

1 적절한 연결어를 고르시오 [수특 3-3]

It may sound rather trite to say that the first function of the picture is to show its object. ① [And | But | So] the object of the picture is not always the one you think it is. It's obvious through the photographs the journalist brings back from the field that he shows the situation he witnessed. Through the paintings he produces the painter shows his subject as much as his own sensibility; and the film maker through the film he makes can also show his own vision of the world. ② [Thus | Furthermore | However], through these few examples you can understand that behind the open door several differences are hidden. ③ [And | But | So] perhaps that's not the main thing. ④ [In fact | In addition | However], whether it's fictional or informative, it is very rare that the picture isn't accompanied by a comment, ⑤ [therefore | however | for example] incomplete it may be, that specifies its meaning or context. It may be a title in the case of a painting, an article of several hundred words in the case of a press photo or the outlines of a scenario in the case of a film.

2 적절한 연결어를 고르시오 [수특 3-7]

That so many species now live alongside us in human-modified environments, whether on intensive farmland in Britain or in regenerating forest in Costa Rica, is not to say that any human society, past or present, has ever lived in 'harmony' with nature. This is absolutely not the case. The harmonious coexistence of humans and the rest of nature in the distant past is a romanticized and largely fictional notion. Present-day conservation often attempts to re-create these idealized ecosystems, ① [however | for example | therefore] by the reintroduction of hunter-gatherer- style burning of vegetation in America, Africa and Australia, and by reinstating now uneconomic medieval farming and forestry practices in Europe and Asia. In truth, our relationship with nature is, and always was, less romantic. We eat nature. We take up space that wild nature would otherwise occupy. We have used whatever technologies have been available to us at a particular time to consume or oust wild creatures, often with great success. ② [On the other hand | As a consequence | In addition], we are living through a time of extinction.

3 적절한 연결어를 고르시오 [수특 4-3]

All musics have a history, and all music changes, has always been changing, though at various rates and not always in the same direction. It would be foolish to assume that the music of India, because it is largely melodic and without harmony, somehow represents an "earlier stage" through which Western music has already passed, or that Europeans, in the days when they lived in tribes, had music similar to that of

Native Americans. Musics do not uniformly change from simple to complex. Each music has its own unique history, related to the history of its culture, to the way people adapt to their natural and social environment. The patterns we may discern in the world's music history usually have to do with the relationships of cultures to one another. ① [Thus | Furthermore | However], in the twentieth century, as Western-derived culture has affected most others, most non-Western musics now show some influences of Western music. ② [However | Moreover | For example], the results of this influence vary from culture to culture.

4 적절한 연결어를 고르시오 [수특 4-7]

Much of the written evidence historians of ancient times must use is the equivalent of what our legal system calls "hearsay." It comes from writers who lived long after the events that they relate and often contains much local folklore and tradition that may or may not be accurate. ① [Furthermore | Therefore | For example], sometimes the level of "hearsay" between the "witness" and the original event is even greater. The writings of some ancient authors survive only in quotations from their work by other ancient figures. The history of Egypt written by Manetho, an Egyptian priest of the early third century BCE, is known only through such quotations. The same is true for the work of the Hellenistic Babylonian priest, Berossus. ② [Thus | Furthermore | However], not only were these authors writing long after the events they were describing, but we also have the added problem of trying to decide whether or not they were quoted correctly. Obviously, the historian has to analyze such sources with great care and seek independent validation of their testimony from archaeology or other texts.

5 적절한 연결어를 고르시오 [수특 5-1]

Our addiction to criticizing others is a huge block to effectively giving feedback. When we criticize, even if we choose our words with care, we are likely to assign others to a specific, potentially harmful, status. We are likely to assign others, ① [therefore | however | for instance], to the status of being wrong. No one likes to be labeled wrong. Most people get defensive when they are labeled, even when sure they are not wrong. ② [But | And | So] what's more important, defensive people block messages. Unless you are trying not to be understood, then, criticism is not an effective communication strategy. ③ [And | But | So] it doesn't help to call it "constructive" either. Saying something like, "I'm telling you this for your own development, your design is all wrong" isn't going to produce positive results. Criticism is criticism. It blocks understanding.

6 적절한 연결어를 고르시오 [수특 5-4]

When we think of medieval Europe, there is a tendency to think primarily in terms of what is visible today: the buildings and cathedrals, the literature and the scholastic philosophy. ① [Thus | For example | Yet] what is of equal importance, particularly from the standpoint of the rise of modern science, is the fact that medieval culture was a mechanically sophisticated culture, even if little remains today of their machines. ② [For example | However | Therefore], Albertus Magnus, the teacher of Aquinas, is rumored to have had a robot in his laboratory that could raise a hand and give a greeting. The story is no doubt apocryphal, but there was in any case a great interest in machines, even if science itself was primitive and qualitative. What is clear is that the spread of mechanical clock technology was underway by the beginning of the fourteenth century. It is also clear that there was a multiplicity of machines at this time with clockwork mechanisms, ranging from monastic alarms, musical machines, and astronomical simulators to striking clocks.

7 적절한 연결어를 고르시오 [수특 6-1]

Many of us tend to feel uncomfortable making requests of anyone beyond our "inner circle" of family and close friends. ① [So | And | But] in doing so we vastly underestimate the responsiveness of "weak ties" — our acquaintances and people we don't know very well. Weak ties are extremely valuable because they are the bridges between social circles. Novel information, new solutions to problems, and other resources travel across these bridges. We also vastly underestimate the responsiveness of "dormant ties" — the connections we once had that we haven't maintained. ② [For example | However | Therefore], most people wouldn't even consider reaching out to a high school classmate they haven't seen in twenty-five years to ask for a job lead; we assume such attempts to reconnect would be rejected, or that our former classmate would resent our reaching out only to ask for a favor. ③ [So | And | But] most people in your past would actually welcome hearing from — and helping — you, according to organizational researchers. The passage of time doesn't erase a shared history of understanding, emotions, and trust.

8 적절한 연결어를 고르시오 [수특 6-2]

Many times our greatest growth periods come through the experience of pain. Those of us who have experienced a dark time in life through serious illness or emotional trauma know the opportunity it brings for enormous wisdom and insight. Sometimes we have to experience the contrast of darkness in

order to find the light. ① [Indeed | But | So], there are lessons within our lives that may be much more apparent in the darkness of our despair because we focus more intensely when there are fewer things to see. It is like walking into a dark room — at first we can see nothing, yet after our eyes have had a chance to refocus, we begin to see particular items in the room even though the room is still dark. ② [Likewise | However | Therefore], we can have some very profound insights about areas of our life that need improvement while we are quietly lying in bed recovering from an illness, away from our hectic daily routines.

9 적절한 연결어를 고르시오 [수특 6-3]

Privacy has not always characterized American families. Before the 19th century, people felt free to enter others' homes and tell them what to wear and how to treat their children. The development of the value of family privacy and autonomy emerged with the separation of home and work and the growth of cities during the late 19th century. Innovations in the amenities available within the home over the years — indoor plumbing, refrigerators, telephones, radios, televisions, central air conditioning, home computers, tablets, and smart speakers, ① [therefore | however | for example] — have all increased the privacy and isolation of American households. Our need to leave home for entertainment, goods, or services has been considerably reduced. Air conditioners, ② [however | for instance | therefore], allow us to spend hot, stuffy summer evenings inside our own homes instead of on the front porch or at the local ice cream shop. With the Internet, text messaging, social media, and home shopping cable networks, family members can survive without ever leaving the privacy of their home. The institution of family has become increasingly self-contained and private.

10 적절한 연결어를 고르시오 [수특 6-4]

Social media — and the possibility of connecting people across the globe through communication and information platforms — may seem like a tool for tolerance because technology enables people to see and participate in worlds beyond their own. We often identify teens, in particular, as the great beneficiaries of this new cosmopolitanism. ① [Moreover | However | For example], when we look at how social media is adopted by teens, it becomes clear that the Internet doesn't level inequality in any practical or widespread way. The patterns are all too familiar: prejudice, racism, and intolerance are pervasive. Many of the social divisions that exist in the offline world have been replicated, and in some cases amplified, online. Those old divisions shape how teens experience social media and the information that they encounter. ② [This is how | This is why | This is

because while technology does allow people to connect in new ways, it also reinforces existing connections. It does enable new types of access to information, but people's experiences of that access are uneven at best.

11 적절한 연결어를 고르시오 [수특 9-3]

There is no question that a large amount of communication among humans is intentional, but much unintentional signaling takes place as well. ① **[For example | However | Therefore]**, in many cultures, someone giving a friendly greeting to another person raises his or her eyebrows for a moment. This facial gesture is called "eyebrow flashing." "Unless we make a conscious effort to think about it, we are not aware of having performed an eyebrow flash. Even the receiver may not be aware of having seen the eyebrow flash, ② **[despite | because of | without]** the fact that it is a very important aspect of the greeting and alters the receiver's interpretation of the words spoken at the time. As Irenaus Eibl-Eibesfeldt has demonstrated, greetings made without the eyebrow flash are interpreted as less friendly even when the spoken words are identical. People in some cultures do not eyebrow flash, and this can create unintentional difficulties in intercultural communication. There are many other examples of what is called nonverbal communication in humans, most of which are both signaled and received unintentionally.

12 적절한 연결어를 고르시오 [수특 9-5]

At any given time, the experts in a society determine the nature of current understanding. One who understood physics in Aristotle's time applied a different body of principles in a different way from one who understood physics in a Newtonian age, and the breakthroughs associated with relativity theory and quantum mechanics have brought about further alterations in the contemporary understanding of the physical world. Understanding about the world of people does not evolve in so dramatic a fashion; Sophocles is far closer to Shakespeare than Aristotle is to Galileo. ① **[Yet | For example | Thus]** just as the wise elder possesses deeper insights into human nature than does the bright youngster, knowledge obtained from social and cultural studies has altered our notions of the human individual and of human society. ② **[For example | However | Therefore]**, in light of psychoanalytic discoveries, a developed understanding of human behavior involves recognition of unconscious motivation.

13 적절한 연결어를 고르시오 [수특 9-6]

Although the 'prevalent emotional tone of infant-directed talk is warm and affectionate, parents of older infants vary it to

convey important information. ① **[For example | However | Therefore]**, a mother's "No" uttered with sharply falling intonation tells the baby that the mother disapproves of something, whereas a cooed "Yeesss" indicates approval. The same intonational qualities are used by mothers to signal approval and disapproval across languages, from English to Italian to Japanese. That infants use the intonation of their mothers' messages to interpret meaning was clearly established by Anne Fernald in a series of clever experiments. In one, 8-month-old infants were presented with an attractive toy, and their mothers either said "Yes, good boy" or "No, don't touch." Half the statements of each type were said in a cooing, encouraging tone of voice and half were said in a sharp, prohibitive tone. The infants played with the toy more when their mother's tone of voice was encouraging. ② **[regardless of | because of | according to]** what she actually said.

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15 적절한 연결어를 고르시오 [수특 9-8]

Our love affair with shopping began in ancient Rome, the city that became 'the centre of the world's commerce'. More than one million people lived in Rome by the third century AD. ① **[So as not to | In order not to | In order to]** feed this unprecedented population, vast warehouses and markets were needed, such as the fruit and vegetable market at the Forum Holitorium and the cattle market at Forum Boarium. ② **[But | And | So]** the Romans were not satisfied with food alone. The specialist shops whose window displays catch our eye on Main Street or in the mall made their first appearance in Rome, where there were shops for books, for precious stones

and furniture. Rome even had the first supermarkets (known as horrea). Many Romans lived in tabernae, consisting of one or two rooms which opened directly on to the street and which, as well as homes, doubled as shops or workrooms. ③ [So | But | Indeed], look around the alleys and squares of old Rome today and you will see that there are still many shops that open on to the street, often without glazing or doors, and which are sealed at night using shutters.

16 적절한 연결어를 고르시오 [수특 10-3]

Needless to say, an artist might clarify her feelings by just focussing on them mentally. ① [That is, | However, | Moreover,] it is at least conceivable that one could get clear on one's emotional state simply by thinking about it. The emotion, then, would be clarified but not externalized. ② [Yet | For example | Thus] could an artwork exist entirely, so to speak, inside someone's head? This would appear to violate our ordinary understanding of art which regards an artwork as a public affair. It would also seem inconsistent with the notion of expression which fundamentally rests on the idea of something "inside" being brought "outside." ③ [Thus | Furthermore | However], in order to block cases of completely mental artworks, the expression theorist should add that the process of the clarification and transmission of emotions should be secured by means of lines, shapes, colors, sounds, actions and/or words. This guarantees that an artwork is, at least in principle, publicly accessible — that it is embodied in some publicly accessible medium.

17 적절한 연결어를 고르시오 [수특 10-5]

What is the profile of our emotional life as we age? ① [Despite | Because of | Without] the image of older people as cranky or resentful of the young, Laura Carstensen, a researcher of aging at Stanford University, shows that our daily emotional experience is actually enhanced with age. Typically, older people experience more positive emotions than negative ones in daily life. The experience isn't purely "happy." Rather, our emotions grow richer and more complex over time. We experience more co-occurrence of positive and negative emotions, such as those poignant occasions when you get a tear in the eye at the same time you feel joy, or feeling pride at the same time you feel anger — a capacity we

call "emotional complexity." These mixed emotional states help us avoid the dramatic ups and downs that younger people have, and they also help us exercise more control over what we feel. Mixed emotions are easier to manage than purely positive or purely negative emotions. ② [Furthermore | Thus | However], emotionally speaking, life just feels better. Better control over emotions and increased complexity means more enriched daily experiences. People with more emotional complexity also have a longer healthspan.

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[ANSWER]

- 1 But | Thus | But | In fact | however | 2 for example | As a consequence | 3 Thus | However | 4 Furthermore | Thus | 5 for instance | And | And | 6 Yet | For example | 7 But | For example | But | 8 Indeed | Likewise | 9 for example | for instance | 10 However | This is because | 11 For example | despite | 12 Yet | For example | 13 For example | regardless of | 14 For example | regardless of | 15 In order to | But | Indeed | 16 That is, | Yet | Thus | 17 Despite | Thus | 18 Despite | Thus |