

**1** 적절한 연결어를 고르시오 [수특 11-10]

In thinking about ancient foragers, modern models loom large. They are a lens through which the remains of ancient lives have been interpreted. This poses a methodological problem, for ancient and modern foragers are profoundly different. ① [Without | Because of | Despite] these differences, we can use modern data to answer important questions about ancient lives. In favorable cases, we can correct for the differences between ancient and modern foraging worlds. In particular, in considering the cooperative foraging model of human life history, modern data offer a conservative test. The ancient-to-modern transition would tend to reduce the significance of a class of important features of ancient forager lifeways, ones that make cooperation more important. ② [But | In addition | So] if we still find those features playing a role in the lives of modern foragers, we can reasonably project them back onto the lives of ancient foragers.

**2** 적절한 연결어를 고르시오 [수특 11-3]

It is time that often plays a crucial and defining role in environmental economics. Traditional economics can determine efficient ways to allocate resources for producing goods and services. The allocation is, ① [therefore | however | for example], simplified and confined to a single period of time with the underlying presumption that the production of an additional unit of a commodity today does not prevent producing one tomorrow. In the case of many environmental goods, allocation of resources over a long period is critical. ② [For example | However | Therefore], while burning fossil fuels and polluting the environment today, we may be creating problems for future generations for years or forever. ③ [Firstly | Finally | Similarly], if we harvest all prawns today, the supply will be gone forever. Our consumption decisions of some environmental goods may be 'irreversible' and may have a profound impact on the well-being of future generations.

**3** 적절한 연결어를 고르시오 [수특 11-3]

Even though philosophy is a communal enterprise dedicated to exploring our justification for using the criteria we use to distinguish between, ① [therefore | however | for example], moral and immoral actions, truth and falsity, reality and appearance, and more, philosophical discourse proceeds by argumentation. ② [But | In addition | So] a philosopher might put forward "correspondence to reality" as a criterion for distinguishing a true belief from a false one. ③ [In order to | In order not to | So as not to] determine whether that is an adequate criterion, other philosophers would critically discuss

that proposal, and one might criticize it by pointing out that we have no means of telling whether or not an idea corresponds to reality because our access to reality is always mediated by our ideas. ④ [And | But | So] that's exactly how a philosophical discussion develops, with all the parties to it advocating their own point of view (although they can jump ship and switch to the other side!) at the same time that they are committed to jointly figuring out the correct answer to the question.

**4** 적절한 연결어를 고르시오 [수특 11-6]

Even though philosophy is a communal enterprise dedicated to exploring our justification for using the criteria we use to distinguish between, ① [therefore | however | for example], moral and immoral actions, truth and falsity, reality and appearance, and more, philosophical discourse proceeds by argumentation. ② [So | In addition | But] a philosopher might put forward "correspondence to reality" as a criterion for distinguishing a true belief from a false one. ③ [So as not to | In order not to | In order to] determine whether that is an adequate criterion, other philosophers would critically discuss that proposal, and one might criticize it by pointing out that we have no means of telling whether or not an idea corresponds to reality because our access to reality is always mediated by our ideas. ④ [But | And | So] that's exactly how a philosophical discussion develops, with all the parties to it advocating their own point of view (although they can jump ship and switch to the other side) at the same time that they are committed to jointly figuring out the correct answer to the question.

**5** 적절한 연결어를 고르시오 [수특 11-8]

Social infrastructures that promote efficiency tend to discourage interaction and the formation of strong ties. One recent study, ① [therefore | however | for instance], shows that a day care center that encourages caregivers and parents to walk in and wait for their children, often inside the classroom and generally at the same time, fosters more social connections and supportive relationships than one where managers allow parents to come in on their own schedules and hurry through drop-off and pickup so they can quickly return to their private lives. Because much of our hard infrastructure — highways, airports, food supply chains, and the like — is designed to promote better circulation of people or vital resources, it can accelerate the trend of social atomization. Think, ② [therefore | however | for example], about the contrast between a village where everyone gets their water from the same well and a city where everyone gets their water from faucets in their private homes.

**6** 적절한 연결어를 고르시오 [수특 12-4]

In a political debate, you feel that the other side just doesn't get your point of view, and if they could only see things with your clarity, they would understand and fall naturally in line with what you believe. They must not understand; because if they did, they wouldn't think the things they think. ① [By contrast | For example | As a result], you believe you totally get their point of view and you reject it. You don't need to hear them elaborate on it because you already know it better than they do. ② [So | In addition | But] each side believes it understands the other side better than the other side understands both its opponents and itself.

**7** 적절한 연결어를 고르시오 [수특 12-8]

As for medieval thinkers, it was taken as an unquestionable fact that the heavens were perfect, and ① [however | therefore | moreover] all motion in heaven had to display perfection, and ② [furthermore | thus | however] be circular; there was no scope for irregularities within the heavenly spheres. This belief caused terrible problems when it came to observing the orbits of the planets and their retrograde motion — somehow what was observed had to be resolved in terms of perfect circles. Although medieval thinkers were logical, they used deductive logic. ③ [Therefore | On the contrary | In other words], they started with principles and theories (e.g. the heavenly spheres are the realm of perfection; perfect and eternal motion is circular) and then deduced what observations ought to follow. This was in stark contrast to inductive arguments, as used by later science, where evidence is gathered as the basis for framing a theory.

**8** 적절한 연결어를 고르시오 [수특 13-4]

To reduce the waste of inspection (and checking) in the office, everyone has to play by a new set of rules — in essence, a new paradigm. This begins with an understanding that defects are caused by the way work is performed. If work is performed correctly, inspections are not needed. ① [Specifically | Generally | Unfortunately], the inspection process exists only ② [because of | despite | without] a fear of mistakes made during the work process. Inspections reveal defects only after they have already occurred. Stated another way, inspections discover waste. The inspection process itself does not add value; in fact, it becomes another form of waste. ③ [Therefore | However | Moreover], this new form of waste is often multilayered. Think, ④ [therefore | however | for example], of the time and effort expended by the people performing the inspections and the number of inspection reports that they generate. These reports must be read,

responded to or acted upon, and then filed or stored, creating more waste.

**9** 적절한 연결어를 고르시오 [수특 13-6]

The contamination pathway in the first known case of an outbreak associated with imported mangoes is particularly paradoxical. In 1999, 78 people in 13 US states became ill from a common strain of Salmonella enterica; 15 patients were hospitalized and two died. Investigators traced the mangoes back to a farm in Brazil. They discovered that, surprisingly, no Europeans who had consumed mangoes from the same farm were affected. Investigators deduced that the mangoes destined for the US had probably absorbed the microbe as a result of a hot water treatment used to fight off fruit flies. The treatment was required to meet US standards barring produce carrying the Mediterranean fruit fly — standards the Europeans did not impose. The farmer had adopted the hot water treatment to avoid employing cancer-causing pesticides to fight off the fruit flies. ① [But | And | So] investigators discovered that dipping the mangoes in hot water, then submerging them in cool water before packing initiated a process in which gases inside the fruit contracted, drawing in contaminated water. ② [So | In addition | But] steps that the farmer had taken to clear the mangoes of insects without using carcinogens had ultimately provided an entree for the pathogen.

**10** 적절한 연결어를 고르시오 [수특 14-3]

Our beliefs about food affect not only the choices we make, but also our biology. Researchers at Yale University gave study participants two shakes: one was labeled a high-fat, 620-calorie "indulgent" shake, the other a low-fat, 130-calorie "sensi-shake." ① [However | In addition | In fact], the two shakes were identical. ② [For example | Yet | Thus] the participants' belief that one was an indulgence — "heaven in a bottle," the label noted — while the other was a healthier choice had powerful effects on their bodies' response to the shakes. Levels of ghrelin, a hormone that stimulates appetite, rose steeply in anticipation of drinking the "indulgent" shake and then fell sharply afterward, indicating that the drink was satisfying. With the "sensible" shake, ghrelin levels stayed relatively flat or rose only slightly in anticipation, and they did not fall steeply afterward, indicating that the drink was not satisfying. The shake contents were the same, but participants' beliefs changed their appetite-regulation hormones.

**11** 적절한 연결어를 고르시오 [수특 14-6]

Harvard's Nicholas Christakis says that when you take a

bird's eye view of humans through the prism of social networks, the picture of both the individual and the group changes. He draws the analogy with graphite and diamonds. Both materials are made of carbon atoms but it is the way these individual atoms are connected that determines why one material is soft and dark and the other is hard and clear. The layered lattice arrangement of graphite carbon atoms means that it shears easily, whereas the highly interconnected arrangement of diamond carbon atoms means that it is as hard as — well, diamonds, of course. ① [Therefore However | Moreover], when it comes to carbon atoms, the whole is greater than the sum of its parts. ② [Firstly | Finally Similarly], understanding the individual self only really makes sense in terms of the groups to which they are connected. To extend the carbon metaphor, when we are well connected, we are more resilient because there is safety and strength in numbers. Alone, we are more vulnerable and weaker.

**12** 적절한 연결어를 고르시오 [수특 14-7]

Just as people do not stand idly by and let random situations happen to them, so social situations do not let every person enter them. The choice between West Point and Berkeley is only available to students who performed well in high school and on college entrance exams. For many situations, a person needs certain characteristics to enter. The high school freshman who is taller than average may be recruited for basketball training, ① [therefore | however | for example], whereas a friend who is better than average at mathematics and sciences may be recruited for honors classes. ② [So | But | And] small initial differences between people may get even larger as situations (such as basketball training sessions and honors classes) exaggerate them. At the end of their senior year, the differences between the students are likely to be much greater than they were originally. ③ [However | Furthermore | Thus], situation and person mutually shape and choose one another in a continuing cycle.

**13** 적절한 연결어를 고르시오 [수특 15-1]

The impact of climate change on animals and plants interacts with habitat loss and fragmentation. ① [This is how | This is why | This is because] the main effect of climate change is to shift the area of where any one species can live successfully. In a warming world, this habitable space moves either polewards across the landscape, to the North or South, or up in elevation, with species living higher up mountains than ever before. This happens because the area where the mean temperature is 15°C, ② [for example | however | therefore], shifts in these directions under global warming. Survival then depends on whether a particular species can move, and if so, whether there is a suitable pathway for the movements to

happen. Neither of these things can be assumed, and where habitats become too fragmented, a suitable pathway for organisms to move to other areas becomes less of a realistic possibility.

**14** 적절한 연결어를 고르시오 [수특 18-3]

About twenty years ago, Ray Anderson, the late CEO of the immensely successful carpet manufacturer, Interface, had what he described as an epiphany. Here he was, with more money than he or his heirs would know what to do with, when he realized that his company was poisoning the environment. Carpet making is (or was) a petroleum intensive industry and his company's environmental footprint was huge. Anderson wondered what good it would do to leave his grandchildren great wealth if the price of accumulating that wealth was an uninhabitable planet. ① [So | In addition | But] Anderson resolved to transform every aspect of his company's operations, moving to achieve a zero footprint goal by 2020. He assumed that the development of new production processes and a commitment to pollution control would cost money — a lot of it. ② [So | And | But] he was willing to sacrifice the bottom line to achieve a social good.

**15** 적절한 연결어를 고르시오 [수특 19-1]

Almost all major ethical theories in Western philosophy implicate the emotions in one way or another. In some of these theories, emotions are essential to morality, and in others they are not. ① [But | And | So], even those authors who deny that emotions are essential usually find a place for them in moral psychology. This is true even for Kant, who is notorious for arguing that morality depends on reason rather than sentiment. In Kant's system, reason tells us that we follow the moral law, but acting from the moral law begins with respect for the law, which is constituted by respect for persons, which is a natural consequence of recognizing the dignity of each person as a law-governed agent. ② [For example | In contrast | In addition] to respect, Kant claims that moral judgments are accompanied by moral feelings. It is difficult to find a philosopher who does not think emotions are important to morality.

**16** 적절한 연결어를 고르시오 [수특 19-4]

Heidegger used the term Dasein — "being there" — for the being that exists. He rejected the idea that there is an external world separate from a conscious observer. ① [Indeed | Instead | Nevertheless], he developed a phenomenological view, in which our understanding of things is always in relation to ourselves. ② [For example | However | Therefore],

if you put on a jumper, it is because the jumper will keep you warm, or you think it will look good on you. It is not because the jumper is made of twisted yarn and is a few millimeters thick. This applies to knowledge, too. We might read a book about politics because it interests us, or because understanding politics helps us make sense of what we see happening around us. We see it in terms of a tool, or satisfying a need. Heidegger saw the Dasein (principally the human "being") as completely immersed in and part of the world that defines it. No separation between consciousness and environment is possible. "Being there" means that "there" — our context — is the defining aspect of "being". We are not shut off from the world in an enclosed mind — which Heidegger calls the "cabinet of consciousness".

**17** 적절한 연결어를 고르시오 [수특 20-4]

In 1783, Goethe wrote, "Nature is ever shaping new forms: what is, has never yet been; what has been, comes not again. "If this is true, then the aims and objectives for nature reserves are for us to define as we see fit. It is now generally accepted that there is no default setting for how the world should look. Natural means different things to different people. For some research workers, natural states are those

that existed before the Europeans turned up and started clearing land, farming, grazing, and controlling wildfires. This definition is being revised now by other researchers because humans have been altering the world for much longer than the Europeans have been colonizing the world. ① [Furthermore | Therefore | For example], some human-induced changes are impossible to change. ② [In addition | In contrast | For example], we must realize that environmental and ecological changes are normal; the world is in permanent flux and few of our present major ecosystems are more than twelve thousand years old. Records from paleoecological studies seem to indicate that for any given place, over time there are many alternative, very different "natural" states.

**[ANSWER]**

1 Despite | So | 2 however | For example | Similarly | 3 for example | So | In order to | And | 4 for example | So | In order to | And | 5 for instance | for example | 6 By contrast | So | 7 therefore | thus | In other words | 8 Generally | because of | Moreover | for example | 9 But | So | 10 In fact | Yet | 11 Therefore | Similarly | 12 for example | And | Thus | 13 This is because | for example | 14 So | But | 15 But | In addition | 16 Instead | For example | 17 Furthermore | In addition |