet, right now, if you get punched in the face, what's going to happen? You get 81**[emotional / emotionally]**. Like everybody else, you either angrily fight back, or more likely, you start crying. The Stoics identified strong emotions as our ultimate weakness; especially when we let them 82**[dictate / dictates]** our behavior. They're toxic to eudaimonia and they're at the root of all human suffering. Unfortunately, according to the Stoics, most of us are 83**[enslaved / enslaving]** to passions — strong negative emotions such as irrational fear, grief, or anger. This is 84**[because / why]** so many of us are miserable, we're far away from being a tower of strength, we're far away from being on good terms with our ideal self. Our passions cause us to act far beneath of 85**[which / what]** we're capable of.

9. p38-Exercise 9

In general, 86**[social / socially]** psychological theory proposes 87**[what / that]** although behavior certainly 88**[leading / leads]** to objective consequences, the interpretation of these consequences by the individual 89**[have / has]** enormous influence on the person's intention to perform the behavior in the future (i.e., reinforce the behavior). Peer and family opinions are also important: these constitute the construct of social norms. Other social environmental and cultural forces also exist. However, psychologist Harry Triandis suggests 90**[that / what]** for any given individual, even such "external" factors as culture and social situations influence behavior because they are internalized by each individual. Thus, culture and social situations exist not only "out there" but also "in here," as subjective culture and subjective social situations that 91**[serve / serving]** as mental maps that guide individuals' behavior by influencing their values, norms, roles, and so forth. All in all, then, a person's perception of the world 92**[is appeared /**

appears] to be a powerful influence on behavior.

10. p39-Exercise 10

Modeling after someone works, but 93**[to remember / remember]** that success is a mind formula. When modeling after someone else, you must realize 94**[that / what]** you still have to make sacrifices and 95**[doing / do]** all the hard work yourself. Do not get relaxed and think something is going to be 96**[easy / easily]** because you are 97**[modeling / modeled]** after someone else. When we are on the outside 98**[looked / looking]** in, it may appear as if it does not require much to achieve a goal. 99**[Think / To think]** about a stand-up comedian doing a skit on stage. Sometimes we think within, "They're not that funny." "I could do better than that." This is easy to assume until you look into it and find out the work 100**[do / does]** not begin when you get on stage. Not only will you find out that you have to tell jokes, you will realize 101**[what / that]** you must write skits, be a promoter, etc. Once some people know all of this, 102**[which / they]** would stop. Always remind yourself 103**[that / what]** success is more than what meets the eye.

11. p40-Exercise 11

In history, some bosses were 104**[vilified / vilifying]** as the architects of much evil of their time, and truly they were. But such bosses never operate alone; no large-scale evil can be perpetrated in a society by one man without evil being in the minds of so many of its people. The many 105**[must come / must have come]** to accept the evil acts as pardonable, as they had become 106**[necessarily / necessary]** in their conscience. Yes, such bosses might be working with a minority, but when a minority lords it over the majority, then the minority is the effective majority. Martin Luther King Jr. said, ''A man is not worth 107**[to live / living]** who is not ready to die for 108**[what / which]** he believes in." Thus, whatever happens 109**[is / are]** consciously or unconsciously 110**[accepted / accepting]** by the society that lives with it rather than 111**[bear / bearing]** the consequences of confronting it. Therefore, a person of any character can be the boss as long as the collective feelings of his society deem it 112**[fitting / fit]**.

12. p41-Exercise 12

The cultural area is where the sky is 113**[truly / true]** the limit in regard to music. There are countless examples. Music is a wonderful avenue to introduce cultures from around the world. The many recordings 114**[depict / depicting]** the traditional music of each culture are readily 115**[available / availably]** for teachers to add to their collection. Also, musical recordings of the various instruments from countries

around the world 116**[providing / provide]** children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom to ensure 117**[what / that]** each child's heritage is represented and all children are 118**[exposing / exposed]** to the heritage of other cultures. Today the holistic classroom method draws and builds upon 119**[that / what]** the child already knows, 120**[engages / engaging]** the child — since one learns best when passion and interaction are at play — and also 121**[address / addressing]** the needs of the whole child. Learning begins with the "whole," 122**[progressing / progresses]** through to analysis of the parts, and finishes 123**[filled / full]** circle with the "whole" picture.

2023 수능특강 영어독해연습(2022) - 03 강

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.　　　　　　　文단배열(문제지)

1. p30-Exercise 1

> Digital media seem to promise that media texts circulate faster, more cheaply, and more broadly than ever before, leading to utopian accounts that imagine the potential for television shows or movies to be available anywhere.

(A) This is the promise articulated by digital utopians such as Chris Anderson, who argued in The Long Tail that media aggregators would thrive on selling niche content rather than focusing solely on blockbuster hits.

(B) And although a number of niche films have found an audience online, the persistent availability of movies through different VOD (video on demand) services has altered their value, often with the result that consumers have felt less urgency to own copies of individual films, taking away one of the primary sources of income for moviemakers, a situation that has been especially damaging to independent producers.

(C) Even though digital storage costs are relatively minimal compared with other methods of distribution, allowing retailers to store titles that are purchased only a few times a month, Anderson's argument generally understates the production costs required to make a feature-length film or ongoing televised or web series.

2. p31-Exercise 2

> The underlying imagery of "burnout" has an immediacy and accessibility which captures an increasingly common experience — something has gone wrong in people's relationship to their work.

(A) They bring dedication, effort, and commitment to their work, and want to do well and to take pride in their accomplishments. The erosion of those noble qualities is what is represented by burnout.

(B) Although some people may quit the job as a result of burnout, others will stay but will only do the bare minimum rather than their very best. What emerges from this narrative is the centrality of people's motivation to achieve.

(C) The initial flame has burned out. The experience hurts both personal and social functioning on the job, and thus carries some real costs for the individual worker, for the people affected by him or her, and for the organization as a whole.

(D) The basic narrative goes like this: People entered a job with positive expectations, enthusiasm, and the goal to be successful. Over time, things changed — and now people have a deep sense of exhaustion; feelings of frustration, anger, and cynicism; and a sense of ineffectiveness and failure.

3. p32-Exercise 3

YOUTUBE 나눔영어 – EBS 내신대비 해설강의 채널

For a long time African culture has been used and seen as a non-developmental force, maintaining and sometimes establishing a negative status quo as opposed to being a progressive and enlightening force.

(A) The negative or shadow side of culture has been used and popularized more than the positive one.

(B) To me, most of them are not being used as wheels of the positive cultural revival as they claim. Dancing, wearing traditional regalia and reviving cultural rituals and practices that may have since become irrelevant, in the name of reclaiming identity will not do in the midst of the challenges facing the modern world.

(C) Most tribal associations are one of the manifestations of the negative face of culture. Their inherent blood is thicker than merit mentality, which is the essence of tribalism, is a great obstacle to development and progress.

(D) This is one of the reasons why, for one reason, I am a strong critic of tribal groupings which, in my opinion, mostly promote tribalism.

4. p33-Exercise 4

One of the features of philosophy as a subject which may horrify the teacher of the subject is that it has a far wider sense than academic philosophy.

(A) In most bookshops in North America and Europe today the sections on philosophy are smaller than the sections often next to them on 'Mind and Spirituality.'

(B) There is a great deal of interest in issues of spirituality in the fin-de-siecle world. Now, it might be thought that this has nothing to do with philosophy; it is just a series of vague and rambling thoughts about how one might live one's life and how that relates to the meaning of existence.

(C) It all seems to be very subjective, with little argument or analysis, the sort of thing that much philosophy has traditionally opposed. Yet in the mind of the public this is what philosophy is primarily about, and the public is not entirely wrong here.

(D) It is fun to look in the philosophy section in libraries and bookshops, since a large number of books which one finds there have little or nothing to do with academic philosophy at all.

5. p34-Exercise 5

Consumer fairness can help explain a number of economic phenomena.

(A) Daniel Kahneman, Jack Knetsch, and Richard Thaler argued that concerns about fairness effectively prevented firms from maximizing profits. In one survey, the vast majority of respondents regarded a firm that would raise shovel prices after a snowstorm as engaging in unfair behavior.

(B) In another survey, respondents were told about a landlord whose rising costs forced him to raise the rent on a poor tenant, even though the increase might force the tenant to move. Seventy-five percent of respondents found the action to be unfair.

(C) Ultimately, consumer fairness flows from a dual entitlement principle that binds both buyers and sellers. Buyers believe they are entitled to a purchase price roughly comparable to a "reference

transaction," or a transaction that recently occurred within both the firm's and its customers' community or frame of reference. Sellers, meanwhile, are entitled to a profit "within the limits of the reference transaction."

(D) While consumers do not begrudge firms a profit motive, they do not like profits to come at the expense of people. Respondents viewed salary cuts undertaken by a struggling company as fair, but unfair when imposed by a profitable company.

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Reflection and reflecting are a psychologist's favorite words, and with good reason:

(A) a reflective person has access to his inner motives, feelings, and thoughts, and is able to see the (psycho)logical connection between them and his actions.

(B) Because he's keeping an eye on his dark side, he's better able to keep it in check. For instance, he'll recognize that the aversion he feels toward his coworker isn't actually because she's supposedly unfriendly — it's because of the envy he feels at her success.

(C) Because he has access to his feelings of envy and inferiority, he also has the ability to sway these feelings in a more positive direction. Were he unable to admit that his coworker's success rubbed his ego the wrong way, he may have felt tempted to attack her, if only with a few verbal jabs to cut her down — even in front of others.

(D) By seeing this in himself, he will likely conclude that it really wouldn't be fair to target this person. Chances are good he'll behave amicably toward her and manage to regulate his green-eyed monster internally.

7. p36-Exercise 7

Laughter and humor have long puzzled thinkers and theorists largely because they are subjective.

(A) Twain believed it to be one of mankind's most potent weapons against the despair of the human condition.

(B) Thomas Hobbes theorized that laughter is primarily a form of cruelty by which one asserts superiority over others.

(C) Thus, context becomes important in humor, because what is incongruous in one culture might be normal in another. The divergent views on the uses of humor illustrate the complexity of writing about such a topic, a complexity amplified by the accuracy of each divergent view.

(D) Freud believed humor and laughter serve as release valves that jettison the anxieties that build in the human psyche, which grants humor the ability to heal psychological trauma. Others have posited humor is produced by incongruity, by identifying the way that things should be against the way things are.

8. p37-Exercise 8

Practicing Stoicism helps us develop the tools to deal as effectively as humanly possible with whatever

kicks and punches life throws at us.

(A) Unfortunately, according to the Stoics, most of us are enslaved to passions — strong negative emotions such as irrational fear, grief, or anger. This is why so many of us are miserable, we're far away from being a tower of strength, we're far away from being on good terms with our ideal self. Our passions cause us to act far beneath of what we're capable of.

(B) Like everybody else, you either angrily fight back, or more likely, you start crying. The Stoics identified strong emotions as our ultimate weakness; especially when we let them dictate our behavior. They're toxic to eudaimonia and they're at the root of all human suffering.

(C) Yet, right now, if you get punched in the face, what's going to happen? You get emotional.

(D) No matter what happens in our lives — we're ready for anything — we're prepared to take hooks and side-kicks, never give up, and make the best of it. This is the promise of Stoic philosophy.

9. p38-Exercise 9

In general, social psychological theory proposes that although behavior certainly leads to objective consequences, the interpretation of these consequences by the individual has enormous influence on the person's intention to perform the behavior in the future (i.e., reinforce the behavior).

(A) Other social environmental and cultural forces also exist.

(B) However, psychologist Harry Triandis suggests that for any given individual, even such "external" factors as culture and social situations influence behavior because they are internalized by each individual.

(C) Peer and family opinions are also important: these constitute the construct of social norms.

(D) Thus, culture and social situations exist not only "out there" but also "in here," as subjective culture and subjective social situations that serve as mental maps that guide individuals' behavior by influencing their values, norms, roles, and so forth. All in all, then, a person's perception of the world appears to be a powerful influence on behavior.

10. p39-Exercise 10

Modeling after someone works, but remember that success is a mind formula.

(A) When we are on the outside looking in, it may appear as if it does not require much to achieve a goal. Think about a stand-up comedian doing a skit on stage.

(B) Sometimes we think within, "They're not that funny." "I could do better than that." This is easy to assume until you look into it and find out the work does not begin when you get on stage.

(C) Not only will you find out that you have to tell jokes, you will realize that you must write skits, be a promoter, etc. Once some people know all of this, they would stop. Always remind yourself that success is more than what meets the eye.

(D) When modeling after someone else, you must realize that you still have to make sacrifices and do all the hard work yourself. Do not get relaxed and think something is going to be easy because you are modeling after someone else.

11. p40-Exercise 11

In history, some bosses were vilified as the architects of much evil of their time, and truly they were.

(A) The many must have come to accept the evil acts as pardonable, as they had become necessary in their conscience.

(B) Yes, such bosses might be working with a minority, but when a minority lords it over the majority, then the minority is the effective majority. Martin Luther King Jr. said, ''A man is not worth living who is not ready to die for what he believes in.''

(C) Thus, whatever happens is consciously or unconsciously accepted by the society that lives with it rather than bear the consequences of confronting it. Therefore, a person of any character can be the boss as long as the collective feelings of his society deem it fit.

(D) But such bosses never operate alone; no large-scale evil can be perpetrated in a society by one man without evil being in the minds of so many of its people.

12. p41-Exercise 12

The cultural area is where the sky is truly the limit in regard to music.

(A) Today the holistic classroom method draws and builds upon what the child already knows, engaging the child — since one learns best when passion and interaction are at play — and also addressing the needs of the whole child. Learning begins with the "whole," progresses through to analysis of the parts, and finishes full circle with the "whole" picture.

(B) Also, musical recordings of the various instruments from countries around the world provide children with an auditory and visual representation of culture. It is important to include an equitable balance of multicultural materials in the classroom to ensure that each child's heritage is represented and all children are exposed to the heritage of other cultures.

(C) Music is a wonderful avenue to introduce cultures from around the world. The many recordings depicting the traditional music of each culture are readily available for teachers to add to their collection.

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1. p30-Exercise 1

(A) This is the promise articulated by digital utopians such as Chris Anderson, who argued in The Long Tail that media aggregators would thrive on selling niche content rather than focusing solely on blockbuster hits.

(B) Even though digital storage costs are relatively minimal compared with other methods of distribution, allowing retailers to store titles that are purchased only a few times a month, Anderson's argument generally understates the production costs required to make a feature-length film or ongoing televised or web series.

(C) Digital media seem to promise that media texts circulate faster, more cheaply, and more broadly than ever before, leading to utopian accounts that imagine the potential for television shows or movies to be available anywhere.

(D) And although a number of niche films have found an audience online, the persistent availability of movies through different VOD (video on demand) services has altered their value, often with the result that consumers have felt less urgency to own copies of individual films, taking away one of the primary sources of income for moviemakers, a situation that has been especially damaging to independent producers.

2. p31-Exercise 2

(A) They bring dedication, effort, and commitment to their work, and want to do well and to take pride in their accomplishments. The erosion of those noble qualities is what is represented by burnout.

(B) Although some people may quit the job as a result of burnout, others will stay but will only do the bare minimum rather than their very best. What emerges from this narrative is the centrality of people's motivation to achieve.

(C) The basic narrative goes like this: People entered a job with positive expectations, enthusiasm, and the goal to be successful. Over time, things changed — and now people have a deep sense of exhaustion; feelings of frustration, anger, and cynicism; and a sense of ineffectiveness and failure.

(D) The initial flame has burned out. The experience hurts both personal and social functioning on the job, and thus carries some real costs for the individual worker, for the people affected by him or her, and for the organization as a whole.

(E) The underlying imagery of "burnout" has an immediacy and accessibility which captures an increasingly common experience — something has gone wrong in people's relationship to their work.

3. p32-Exercise 3

(A) This is one of the reasons why, for one reason, I am a strong critic of tribal groupings which, in my

opinion, mostly promote tribalism.

(B) To me, most of them are not being used as wheels of the positive cultural revival as they claim. Dancing, wearing traditional regalia and reviving cultural rituals and practices that may have since become irrelevant, in the name of reclaiming identity will not do in the midst of the challenges facing the modern world.

(C) Most tribal associations are one of the manifestations of the negative face of culture. Their inherent blood is thicker than merit mentality, which is the essence of tribalism, is a great obstacle to development and progress.

(D) The negative or shadow side of culture has been used and popularized more than the positive one.

(E) For a long time African culture has been used and seen as a non-developmental force, maintaining and sometimes establishing a negative status quo as opposed to being a progressive and enlightening force.

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(A) In most bookshops in North America and Europe today the sections on philosophy are smaller than the sections often next to them on 'Mind and Spirituality.'

(B) There is a great deal of interest in issues of spirituality in the fin-de-siecle world. Now, it might be thought that this has nothing to do with philosophy; it is just a series of vague and rambling thoughts about how one might live one's life and how that relates to the meaning of existence.

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(A) By seeing this in himself, he will likely conclude that it really wouldn't be fair to target this person. Chances are good he'll behave amicably toward her and manage to regulate his green-eyed monster internally.
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(A) But such bosses never operate alone; no large-scale evil can be perpetrated in a society by one man without evil being in the minds of so many of its people.

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어휘선택 (정답지)

1. p30-Exercise 1

1. circulate [해설] circulate 순환하다, 유통되다, 배포되다 condense 응결[농축]하다, 요약하다

2. available [해설] available 구할 수 있는, 이용할 수 있는 affordable (가격이) 알맞은, 행할 수 있는

3. articulated [해설] articulate 분명히 표현하다[말하다]; 또렷한 obscured 가려진, 흐릿해진

4. thrive [해설] thrive 번성[번영]하다, 잘 자라다 wither 시들다, 말라죽다, 쇠퇴시키다

5. minimal [해설] minimal 아주 적은, 최소의 optimal 최선의, 최적의

6. understates [해설] understate 적게 말하다, 축소해서 말하다 overstate 과장하다, 허풍을 떨다

7. persistent [해설] persistent 지속적인, 끊임없는 perceived 인지된(명사 perception)

8. altered [해설] altered 변경된 alert 경고하다; 경계하는, 기민한; 경보

9. primary [해설] primary 주요한, 제 1 의, 초기의, 기본적인 secondary 중등교육의, 부수적인, 제 2 의

10. damaging [해설] damaging 피해를 주는 comforting 위안을 주는, 안락한, 편안한

2. p31-Exercise 2

11. immediacy [해설] immediacy 신속성, 긴급성, 직접성 intimacy 친밀함

12. common [해설] common 공통의, 흔한, 평범한 particular 특정한, 개개의; 사항, 상세

13. successful [해설] successful 성공적인 successive 연속하는, 계속적인, 계승의, 대대의

14. initial [해설] initial 최초의, 초기의; 머리글자(의) initiative 새로운 계획, 개시, 주도(권), 결단력, 진취성

15. minimum [해설] minimum 최소[최저] 한도, 최소량; 최소의, 최소한의 maximum 최대한의; 최대

16. motivation [해설] motivation 동기 (부여) resolution 해결(책), 결심, 결의, 해상도

17. accomplishments [해설] accomplishment 성취, 업적 establishment 설립, 확립, 가정, 공공 시설

18. noble [해설] noble 귀족의, 고귀한 novel 소설; 새로운, 참신한

3. p32-Exercise 3

19. maintaining [해설] maintain 유지하다, 주장하다 change 거스름돈

20. popularized [해설] popularize 보급하다, 대중화하다 secluded 한적한, 외딴, 격리된

21. promote [해설] promote 촉진[장려]하다, 홍보하다, 진급시키다 dispel 떨쳐 버리다, 없애다

22. used [해설] used 중고의 restricted 제약을 받는, 한정된

23. irrelevant [해설] irrelevant 무관한, 상관없는, 부적절한 relevant 관련된, 적절한, 유의미한

24. identity [해설] identity 정체(성), 신원, 고유성, 독자성 revelation 드러냄, 폭로

25. manifestations [해설] manifestation 표상, 표시, 징후 manipulation 조작, 조종

26. inherent [해설] inherent 내재하는, 고유의, 타고난 apprehensive 염려하는, 걱정하는

27. obstacle [해설] obstacle 장애물, 난관 boost 상승, 증대; 신장시키다, 북돋우다

4. p33-Exercise 4

28. horrify [해설] horrify 몸서리치게 하다, 경악하게 하다 inspire 영감을 주다, 고무시키다, 격려하다

29. vague [해설] vague 모호한, 애매한, 희미한 variable 다양한, 변하기 쉬운, 가변(성)의; 변수

30. rambling [해설] rambling rumbling 우르릉[웅웅]거리는

31. opposed [해설] opposed 반대의 exposed (위험 등에) 노출된

5. p34-Exercise 5

32. prevented [해설] prevent 막다, 예방하다 prevail 만연[유행]하다, 보급되다, 우세[승리]하다

33. maximizing [해설] maximize 최대화[극대화]하다 minimize 최소화하다, 축소하다

34. regarded [해설] regard 간주[주목]하다, 관련있다; 관심, 존경, 관계 disregard 무시, 묵살; 무시[묵살]하다

35. unfair [해설] unfair 불공평한, 부당한, 부정한 impartial 공정한, 공평한

36. raise [해설] raise 높이다, 올리다, 기르다, 제기하다; 인상 lower 낮은, 하부의; 낮추다, 내리다, 떨어뜨리다

37. increase [해설] increase (수량이) 늘다, 증가하다; 증가 decrease 감소; 감소하다

38. unfair [해설] unfair 불공평한, 부당한, 부정한 unusual 보통이 아닌, 이상한, 유별난

39. begrudge [해설] begrudge 못마땅해[아까워] 하다 acknowledge 인정[승인]하다, 감사하다

40. undertaken [해설] undertake 떠맡다, 착수하다, 보증하다 undergo 겪다, 경험하다, 견디다

41. imposed [해설] impose 부과하다, 가하다, 강요하다 opposed 반대의

42. binds [해설] bind 묶다, 매다, 결속시키다 free 풀어 주다; 자유로운

43. entitled [해설] entitled ...라는 제목의 entailed 수반되는

44. comparable [해설] comparable ~에 필적하는, 비길 만한, 유사한 compatible 양립할 수 있는, 호환이 되는

6. p35-Exercise 6

45. reflective [해설] reflective 반영[투영]하는, 사색적인 instructive 유익한, 도움이 되는

46. aversion [해설] aversion 반감, 혐오 advocacy 지지, 옹호

47. unfriendly [해설] unfriendly 친화적이지 않은 agreeable 기분 좋은, 기꺼이 동의하는, 알맞은

48. conclude [해설] conclude 결론을 내리다, 끝내다, 마치다 exclude 제외하다, 배제하다

49. regulate [해설] regulate 규제하다, 조절하다 simulate ~인 척하다, 모의 실험하다

50. sway [해설] sway 흔들다, 지배하다; 동요, 흔들림, 영향력 swear 맹세하다, 선서하다, 욕하다; 맹세, 서약

51. admit [해설] admit 인정[승인]하다, 허가하다 admire 감탄하다, 존경하다, 열망하다

52. rubbed [해설] rub 문지르다, 비비다; 문지르기 rob 약탈[강탈]하다

53. tempted [해설] tempt 유혹하다, 꾀다, 부추기다 treat 대우하다, 다루다, 치료하다; 대접

7. p36-Exercise 7

54. subjective   [해설] subjective 주관의, 주관적인, 개인적인 representative 표현하는, 대표적인, 대리의; 대표(자), 대리인

55. asserts [해설] assert 주장[단언]하다, 행사하다 exert 행사[발휘]하다, 쓰다

56. despair [해설] despair 절망(감); 절망하다, 자포자기하다 dispatch 급파, 발송; 급파하다, 발송하다, 보내다

57. serve [해설] serve 제공[기여]하다, 복무하다, 적합하다 set (해 따위가) 지다

58. grants [해설] grant 수여하다, 승인[인정]하다; 보조금, 승인 deny 부인[부정]하다, 거절하다

59. posited [해설] posit 사실로 상정[단정]하다 position (특정한 위치에) 두다[배치하다]

60. produced [해설] produce 생산[제조]하다, 초래하다; 농산물 pretend ~인 척하다, 주장하다; 가짜의

61. context [해설] context 상황, 배경, 맥락, 문맥 contest 대회

62. incongruous [해설] incongruous 일치 하지 않는 appropriate 적절한, 적합, 타당한

63. divergent [해설] divergent 다양한, 일치하지 않는, 갈라지는 convergent 수렴하는, 한 점에 모이는

64. complexity [해설] complexity 복잡성, 복잡함 conformity 순응, 복종

8. p37-Exercise 8

65. effectively [해설] effectively 효과적으로, 사실상, 실질적으로 relatively 비교적, 상대적으로

66. prepared [해설] prepared 조리된 promise 약속; 약속하다

67. emotional [해설] emotional 감정의, 감정적인 empirical 경험적인, 실증적인

68. identified [해설] identified (주인이) 확인된, 식별된 justified 정당화된

69. dictate [해설] dictate 받아쓰게 하다, 명령[지시]하다, 좌우하다 dedicate 바치다, 전념[헌신]하다

70. enslaved [해설] enslave (사람을) 노예로 만들다 enriched 풍부한

71. miserable [해설] miserable 비참한, 불쌍한, 괴로운 compelling 강렬한, 주목하지 않을 수 없는

72. cause [해설] cause 초래하다, 일으키다 cease 중지하다, 그만두다

73. capable [해설] capable ~을 할 수 있는, 능력 있는 incapable 무능한, 할 수 없는

9. p38-Exercise 9

74. objective [해설] objective 목표, 목적, 객관적인 subjective 주관의, 주관적인, 개인적인

75. intention [해설] intention 의도, 의향 instruction 수업, 교육, (-s) 지시, 설명

76. constitute [해설] constitute 구성하다, (~로) 여겨지다, 제정하다 institute 기관, 협회; 설립하다, 제정하다

77. internalized [해설] internalized 내재화된 externalize 외면화하다, 구체화하다

78. mental [해설] mental 마음의, 정신의 physical 신체적인, 물리적인, 물질적인

79. perception [해설] perception 인식, 인지, 지각 prescription 처방(전), 규범

80. behavior [해설] behavior 행동 benefit 이익, 이득; 이익이 되다

10. p39-Exercise 10

81. remember [해설] remember 기억하다 forget 잊다

82. realize [해설] realize 깨닫다, 알아차리다, 인식하다, 실현하다 reveal 드러내다, 폭로하다, 밝히다

83. easy [해설] easy tough 힘든, 냉정한, 억센, 거친, 튼튼한

84. appear [해설] appear 나타나다, 출현하다, ...인 듯하다 appeal 호소, 매력; 호소[간청]하다, 마음에 들다

85. better [해설] better 더 좋은; 더 좋게 하다, 향상시키다 worse 더 나쁜, 악화된

86. assume [해설] assume 추정하다, (태도 등을) 취하다, 맡다 avoid 피하다, 막다

87. realize [해설] realize 깨닫다, 알아차리다, 인식하다, 실현하다 require 필요로 하다, 요구하다

88. remind [해설] remind 생각나게 하다, 상기시키다 cure 치료하다; 치유, 회복

11. p40-Exercise 11

89. vilified [해설] vilify 중상하다, 비방하다 verify 검증하다, 입증하다, 확인하다

90. never [해설] never mostly 대부분, 대개

91. perpetrated [해설] perpetrate 범하다, 저지르다 perpetuate 영속시키다, 영구화하다

92. pardonable [해설] pardonable 용서될 수 있는 inexcusable 용서[용납]할 수 없는

93. conscience [해설] conscience 양심, (양심의) 가책 consciousness 의식, 자각, 인식

94. minority [해설] minority 소수; 소수의 majority 가장 많은 수, 다수

95. effective [해설] effective 효과적인, 유효한, 시행되는 ineffective 효과[효력]없는, 효과적이지 못한

96. Thus [해설] thus 그러므로 however 그러나

97. bear [해설] bear 참다, 떠맡다, 낳다, (열매를) 맺다 beat 치다, 때리다, 패배시키다; 고동, 맥박, 박자

98. collective [해설] collective 집합적인, 집단적인; 집단, 공동체 separate 갈라진, 별개의; 분리하다, 갈라지다

12. p41-Exercise 12

99. countless [해설] countless 셀 수 없는, 무수한 countable

100. introduce [해설] introduce 도입하다, 소개하다 interfere 방해하다, 간섭하다, 개입하다

101. depicting [해설] depict 묘사하다, 그리다 derive 비롯되다, 유래하다, 끌어내다

102. available [해설] available 구할 수 있는, 이용할 수 있는 renewable 갱신 가능한, 계속 가능한

103. equitable [해설] equitable 공평한, 공정한, 정당한 equivocal 모호한, 불분명한

104. represented [해설] represent 표현하다, 나타내다, 대표하다 resent 분개하다, 화를 내다

105. progresses [해설] progress 진보[발전]하다, 전진하다; 진보, 발전 process 과정, 절차; 처리하다, 가공하다

어법선택 (정답지)

1. p30-Exercise 1

1. that

2. broadly

3. leading

4. to be

5. that

6. focusing

7. compared

8. allowing

9. purchased

10. required

11. has altered

12. that

13. taking

14. damaging

2. p31-Exercise 2

15. captures
16. in
17. successful
18. have
19. has
20. hurts
21. carries
22. affected
23. is
24. to take
25. what

3. p32-Exercise 3

26. been used
27. establishing
28. being
29. been used
30. promote
31. irrelevant
32. facing
33. which
34. is

4. p33-Exercise 4

35. is
36. that
37. which
38. have
39. are
40. that
41. opposed
42. what

5. p34-Exercise 5

43. that
44. prevented
45. from
46. regarded
47. engaging
48. told
49. forced
50. found
51. undertaken
52. imposed
53. binds
54. entitled
55. roughly
56. occurred

6. p35-Exercise 6

57. is
58. that
59. isn't
60. that
61. internally
62. may have felt
63. tempted

7. p36-Exercise 7

64. largely

65. that

66. primarily

67. by which

68. it

69. serve

70. jettison

71. that

72. grants

73. is produced

74. what

75. illustrate

8. p37-Exercise 8

76. effectively

77. whatever

78. what

79. take

80. give

81. emotional

82. dictate

83. enslaved

84. why

85. what

9. p38-Exercise 9

86. social

87. that

88. leads

89. has

90. that

91. serve

92. appears

10. p39-Exercise 10

93. remember

94. that

95. do

96. easy

97. modeling

98. looking

99. Think

100. does

101. that

102. they

103. that

11. p40-Exercise 11

104. vilified

105. must have come

106. necessary

107. living

108. what

109. is

110. accepted

111. bear

112. fit

12. p41-Exercise 12

113. truly

114. depicting

115. available

116. provide

117. that

118. exposed

119. what

120. engaging

121. addressing

122. progresses

123. full

문단배열 (정답지)

1. p30-Exercise 1

A-C-B

2. p31-Exercise 2

D-C-B-A

3. p32-Exercise 3

A-D-B-C

4. p33-Exercise 4

D-A-B-C

5. p34-Exercise 5

A-B-D-C

6. p35-Exercise 6

A-B-D-C

7. p36-Exercise 7

B-A-D-C

8. p37-Exercise 8

D-C-B-A

9. p38-Exercise 9

C-A-B-D

10. p39-Exercise 10

D-A-B-C

11. p40-Exercise 11

D-A-B-C

12. p41-Exercise 12

D-C-B-A

문장배열 (정답지)

1. p30-Exercise 1

C-A-B-D

2. p31-Exercise 2

E-C-D-B-A

3. p32-Exercise 3

E-D-A-B-C

4. p33-Exercise 4

D-E-A-B-C

5. p34-Exercise 5

C-E-B-A-D

6. p35-Exercise 6

B-D-E-A-C

7. p36-Exercise 7

A-B-C-E-D

8. p37-Exercise 8

C-A-E-D-B

9. p38-Exercise 9

C-B-A-D-E

10. p39-Exercise 10

D-B-C-E-A

11. p40-Exercise 11

B-A-D-E-C

12. p41-Exercise 12

A-C-B-E-D

문장삽입 (정답지)

1. p30-Exercise 1

3

2. p31-Exercise 2

2

3. p32-Exercise 3

4

4. p33-Exercise 4

4