

Q. [] 안에서 문맥 상 알맞은 어휘를 고르시오.

어휘선택(문제지)

1. p26-Gateway

Often 1[**overlooked / overwhelmed**], but just as important a stakeholder, is the consumer who plays a large role in the notion of the privacy 2[**reasoning / paradox**]. Consumer engagement levels in all manner of digital experiences and communities have simply 3[**explored / exploded**] — and they show little or no signs of slowing. There is a(n) 4[**awareness / ignorance**] among consumers, not only that their personal data helps to drive the 5[**rich / poor**] experiences that these companies provide, but also that sharing this data is the price you pay for these experiences, in whole or in part. Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling 6[**vulnerable / tolerable**] and conflicted. "I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when asked if that app can use my current location?" Armed with tools that can 7[**prevent / provide**] them options, the consumer moves from passive bystander to active participant.

2. p28-no.01

A key assumption in consumer societies has been the idea that "money buys happiness." Historically, there is a good reason for this assumption — until the last few generations, a majority of people have lived 8[**distant / close**] to subsistence, so an increase in income brought genuine 9[**decreases / increases**] in material well-being (e.g., food, shelter, health care) and this has produced 10[**less / more**] happiness. However, in a number of developed nations, levels of material well-being have moved 11[**beyond / below**] subsistence to 12[**unpredicted / unprecedented**] abundance. Developed nations have had several generations of 13[**minor / unparalleled**] material prosperity, and a clear understanding is 14[**emerging / declining**]: More money does bring 15[**less / more**] happiness when we are living on a very 16[**low / high**] income. However, as a global average, when per capita income reaches the range of \$13,000 per year, additional income adds relatively 17[**much / little**] to our happiness, while other factors such as personal freedom, meaningful work, and social 18[**tolerance / resistance**] add much more. Often, a doubling or tripling of income in developed nations has not led to a(n) 19[**increase / decrease**] in perceived well-being.

3. p28-no.02

We are 20[wired / weird] more for the struggle for survival on the savannah than we are for urban life. As a result, "Situations are constantly evaluated as good or bad, requiring escape or permitting approach." In everyday life, this means that our 21[aversion / advocacy] to losses is naturally 22[smaller / greater] than our attraction to gain (by a factor of two). We have a(n) 23[inbuilt / acquired] mechanism to give 24[property / priority] to bad news. Our brains are set up to detect a predator in a fraction of a second, much quicker than the part of the brain that 25[disapproves / acknowledges] one has been seen. That is why we can act before we even "know" we are acting. "Threats are 26[prejudiced / privileged] above opportunities," Kahneman says. This natural tendency means that we "overweight" 27[unlikely / likely] events, such as being caught in a terrorist attack. It also leads to us 28[underestimating / overestimating] our chances of winning the lottery.

4. p29-no.03

It is not only through our actions that we can give life meaning — insofar as we can answer life's 29[ambiguous / specific] questions responsibly — we can fulfill the demands of existence not only as 30[active / ignorant] agents but also as loving human beings: in our loving 31[contradiction / dedication] to the beautiful, the great, the good. Should I perhaps try to explain for you with some hackneyed phrase how and why experiencing beauty can make life 32[meaningful / meaningless]? I prefer to 33[confine / refine] myself to the following thought experiment: imagine that you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony 34[resound / retort] in your ears, and you are so moved by the music that it sends shivers down your spine; and now imagine that it would be 35[impossible / possible] for someone to ask you in this moment whether your life has meaning. I believe you would agree with me if I 36[declared / declined] that in this case you would only be able to give one answer, and it would go something like: "It would have been worth it to have lived for this moment alone!"

5. p29-no.04

The process of research is often not entirely 37[radical / rational]. In the classical application of the 'scientific method', the researcher is supposed to develop a hypothesis, then design a crucial experiment to test it. If the hypothesis 38[withstands / withholds] this test a(n) 39[regulation / generalization] is then argued for, and an advance in understanding has been made. But where did the hypothesis come from in the first place? I have a colleague whose favourite question is 'Why is this so?', and I've seen this

innocent question ⁴⁰**[sprawl / spawn]** brilliant research projects on quite a few occasions. Research is a mixture of inspiration (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and rational thinking (design and execution of crucial experiments, analysis of results in terms of ⁴¹**[previous / existing]** theory). Most of the books on research methods and design of experiments — there are hundreds of them — are ⁴²**[consoled / concerned]** with the rational part, and fail to deal with the creative part, yet without the creative part no real research would be done, no new insights would be gained, and no new theories would be formulated.

Q. [] 안에서 어법 상 알맞은 것을 고르시오.

어법선택(문제지)

1. p26-Gateway

Often 1[**overlooking / overlooked**], but just as 2[**important / importantly**] a stakeholder, is the consumer who plays a large role in the notion of the privacy paradox. Consumer engagement levels in all manner of digital experiences and communities 3[**has / have**] simply exploded — and they show little or no signs of slowing. There is an awareness among consumers, not only that their personal data helps to drive the rich experiences that these companies 4[**are provided / provide**], but also 5[**what / that**] sharing this data is the price you pay for these experiences, in whole or in part. Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling vulnerable and 6[**conflicted / conflicting**]. "I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when 7[**asking / asked**] if that app can use my current location?" 8[**Armed / Arming**] with tools that can provide them options, the consumer moves from passive bystander to active participant.

2. p28-no.01

A key assumption in consumer societies 9[**have / has**] been the idea that "money buys happiness." Historically, there is a good reason for this assumption — until the last few generations, a majority of people have lived close to subsistence, so an increase in income 10[**bringing / brought**] genuine increases in material well-being (e.g., food, shelter, health care) and this has produced more happiness. However, in a number of developed nations, levels of material well-being 11[**have / has**] moved beyond subsistence to unprecedented abundance. Developed nations have had several generations of unparalleled material prosperity, and a clear understanding is 12[**emerging / emerged**]: More money does bring more happiness when we are 13[**living / lived**] on a very low income. However, as a global average, when per capita income reaches the range of \$13,000 per year, additional income adds 14[**relatively / relative**] little to our happiness, while other factors such as personal freedom, meaningful work, and social tolerance 15[**add / adding**] much more. Often, a doubling or tripling of income in developed nations 16[**has / have**] not led to an increase in perceived well-being.

3. p28-no.02

We are wired more for the struggle for survival on the savannah than we 17[are / do] for urban life. As a result, "Situations are constantly 18[evaluated / evaluating] as good or bad, requiring escape or permitting approach." In everyday life, this means that our aversion to losses 19[is / are] naturally greater than our attraction to gain (by a factor of two). We have an inbuilt mechanism to give priority to bad news. Our brains are 20[setting / set] up to detect a predator in a fraction of a second, 21[much / very] quicker than the part of the brain that acknowledges one 22[has been seen / has seen]. That is why we can act before we even "know" we are 23[acted / acting]. "Threats are privileged above opportunities," Kahneman says. This natural tendency means 24[that / what] we "overweight" unlikely events, such as being caught in a terrorist attack. It also leads to us 25[overestimating / overestimate] our chances of winning the lottery.

4. p29-no.03

It is not only through our actions 26[that / which] we can give life meaning — insofar as we can answer life's specific questions responsibly — we can fulfill the demands of existence not only as active agents but also as loving human beings: in our loving dedication to the beautiful, the great, the good. Should I perhaps 27[have tried / try] to explain for you with some hackneyed phrase how and why experiencing beauty can make life 28[meaningful / meaningfully]? I prefer to confine myself to the following thought experiment: imagine 29[that / what] you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony 30[resounds / resound] in your ears, and you are so 31[moved / moving] by the music that it sends shivers down your spine; and now imagine 32[that / what] it would be possible for someone to ask you in this moment 33[whether / when] your life has meaning. I believe you would agree with me if I declared 34[that / what] in this case you would only be able to give one answer, and it would go something like: "It would have been worth it 35[to have lived / to live] for this moment alone!"

5. p29-no.04

The process of research is often not entirely rational. In the classical application of the 'scientific method', the researcher is supposed to 36[develop / developing] a hypothesis, then design a crucial experiment to test it. If the hypothesis withstands this test a generalization 37[is / are] then argued for, and an advance in understanding 38[has made / has been made]. But where did the hypothesis come from in the first place? I have a colleague 39[whose / who] favourite question is 'Why is this so?', and I've seen this innocent question 40[spawn / to spawn] brilliant research projects on quite a few occasions. Research is a

mixture of inspiration (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and rational thinking (design and execution of crucial experiments, analysis of results in terms of existing theory). Most of the books on research methods and design of experiments — there are hundreds of them — ⁴¹**[are / is]** concerned with the rational part, and fail to deal with the creative part, yet without the creative part no real research would be done, no new insights would be gained, and no new theories would be formulated.

Q. 문맥 상 주어진 문장 다음에 이어질 글의 순서를 쓰시오.

문단배열(문제지)

1. p26-Gateway

Often overlooked, but just as important a stakeholder, is the consumer who plays a large role in the notion of the privacy paradox.

- (A) "I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when asked if that app can use my current location?"
- (B) Armed with tools that can provide them options, the consumer moves from passive bystander to active participant.
- (C) Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling vulnerable and conflicted.
- (D) There is an awareness among consumers, not only that their personal data helps to drive the rich experiences that these companies provide, but also that sharing this data is the price you pay for these experiences, in whole or in part.
- (E) Consumer engagement levels in all manner of digital experiences and communities have simply exploded — and they show little or no signs of slowing.

2. p28-no.01

A key assumption in consumer societies has been the idea that "money buys happiness."

- (A) However, in a number of developed nations, levels of material well-being have moved beyond subsistence to unprecedented abundance.
- (B) Developed nations have had several generations of unparalleled material prosperity, and a clear understanding is emerging: More money does bring more happiness when we are living on a very low income.
- (C) Historically, there is a good reason for this assumption — until the last few generations, a majority of people have lived close to subsistence, so an increase in income brought genuine increases in material well-being (e.g., food, shelter, health care) and this has produced more happiness.
- (D) Often, a doubling or tripling of income in developed nations has not led to an increase in perceived well-being.
- (E) However, as a global average, when per capita income reaches the range of \$13,000 per year, additional income adds relatively little to our happiness, while other factors such as personal freedom, meaningful work, and social tolerance add much more.

3. p28-no.02

We are wired more for the struggle for survival on the savannah than we are for urban life.

- (A) It also leads to us overestimating our chances of winning the lottery.
- (B) This natural tendency means that we "overweight" unlikely events, such as being caught in a terrorist attack.
- (C) That is why we can act before we even "know" we are acting.
- (D) Our brains are set up to detect a predator in a fraction of a second, much quicker than the part of the brain that acknowledges one has been seen.
- (E) As a result, "Situations are constantly evaluated as good or bad, requiring escape or permitting approach."
- (F) We have an inbuilt mechanism to give priority to bad news.
- (G) "Threats are privileged above opportunities," Kahneman says.
- (H) In everyday life, this means that our aversion to losses is naturally greater than our attraction to gain (by a factor of two).

4. p29-no.03

It is not only through our actions that we can give life meaning — insofar as we can answer life's specific questions responsibly — we can fulfill the demands of existence not only as active agents but also as loving human beings: in our loving dedication to the beautiful, the great, the good.

- (A) Should I perhaps try to explain for you with some hackneyed phrase how and why experiencing beauty can make life meaningful?
- (B) I believe you would agree with me if I declared that in this case you would only be able to give one answer, and it would go something like: "It would have been worth it to have lived for this moment alone!"
- (C) I prefer to confine myself to the following thought experiment: imagine that you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony resound in your ears, and you are so moved by the music that it sends shivers down your spine; and now imagine that it would be possible for someone to ask you in this moment whether your life has meaning.

5. p29-no.04

The process of research is often not entirely rational.

- (A) Research is a mixture of inspiration (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and rational thinking (design and execution of crucial experiments, analysis of results in terms of existing theory).
- (B) Most of the books on research methods and design of experiments — there are hundreds of them — are concerned with the rational part, and fail to deal with the creative part, yet without the creative part no real research would be done, no new insights would be gained, and no new theories would be formulated.
- (C) I have a colleague whose favourite question is 'Why is this so?', and I've seen this innocent question spawn brilliant research projects on quite a few occasions.

(D) If the hypothesis withstands this test a generalization is then argued for, and an advance in understanding has been made.

(E) But where did the hypothesis come from in the first place?

(F) In the classical application of the 'scientific method', the researcher is supposed to develop a hypothesis, then design a crucial experiment to test it.

Q. 문맥 상 다음 문장들의 적절한 순서를 쓰시오.

문장배열(문제지)

1. p26-Gateway

- (A) Armed with tools that can provide them options, the consumer moves from passive bystander to active participant.
- (B) There is an awareness among consumers, not only that their personal data helps to drive the rich experiences that these companies provide, but also that sharing this data is the price you pay for these experiences, in whole or in part.
- (C) "I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when asked if that app can use my current location?"
- (D) Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling vulnerable and conflicted.
- (E) Consumer engagement levels in all manner of digital experiences and communities have simply exploded — and they show little or no signs of slowing.
- (F) Often overlooked, but just as important a stakeholder, is the consumer who plays a large role in the notion of the privacy paradox.

2. p28-no.01

- (A) However, as a global average, when per capita income reaches the range of \$13,000 per year, additional income adds relatively little to our happiness, while other factors such as personal freedom, meaningful work, and social tolerance add much more.
- (B) Developed nations have had several generations of unparalleled material prosperity, and a clear understanding is emerging: More money does bring more happiness when we are living on a very low income.
- (C) A key assumption in consumer societies has been the idea that "money buys happiness."
- (D) However, in a number of developed nations, levels of material well-being have moved beyond subsistence to unprecedented abundance.
- (E) Historically, there is a good reason for this assumption — until the last few generations, a majority of people have lived close to subsistence, so an increase in income brought genuine increases in material well-being (e.g., food, shelter, health care) and this has produced more happiness.
- (F) Often, a doubling or tripling of income in developed nations has not led to an increase in perceived well-being.

3. p28-no.02

- (A) We have an inbuilt mechanism to give priority to bad news.

- (B) This natural tendency means that we "overweight" unlikely events, such as being caught in a terrorist attack.
- (C) That is why we can act before we even "know" we are acting.
- (D) We are wired more for the struggle for survival on the savannah than we are for urban life.
- (E) It also leads to us overestimating our chances of winning the lottery.
- (F) In everyday life, this means that our aversion to losses is naturally greater than our attraction to gain (by a factor of two).
- (G) Our brains are set up to detect a predator in a fraction of a second, much quicker than the part of the brain that acknowledges one has been seen.
- (H) "Threats are privileged above opportunities," Kahneman says.
- (I) As a result, "Situations are constantly evaluated as good or bad, requiring escape or permitting approach."

4. p29-no.03

- (A) Should I perhaps try to explain for you with some hackneyed phrase how and why experiencing beauty can make life meaningful?
- (B) I believe you would agree with me if I declared that in this case you would only be able to give one answer, and it would go something like: "It would have been worth it to have lived for this moment alone!"
- (C) I prefer to confine myself to the following thought experiment: imagine that you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony resound in your ears, and you are so moved by the music that it sends shivers down your spine; and now imagine that it would be possible for someone to ask you in this moment whether your life has meaning.
- (D) It is not only through our actions that we can give life meaning — insofar as we can answer life's specific questions responsibly — we can fulfill the demands of existence not only as active agents but also as loving human beings: in our loving dedication to the beautiful, the great, the good.

5. p29-no.04

- (A) But where did the hypothesis come from in the first place?
- (B) Most of the books on research methods and design of experiments — there are hundreds of them — are concerned with the rational part, and fail to deal with the creative part, yet without the creative part no real research would be done, no new insights would be gained, and no new theories would be formulated.
- (C) In the classical application of the 'scientific method', the researcher is supposed to develop a hypothesis, then design a crucial experiment to test it.
- (D) Research is a mixture of inspiration (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and rational thinking (design and execution of crucial experiments, analysis of results in terms of existing theory).

(E) I have a colleague whose favourite question is 'Why is this so?', and I've seen this innocent question spawn brilliant research projects on quite a few occasions.

(F) The process of research is often not entirely rational.

(G) If the hypothesis withstands this test a generalization is then argued for, and an advance in understanding has been made.

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

문장삽입(문제지)

1. p26-Gateway

Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling vulnerable and conflicted.

Often overlooked, but just as important a stakeholder, is the consumer who plays a large role in the notion of the privacy paradox. (1) Consumer engagement levels in all manner of digital experiences and communities have simply exploded — and they show little or no signs of slowing. (2) There is an awareness among consumers, not only that their personal data helps to drive the rich experiences that these companies provide, but also that sharing this data is the price you pay for these experiences, in whole or in part. (3) "I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when asked if that app can use my current location?" (4) Armed with tools that can provide them options, the consumer moves from passive bystander to active participant. (5)

2. p28-no.01

Developed nations have had several generations of unparalleled material prosperity, and a clear understanding is emerging: More money does bring more happiness when we are living on a very low income.

A key assumption in consumer societies has been the idea that "money buys happiness." (1) Historically, there is a good reason for this assumption — until the last few generations, a majority of people have lived close to subsistence, so an increase in income brought genuine increases in material well-being (e.g., food, shelter, health care) and this has produced more happiness. (2) However, in a number of developed nations, levels of material well-being have moved beyond subsistence to unprecedented abundance. (3) However, as a global average, when per capita income reaches the range of \$13,000 per year, additional income adds relatively little to our happiness, while other factors such as personal freedom, meaningful work, and social tolerance add much more. (4) Often, a doubling or tripling of income in developed nations has not led to an increase in perceived well-being. (5)

3. p28-no.02

Our brains are set up to detect a predator in a fraction of a second, much quicker than the part of the brain that acknowledges one has been seen.

We are wired more for the struggle for survival on the savannah than we are for urban life. As a result, "Situations are constantly evaluated as good or bad, requiring escape or permitting approach." In everyday life, this means that our aversion to losses is naturally greater than our attraction to gain (by a factor of two). (1) We have an inbuilt mechanism to give priority to bad news. (2) That is why we can

act before we even "know" we are acting. (③) "Threats are privileged above opportunities," Kahneman says. (④) This natural tendency means that we "overweight" unlikely events, such as being caught in a terrorist attack. (⑤) It also leads to us overestimating our chances of winning the lottery.

4. p29-no.03

Should I perhaps try to explain for you with some hackneyed phrase how and why experiencing beauty can make life meaningful?

It is not only through our actions that we can give life meaning — insofar as we can answer life's specific questions responsibly — we can fulfill the demands of existence not only as active agents but also as loving human beings: in our loving dedication to the beautiful, the great, the good. (①) I prefer to confine myself to the following thought experiment: imagine that you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony resound in your ears, and you are so moved by the music that it sends shivers down your spine; and now imagine that it would be possible for someone to ask you in this moment whether your life has meaning. (②) I believe you would agree with me if I declared that in this case you would only be able to give one answer, and it would go something like: "It would have been worth it to have lived for this moment alone!" (③)

5. p29-no.04

Research is a mixture of inspiration (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and rational thinking (design and execution of crucial experiments, analysis of results in terms of existing theory).

The process of research is often not entirely rational. (①) In the classical application of the 'scientific method', the researcher is supposed to develop a hypothesis, then design a crucial experiment to test it. (②) If the hypothesis withstands this test a generalization is then argued for, and an advance in understanding has been made. (③) But where did the hypothesis come from in the first place? (④) I have a colleague whose favourite question is 'Why is this so?', and I've seen this innocent question spawn brilliant research projects on quite a few occasions. (⑤) Most of the books on research methods and design of experiments — there are hundreds of them — are concerned with the rational part, and fail to deal with the creative part, yet without the creative part no real research would be done, no new insights would be gained, and no new theories would be formulated.

Q. [] 안에 주어진 알파벳으로 시작하는 어휘를 넣으시오.

어휘완성(문제지)

1. p26-Gateway

Often 1[o]], but just as important a stakeholder, is the consumer who plays a large role in the notion of the privacy 2[p]].

개인정보 역설이라는 개념에서 큰 역할을 하는 소비자는 흔히 간과되지만 (다른 이해관계자) 못지않게 중요한 이해관계자이다.

Consumer engagement levels in all 3[m]] of digital experiences and communities have simply 4[e]] — and they show little or no signs of slowing.

모든 종류의 디지털 경험과 공동체에서 소비자 참여 수준은 그야말로 폭발적으로 증가해 왔으며, 둔화할 기미가 거의 또는 전혀 보이지 않는다.

There is an 5[a]] among consumers, not only that their personal data helps to 6[d]] the 7[r]] experiences that these companies provide, but also that sharing this data is the price you pay for these experiences, in whole or in part.

소비자들 사이에서는 이러한 회사들이 제공하는 풍부한 경험을 추진하는 데 자신들의 개인정보가 도움이 된다는 것뿐만 아니라, 이 정보를 공유하는 것이 전체로는 부분으로든, 이러한 경험에 대해 치르는 대가이기도 하다는 인식이 있다.

Without a better understanding of the what, when, and why of data collection and use, the consumer is often left feeling 8[v]] and 9[c]].

정보 수집 및 이용의 내용과 시기, 이유에 대해 더 잘 이해하지 못할 경우, 소비자는 흔히 상처를 입기 쉽고 혼란스러운 느낌을 갖게 된다.

"I love this restaurant-finder app on my phone, but what happens to my data if I press 'ok' when asked if that app can use my current location?"

"내 전화기에 있는 이 식당 검색 앱이 마음에 들지만, 그 앱이 내 현재 위치를 이용할 수 있느냐고 물을 때 'ok'를 누르면 내 정보는 어떻게 되는 걸까?"

10[A]] with tools that can 11[p]] them options, the consumer moves from passive 12[b]] to active participant.

자신에게 선택권을 줄 수 있는 도구로 무장하면서 소비자는 수동적 방관자에서 능동적 참여자로 바뀐다.

2. p28-no.01

A key assumption in consumer societies has been the idea that "13[m]] 14[b]] 15[h]]."

소비 사회의 핵심 가정은 '돈으로 행복을 얻는다'는 생각이었다.

Historically, there is a good reason for this assumption — until the last few generations, a 16[m]] of people have lived 17[c]] to 18[s]], so an

increase in income brought 19[g]] 20[i]] in material well-being (e.g., food, shelter, health care) and this has produced 21[m]] happiness.

역사적으로, 이러한 가정에는 충분한 이유가 있다. 즉, 지난 몇 세대 전까지 대다수 사람이 최저 생계에 가깝게 살아왔기 때문에, 소득 증가는 물질적 복지(예를 들어, 음식, 주거, 의료의 진정한 향상을 가져왔으며, 이는 더 많은 행복을 낳았다.

However, in a number of developed nations, levels of material well-being have moved 22[b]] subsistence to 23[u]] 24[a]].

그러나 많은 선진국에서 물질적 복지의 수준이 최저 생계를 넘어 전례 없는 풍요로 옮겨 갔다.

Developed nations have had several generations of 25[u]] material 26[p]], and a clear understanding is 27[e]]: More money does bring 28[m]] happiness when we are living on a very 29[l]] income.

선진국은 여러 세대에 걸쳐 비할 데 없는 물질적 번영을 누려 왔고, 명확한 이해가 부상하고 있는데, 우리가 매우 낮은 수입으로 생활할 때는 더 많은 돈이 더 많은 행복을 가져온다는 것이다.

However, as a global average, when per capita income reaches the range of \$13,000 per year, 30[a]] income adds 31[r]] little to our happiness, while other factors such as personal freedom, meaningful work, and social tolerance add 32[m]] 33[m]].

그러나 세계 평균으로서, 1 인당 소득이 연간 13,000 달러 범위에 이르면, 추가 소득이 우리의 행복을 상대적으로 거의 늘리지 않지만, 개인의 자유, 의미 있는 일, 그리고 사회적 관용과 같은 다른 요소들이 훨씬 더 많이 보탬이 된다.

Often, a doubling or tripling of income in developed nations has not 34[l]] to an 35[i]] in perceived well-being.

흔히 선진국에서는 소득이 두 배 또는 세 배로 증가해도 체감되는 행복의 증대를 가져오지는 않았다.

3. p28-no.02

We are 36[w]] more for the 37[s]] for survival on the savannah than we are for urban life.

우리는 도시 생활보다는 초원에서의 생존 투쟁에 맞게 타고났다.

As a result, "Situations are constantly 38[e]] as good or bad, requiring escape or permitting approach."

그 결과, "상황은 끊임없이 좋거나 나쁘다고 평가되어 도피를 요구하거나 접근을 허용한다."

In everyday life, this means that our 39[a]] to 40[l]] is naturally 41[g]] than our 42[a]] to gain (by a factor of two).

일상생활에서, 이것은 손실에 대한 우리의 혐오가 당연히 이득에 대한 우리의 끌림보다 (두 배) 더 크다는 것을 의미한다.

We have an 43[i]] mechanism to give 44[p]] to bad news.

우리는 나쁜 소식에 우선순위를 부여하는 내재된 기제를 가지고 있다.

Our brains are set up to 45[d]] a predator in a fraction of a second, much

46[q] than the part of the brain that 47[a] one has been seen.
우리의 뇌는 몇 분의 1 초 만에 포식자를 감지하도록 설정되어 있는데, 포식자가 목격되었다는 것을 '인지'하는 뇌 부위보다 훨씬 더 빠르다.

That is why we can act before we even "know" we are acting.

그런 이유로 우리는 우리가 행동하고 있다는 것을 '알기'도 전에 행동할 수 있다.

"Threats are 48[p] above opportunities," Kahneman says.

"기회에 앞서 위협에 특전이 주어진다"라고 Kahneman 은 말한다.

This natural 49[t] means that we "overweight" 50[u] events, such as being caught in a terrorist attack.

이런 타고난 성향은 우리가 테러리스트 공격에 처하는 것 같은 일어날 것 같지 않은 사건들을 '지나치게 중시한다'는 것을 의미한다.

It also leads to us 51[o] our chances of winning the lottery.

그것은 또한 우리가 우리 자신이 복권에 당첨될 가능성을 과대평가하게 만든다.

4. p29-no.03

It is not only through our actions that we can give life meaning — insofar as we can answer life's 52[s] questions 53[r] — we can 54[f] the demands of existence not only as active agents but also as loving human beings: in our loving dedication to the beautiful, the great, the good.

우리가 삶의 특정한 질문에 책임감 있게 대답할 수 있는한 우리가 삶에 의미를 부여할 수 있는 것은 우리의 행동을 통해서뿐만이 아니다. 우리는 능동적인 행위자로서뿐만 아니라 애정 어린 인간으로서 존재의 요구를 충족시킬 수 있는데, 그것은 아름다운 것, 위대한 것, 선한 것에 대한 우리의 애정 어린 전념을 통해서이다.

Should I perhaps try to explain for you with some 55[h] phrase how and why experiencing beauty can make life 56[m]?

아름다움을 경험하는 것이 어떻게 그리고 왜 삶을 의미있게 만들 수 있는지를 여러분을 위해 혹시 진부한 말로 설명하도록 애써야 하겠는가?

I prefer to 57[c] myself 58[t] the following thought experiment:

imagine that you are sitting in a concert hall and listening to your favorite symphony, and your favorite bars of the symphony 59[r] in your ears, and you are so 60[m] by the music that it sends 61[s] down your spine; and now imagine that it would be

62[p] for someone to ask you in this moment whether your life has meaning.

나는 차라리 다음과 같은 사고 실험에만 국한해 보겠다. 여러분이 콘서트홀에 앉아 여러분이 가장 좋아하는 교향곡을 듣고 있고, 여러분이 가장 좋아하는 교향곡의 마디가 여러분의 귓가에 울려 퍼지며, 여러분이 그 음악에 너무 감동하여 여러분의 등골이 전율할 정도라고 상상해 보라. 그리고 이제 아마도 누군가가 여러분에게 이 순간 여러분의 삶이 의미가 있는지를 묻는 것이 가능할 것이라고 상상해 보라.

I believe you would 63[a] with me if I 64[d] that in this case you would only be able to give one answer, and it would go something like: "It would have been

65[w]] 66[i]] to have lived for this moment alone!"

만약 여러분이 이 경우에 단지 한 가지 대답을 할 수 있고, 그 대답이 "오직 이 순간만을 위해 살아왔더라도 그럴 만한 가치가 있었을 거야!"와 같은 것일 것이라고 내가 언명한다면, 여러분은 내게 동의할 것이라고 나는 믿는다.

5. p29-no.04

The process of research is often not entirely 67[r]].

흔히 연구 과정은 전적으로 합리적이지는 않다.

In the classical 68[a]] of the 'scientific method', the researcher is supposed to develop a hypothesis, then design a crucial experiment to test it.

'과학적 방법'의 전형적인 적용에서 연구자는 가설을 세우고, 그런 다음 그것을 검증하기 위한 결정적 실험을 설계해야 한다.

If the hypothesis 69[w]] this test a 70[g]] is then 71[a]]

72[f]], and an 73[a]] in understanding has been made.

만약 그 가설이 이 검증을 잘 견디면 그 후 일반화에 대한 지지를 얻게 되고, 이해의 진전이 이루어진 것이다.

But where did the hypothesis come from in the 74[f]] 75[p]]?

하지만 그 가설은 애초에 어디서 나온 것인가?

I have a colleague whose favourite question is 'Why is this so?', and I've seen this 76[i]]

question 77[s]] brilliant research projects on quite a few occasions.

나에게는 '이것은 왜 그렇지?'라는 질문을 가장 좋아하는 동료ja 있으며, 나는 이러한 순수한 질문이 상당히 많은 경우에 훌륭한 연구 프로젝트를 탄생시키는 것을 보아 왔다.

Research is a mixture of 78[i]] (hypothesis generation, musing over the odd and surprising, finding lines of attack on difficult problems) and 79[r]] thinking (design and execution of crucial experiments, analysis of results in terms of existing theory).

연구는 영감(가설 생성, 이상하고 놀라운 것에 대해 숙고하기, 난제에 대한 대처 방안 찾기)과 합리적 사고(결정적 실험의 설계와 실행, 기존 이론의 관점에서의 결과 분석)의 혼합이다.

Most of the books on research methods and design of 80[e]] — there are hundreds of them — are 81[c]] with the rational part, and fail to deal with the creative part, yet

without the creative part no real research would be done, no new 82[i]] would be gained, and no new theories would be 83[f]].

연구 방법과 실험 설계에 관한 대부분의 책은 그런 책이 수백 권 있지만 합리적인 부분과 관련이 있으며 창의적인 부분은 다루지 않지만, 창의적인 부분이 없다면 어떤 진정한 연구도 이루어지지 않을 것이고, 어떤 새로운 통찰력도 얻지 못할 것이며, 어떤 새로운 이론도 정립되지 않을 것이다.

어휘선택 (정답지)

1. p26-Gateway

1. overlooked [해설] overlook 간과하다, 눈감아 주다, 내려다보다 overwhelmed 압도된
2. paradox [해설] paradox 역설 reasoning 추론, 추리
3. exploded [해설] explode 폭발[파열]하다, 격발하다 explore 탐구하다, 탐험하다
4. awareness [해설] awareness 자각, 의식, 인식 ignorance 무지, 무식
5. rich [해설] rich 다채로운, 풍요로운, 부유한 poor 좋지 않은
6. vulnerable [해설] vulnerable 취약한, 상처 입기 쉬운, 약점이 있는 tolerable 참을 수 있는
7. provide [해설] provide 주다, 공급하다 prevent 막다, 예방하다

2. p28-no.01

8. close [해설] close 친밀한, 가까운 distant 동떨어진, 먼, 냉담한
9. increases [해설] increase (수량이) 늘다, 증가하다; 증가 decrease 감소; 감소하다
10. more [해설] more less 좀더 적은
11. beyond [해설] beyond ~을 능가하여, 넘어서서 below 아래의, 아래에; ~아래
12. unprecedented [해설] unprecedented 전례 없는, 공전의, 유례없는 unpredicted 예측하지못한
13. unparalleled [해설] unparalleled 비길 데 없는, 유례 없는, 전대 미문의 minor 경증의, 사소한; 미성년자; 부전공하다
14. emerging [해설] emerging 신흥의, 신생의 declining 기우는, 쇠퇴하는
15. more [해설] more less 좀더 적은
16. low [해설] low (몸.기분이) 처지는 high 황홀감, 도취감; 높은
17. little [해설] little 거의 없는 much
18. tolerance [해설] tolerance 관용, 관대, 인내(력), 내성 resistance 저항(력), 반항, 반대
19. increase [해설] increase (수량이) 늘다, 증가하다; 증가 decrease 감소; 감소하다

3. p28-no.02

20. wired [해설] wired 유선의, 철사를 친 weird 기묘한, 이상한, 괴상한
21. aversion [해설] aversion 반감, 혐오 advocacy 지지, 옹호
22. greater [해설] greater smaller
23. inbuilt [해설] inbuilt 내재된, 천부적인 acquired 후천적인, 습득된
24. priority [해설] priority 우선(권), 우선 사항 property 재산, 부동산, 특성, 속성
25. acknowledges [해설] acknowledge 인정[승인]하다, 감사하다 disapprove 반대하다, 못마땅해하다, 승인하지 않다
26. privileged [해설] privileged 특권을 가진, 영광스러운 prejudiced 편견을 가진, 불공평한
27. unlikely [해설] unlikely 그럴 것 같지 않은, 가능성 없는 likely 가능성 있는
28. overestimating [해설] overestimate 과대평가하다; 과대평가 underestimate 과소평가하다, 경시하다; 과소평가

4. p29-no.03

- 29. specific [해설] specific 구체적인, 특정한 ambiguous 모호한, 애매한, 다의의
- 30. active [해설] active 활동적인, 적극적인 ignorant 무지한, 무식한
- 31. dedication [해설] dedication 헌신, 전념 contradiction 모순, 반박
- 32. meaningful [해설] meaningful 의미 있는, 중요한 meaningless 무의미한
- 33. confine [해설] confine 한정[국한]하다, 가두다; (-s) 경계 refine 정제하다, 다듬다
- 34. resound [해설] resound 울려 퍼지다 retort 되받아치다, 반박하다; 반박
- 35. possible [해설] possible 가능한 impossible 불가능한
- 36. declared [해설] declared 공언된, 공표된 decline 하락[감소]하다, 거절하다; 감소, 하락

5. p29-no.04

- 37. rational [해설] rational 이성적인, 합리적인 radical 급진적인, 근본적인, 철저한; 급진주의자
- 38. withstands [해설] withstand 견디다 withhold 억누르다, 억제하다, 보류하다
- 39. generalization [해설] generalization 일반화 regulation 규정, 규제, 조절
- 40. spawn [해설] spawn (물고기, 개구리 등이) 알을 낳다 sprawl 손발을 아무렇게나 쭉 뻗다, 편하게 엮드려 있다
- 41. existing [해설] existing 현재 있는, 기존의, 현행의 previous 이전의, 사전의
- 42. concerned [해설] concerned 걱정[염려]하는, 관련된 console 위로하다, 위안을 주다

어법선택 (정답지)

1. p26-Gateway

- 1. overlooked
- 2. important
- 3. have
- 4. provide
- 5. that
- 6. conflicted
- 7. asked
- 8. Armed

2. p28-no.01

- 9. has
- 10. brought
- 11. have
- 12. emerging
- 13. living
- 14. relatively
- 15. add
- 16. has

3. p28-no.02

- 17. are
- 18. evaluated

- | | |
|--------------------|-------------------|
| 19. is | 20. set |
| 21. much | 22. has been seen |
| 23. acting | 24. that |
| 25. overestimating | |

4. p29-no.03

- | | |
|----------------|-------------------|
| 26. that | 27. try |
| 28. meaningful | 29. that |
| 30. resound | 31. moved |
| 32. that | 33. whether |
| 34. that | 35. to have lived |

5. p29-no.04

- | | |
|-------------------|-----------|
| 36. develop | 37. is |
| 38. has been made | 39. whose |
| 40. spawn | 41. are |

문단배열 (정답지)

1. p26-Gateway

E-D-C-A-B

2. p28-no.01

C-A-B-E-D

3. p28-no.02

E-H-F-D-C-G-B-A

4. p29-no.03

A-C-B

5. p29-no.04

F-D-E-C-A-B

문장배열 (정답지)

1. p26-Gateway

F-E-B-D-C-A

2. p28-no.01

C-E-D-B-A-F

3. p28-no.02

D-I-F-A-G-C-H-B-E

4. p29-no.03

D-A-C-B

5. p29-no.04

F-C-G-A-E-D-B

문장삽입 (정답지)

1. p26-Gateway

3

2. p28-no.01

3

3. p28-no.02

2

4. p29-no.03

1

5. p29-no.04

5

어휘완성 (정답지)

1. p26-Gateway

- | | |
|---------------|---------------|
| 1. overlooked | 2. paradox |
| 3. manner | 4. exploded |
| 5. awareness | 6. drive |
| 7. rich | 8. vulnerable |
| 9. conflicted | 10. Armed |
| 11. provide | 12. bystander |

2. p28-no.01

- | | |
|-------------------|-----------------|
| 13. money | 14. buys |
| 15. happiness | 16. majority |
| 17. close | 18. subsistence |
| 19. genuine | 20. increases |
| 21. more | 22. beyond |
| 23. unprecedented | 24. abundance |
| 25. unparalleled | 26. prosperity |
| 27. emerging | 28. more |
| 29. low | 30. additional |
| 31. relatively | 32. much |
| 33. more | 34. led |
| 35. increase | |

3. p28-no.02

- | | |
|----------------|--------------------|
| 36. wired | 37. struggle |
| 38. evaluated | 39. aversion |
| 40. losses | 41. greater |
| 42. attraction | 43. inbuilt |
| 44. priority | 45. detect |
| 46. quicker | 47. acknowledges |
| 48. privileged | 49. tendency |
| 50. unlikely | 51. overestimating |

4. p29-no.03

- | | |
|----------------|-----------------|
| 52. specific | 53. responsibly |
| 54. fulfill | 55. hackneyed |
| 56. meaningful | 57. confine |
| 58. to | 59. resound |
| 60. moved | 61. shivers |
| 62. possible | 63. agree |
| 64. declared | 65. worth |
| 66. it | |

5. p29-no.04

- | | |
|----------------|--------------------|
| 67. rational | 68. application |
| 69. withstands | 70. generalization |
| 71. argued | 72. for |
| 73. advance | 74. first |
| 75. place | 76. innocent |
| 77. spawn | 78. inspiration |
| 79. rational | 80. experiments |
| 81. concerned | 82. insights |
| 83. formulated | |