

20. 학생에게 성공적인 협동을 위한 기술을 가르쳐야 한다

Without guidance from their teacher, students will not embark on a journey of personal development [what / that]<sup>1)</sup> is recognizes the value of cooperation. [Leaving / Left]<sup>2)</sup> to their own devices, they will instinctively become increasingly competitive with each other. They will compare scores, reports, and feedback within the classroom environment – just as they [are / do]<sup>3)</sup> in the sporting arena. We don't need to teach our students about winners and losers. The playground and the media [does / do]<sup>4)</sup> that for them. [However / So],<sup>5)</sup> we do need to teach them that there is more to life than winning and about the skills [what / that]<sup>6)</sup> they need for successful cooperation. A group [works / working]<sup>7)</sup> together successfully [requires / require]<sup>8)</sup> individuals with a multitude of social skills, as well as a high level of interpersonal awareness. While some students inherently bring a natural understanding of these skills with them, they are always in the [minority / majority].<sup>9)</sup> To bring cooperation between peers into your classroom, you need to teach these skills consciously and carefully, and nurture them continuously throughout the school years.

21. 창의적 활동의 특성 : 역설적, 모순적

The creative team exhibits [consistent / paradoxical]<sup>10)</sup> characteristics. It shows tendencies of thought and action that we'd assume to be mutually exclusive or contradictory. [However / For example],<sup>11)</sup> to do its best work, a team needs deep knowledge of subjects [relevantly / relevant]<sup>12)</sup> to the problem [what / that]<sup>13)</sup> it's trying to solve, and a mastery of the processes involved. But at the same time, the team needs [professional / fresh]<sup>14)</sup> perspectives that are unencumbered by the prevailing wisdom or established ways of doing things. Often [called / calling]<sup>15)</sup> a “beginner's mind,” this is the newcomers' perspective: people who are curious, even playful, and willing to ask anything – no matter [what / how]<sup>16)</sup> naive the question may seem – because they don't know [that / what]<sup>17)</sup> they don't know. Thus, [bringing / bring]<sup>18)</sup> together contradictory characteristics can [decelerate / accelerate]<sup>19)</sup> the process of new ideas.

22. 도시재생을 위한 공공정책은 건설보다 사람에 중점을 두어야 한다.

Too many officials in troubled cities [wrongly / wrong]<sup>20)</sup> imagine that they can lead their city back to its former glories with some massive construction project – a new stadium or light rail system, a convention center, or a housing project. With very [few / little]<sup>21)</sup> exceptions, no public policy can slow the tidal forces of urban change. We mustn't ignore the needs of the poor people who live in the Rust Belt, but public policy should help poor people, not poor places. Shiny new real estate may dress up a declining city, but it doesn't solve its underlying problems. The hallmark of declining cities [are / is]<sup>22)</sup> that they have too much housing and infrastructure [relatively / relative]<sup>23)</sup> to the strength of their economies. With all that supply of structure and so little demand, [that / it]<sup>24)</sup> makes no sense to use public money to build more supply. The folly of building-centric urban renewal reminds us that cities [are / aren't]<sup>25)</sup> structures; cities [are / aren't]<sup>26)</sup> people.

23. 생태계를 위협하는 침입종들의 확산을 유발하는 인간의 활동들

Many marine species including oysters, marsh grasses, and fish [was / were]<sup>27)</sup> deliberately introduced for food or for erosion control, with [many / little]<sup>28)</sup> knowledge of the impacts they could have. Fish and shellfish [has / have]<sup>29)</sup> been intentionally introduced all over the world for aquaculture, [provide / providing]<sup>30)</sup> food and jobs, but they can escape and become a threat to native species, ecosystem function, or livelihoods. Atlantic salmon are [reared / rearing]<sup>31)</sup> in ocean net-pens in Washington State and British Columbia. Many escape each year, and they have been recovered in both saltwater and freshwater in Washington State, British Columbia, and Alaska. Recreational fishing can also [be spread / spread]<sup>32)</sup> invasive species. Bait worms from Maine [are / is]<sup>33)</sup> popular throughout the country. They are commonly packed in seaweed which [contain / contains]<sup>34)</sup> many other organisms. If the seaweed is discarded, it or the organisms on it can colonize new areas. Fishing boots, recreational boats, and trailers can pick up organisms at one location and move [it / them]<sup>35)</sup> elsewhere.

24. 쓰레기 매립지에서 살아 있는 예술 공간으로 변화한 무역센터 뒤편

Before the fancy high-rises, financial headquarters, tourist centers, and souvenir peddlers [to made / made]<sup>36)</sup> their way to Battery Park City, the area behind the World Trade Center was a giant, gross landfill. In 1982, artist Agnes Denes decided to return that landfill back to its roots, although temporarily. Denes was commissioned by the Public Art Fund [creating / to create]<sup>37)</sup> one of the most significant and fantastical [piece / pieces]<sup>38)</sup> of public work [as / that]<sup>39)</sup> Manhattan has ever seen. Her concept was not a traditional sculpture, but a living installation that changed the way [how / that]<sup>40)</sup> the public looked at art. In the name of art, Denes put a beautiful golden wheat field right in the shadow of the gleaming Twin Towers. For Wheatfield – A Confrontation, Denes and volunteers removed trash from four acres of land, then planted amber waves of grain atop the area. After months of farming and irrigation, the wheat field was thriving and ready. The artist and her volunteers harvested thousands of pounds of wheat to give to food banks in the city, [nourished / nourishing]<sup>41)</sup> both the minds and bodies of New Yorkers.

29. 심해의 생명체들의 특징

Organisms [lives / living]<sup>42)</sup> in the deep sea have [adapted / adopted]<sup>43)</sup> to the high pressure by storing water in their bodies, some [consisting / consist]<sup>44)</sup> almost entirely of water. Most deep-sea organisms lack gas bladders. They are cold-blooded organisms [what / that]<sup>45)</sup> adjust their body temperature to their environment, [allowing / allowed]<sup>46)</sup> them [surviving / to survive]<sup>47)</sup> in the cold water while [maintaining / maintain]<sup>48)</sup> a low metabolism. Many species lower their metabolism so much [what / that]<sup>49)</sup> they are able to survive without food for long periods of time, as [find / finding]<sup>50)</sup> the sparse food that is available [expending / expends]<sup>51)</sup> a lot of energy. Many predatory fish of the deep sea [is / are]<sup>52)</sup> equipped with enormous mouths and sharp teeth, [enables / enabling]<sup>53)</sup> them to hold on to prey and overpower it. Some predators [hunt / hunting]<sup>54)</sup> in the residual light zone of the ocean [having / have]<sup>55)</sup> excellent visual capabilities, while [the other / others]<sup>56)</sup> are able to create their own light to attract prey or a mating partner.

30. 소수 작물 재배에 의존하는 것은 인류를 기아나 손실에 취약한 상태로 만들 수 있다.

Human innovation in agriculture has unlocked modifications in apples, tulips, and potatoes that never would have [realized / been realized]<sup>57)</sup> through a plant's natural reproductive cycles. This cultivation process has created some of the recognizable vegetables and fruits consumers [looke / look for]<sup>58)</sup> in their grocery stores. [Therefore / However,]<sup>59)</sup> [relying / relied]<sup>60)</sup> on only a few varieties of cultivated crops can leave humankind [vulnerably / vulnerable]<sup>61)</sup> to starvation and agricultural loss if a harvest is destroyed. For example, a million people died over the course of three years during the Irish potato famine because the Irish relied primarily on potatoes and milk to create a [nutritionally / nutritional]<sup>62)</sup> balanced meal. In order to continue its symbiotic relationship with cultivated plants, humanity must allow for [bio-centric / biodiversity]<sup>63)</sup> and recognize the potential drawbacks [that / what]<sup>64)</sup> monocultures of plants can introduce. [Plant / Planting]<sup>65)</sup> seeds of all kinds, even if they don't seem immediately useful or profitable, can ensure the [belonging / longevity]<sup>66)</sup> of those plants for generations to come. A [concentration / balance]<sup>67)</sup> must be struck between nature's capacity for wildness and humanity's desire for control. \*symbiotic: 공생의

31. 삶의 여러 면에서 작동 기제로 작용하는 상대성

[Originality / Relativity]<sup>68)</sup> [works / working]<sup>69)</sup> as a general mechanism for the mind, in many ways and across many different areas of life. For example, Brian Wansink, author of Mindless Eating, showed that it can also affect our waistlines. We decide how much [eating / to eat]<sup>70)</sup> not [simple / simply]<sup>71)</sup> as a function of how much food we actually consume, but by a [consume / comparison]<sup>72)</sup> to its alternatives. Say we have to choose between three burgers on a menu, at 8, 10, and 12 ounces. We are likely to pick the 10-ounce burger and be perfectly satisfied at the end of the meal. But if our options are instead 10, 12, and 14 ounces, we are likely again to choose the middle one, and again feel equally happy and satisfied with the 12-ounce burger at the end of the meal, even though we ate more, [it / which]<sup>73)</sup> we did not need in order to get our daily nourishment or in order to feel [fully / full]<sup>74)</sup>.

32. 철학적인 무지의 인식에 기초를 두고 있으므로, 잘 못 말하거나, 확신없이 이야기 하는 것을 두려워 해서는 안된다.

Philosophical activity is based on the recognition of [insight / ignorance]<sup>75)</sup> The philosopher's [trust / thirst]<sup>76)</sup> for knowledge is shown through attempts to find better answers to questions even if those answers are never found. At the same time, a philosopher also knows that being too sure can [help / hinder]<sup>77)</sup> the discovery of other and better possibilities. In a philosophical dialogue, the participants are aware that there are [that / what]<sup>78)</sup> they [do / do not]<sup>79)</sup> know or understand. The goal of the dialogue is to arrive at a conception that one did not know or understand beforehand. In traditional schools, [which / where]<sup>80)</sup> philosophy is not present, students often work with factual questions, they learn specific content [listing / listed]<sup>81)</sup> in the curriculum, and they are not required to [solving / solve]<sup>82)</sup> philosophical problems. However, we know that awareness of [that / what]<sup>83)</sup> one does not know can be a good way to acquire knowledge. Knowledge and understanding are developed through thinking and talking. Putting things into words [make / makes]<sup>84)</sup> things clearer. Therefore, students must not be afraid of saying something [right / wrong]<sup>85)</sup> or talking [with / without]<sup>86)</sup> first being sure that they are right.

33. 행복한 경험을 기록하는 변연계

The most powerful emotional experiences are those that bring joy, inspiration, and the kind of love that [make / makes]<sup>87)</sup> suffering [barely / bearable]<sup>88)</sup> These emotional experiences are the result of choices and behaviors that result [in / from]<sup>89)</sup> our feeling happy. When we look at happiness through a spiritual filter, we realize that it does not mean the absence of pain or heartache. [To sit / Sitting]<sup>90)</sup> with a sick or injured child, every parent [get / gets]<sup>91)</sup> to know the profound joy that bubbles over when a son or daughter begins to heal. This is a simple example of how we can be flooded with happiness that becomes more [intensely / intense]<sup>92)</sup> as we [separate / contrast]<sup>93)</sup> it with previous suffering. Experiences such as this [goes / go]<sup>94)</sup> into the chemical archives of the limbic system. Each time you experience true happiness, the stored emotions are activated as you are flooded with even deeper joy than you remembered. Your spiritual genes are, in a sense, your biological treasure map to joy.

34. 현대인의 건강하지 못한 음식에 대한 갈망의 원인

Deep-fried foods are tastier than bland foods, and children and adults develop a taste for such foods. Fatty foods cause the brain [releasing / to release]<sup>95)</sup> oxytocin, a powerful hormone with a calming, antistress, and relaxing influence, said to be the opposite of adrenaline, into the blood stream; hence the term “comfort foods.” We may even be genetically [progamming / programmed]<sup>96)</sup> to eat too much. For thousands of years, food was very [plentiful / scarce.]<sup>97)</sup> Food, along with salt, carbs, and fat, was hard to get, and the more you got, the better. All of these things are necessary nutrients in the human diet, and when their availability was limited, you could never get too much. People also had to hunt down animals or gather plants for their food, and [what / that]<sup>98)</sup> took a lot of calories. It’s different these days. We have food at every turn – lots of those fast-food places and grocery stores with carry-out food. But that [imagined / ingrained]<sup>99)</sup> “caveman mentality” says that we [can’t / can]<sup>100)</sup> ever get too much to eat. So craving for [“healthy / unhealthy”]<sup>101)</sup> food may actually be our body’s attempt to stay [healthily / healthy]<sup>102)</sup>.

35. 정신관리 체계에서 간호사들의 중추적인 역할

Nurses hold a pivotal position in the mental health care structure and are [placing / placed]<sup>103)</sup> at the centre of the [contamination / communication]<sup>104)</sup> network, partly [because / because of]<sup>105)</sup> their high degree of contact with patients, but also because they have well-developed relationships with other professionals. Because of this, nurses play a [marginal / crucial]<sup>106)</sup> role in interdisciplinary communication. They have a [meditating / mediating]<sup>107)</sup> role between the various groups of professionals and the patient and carer. This involves translating communication between groups into language that is acceptable and comprehensible to people who have different ways of understanding mental health problems. This is a highly sensitive and skilled task, [required / requiring]<sup>108)</sup> a high level of attention to alternative views and a high level of understanding of communication.

☞ **marginal** :

☞ **meditate** :

36. 독립적인 민족정신을 유지하기 위해 필요한 것들

When [try / trying]<sup>109)</sup> to sustain an independent ethos, cultures face a problem of critical mass. No single individual, acting on his or her own, can produce an ethos. Rather, an ethos results from the interdependent acts of many individuals. This cluster of produced meaning may require some degree of insulation from larger and wealthier outside forces. The Canadian Inuit maintain their own ethos, [because / even though]<sup>110)</sup> they number no more than twenty-four thousand. They manage this feat through a combination of trade, to support their way of life, and geographic [proximity / isolation.]<sup>111)</sup> The Inuit occupy remote territory, removed from major population centers of Canada. If cross-cultural contact [are / were]<sup>112)</sup> to become sufficiently close, the Inuit ethos would disappear. Distinct cultural groups of [different / similar]<sup>113)</sup> size do not, in the long run, [consist / persist]<sup>114)</sup> in downtown Toronto, Canada, [which / where]<sup>115)</sup> they come in contact with many outside influences and [deny / pursue]<sup>116)</sup> essentially Western paths for their lives. \*ethos: 민족(사회) 정신 \*\*insulation: 단절

☞ proximity :

37. 표면적에 따른 동물의 열손실과 심장 박동수

Heat is lost at the surface, so the more surface area you have [relatively / relative]<sup>117)</sup> to volume, the harder you must work to stay [warm / warmly].<sup>118)</sup> That means that little creatures have to produce heat [less / more]<sup>119)</sup> rapidly than large creatures. They must therefore lead completely different lifestyles. An elephant's heart beats just thirty times a minute, a human's sixty, a cow's between fifty and eighty, but a mouse's beats six hundred times a minute – ten times a second. Every day, just to survive, the mouse must eat about 50 percent of its own body weight. We humans, by contrast, need to consume only about 2 percent of our body weight to supply our energy requirements. One area [which / where]<sup>120)</sup> animals are curiously uniform [is / are]<sup>121)</sup> with the number of heartbeats [that / what]<sup>122)</sup> they have in a lifetime. [Despite / even though]<sup>123)</sup> the vast differences in heart rates, nearly all mammals have about 800 million heartbeats in them if they live an average life. The exception is humans. We pass 800 million heartbeats after twenty-five years, and just keep on going for another fifty years and 1.6 billion heartbeats or so.

38. 아이들의 사회화에 중요한 아동문학에 대한 책과 텔레비전의 관계.

Interest in ideology in children's literature [rised / arises]<sup>124)</sup> from a belief [what / that]<sup>125)</sup> children's literary texts are culturally formative, and of massive [importance / important]<sup>126)</sup> educationally, intellectually, and socially. Perhaps more than any other texts, they reflect society as it wishes to be, as it wishes to be seen, and as it unconsciously reveals [it / itself]<sup>127)</sup> to be, at least to writers. Clearly, literature is not the only socialising agent in the life of children, even among the media. [It / That]<sup>128)</sup> is possible to argue, for example, that, today, the influence of books [are / is]<sup>129)</sup> vastly overshadowed by that of television. There is, however, a [considerate / considerable]<sup>130)</sup> degree of interaction between the two media. Many so-called children's literary classics are televised, and the resultant new book editions strongly suggest that viewing can [discourage / encourage]<sup>131)</sup> subsequent reading. Similarly, some television series for children are published in book form.

☞ **considerate** :

☞ **considerable** :

39. 임무를 마친 인공위성 회수의 어려움

The United Nations [ask / asks]<sup>132)</sup> that all companies remove their satellites from orbit within 25 years after the end of their mission. This is tricky to enforce, though, because satellites can (and often do) fail. To [tactic / tackle]<sup>133)</sup> this problem, several companies around the world have come up with novel solutions. These include removing dead satellites from orbit and dragging them back into the atmosphere, [that / where]<sup>134)</sup> they will burn up. Ways we could do this [includes / include]<sup>135)</sup> using a harpoon to grab a satellite, catching it in a huge net, using magnets to grab it, or even [fire / firing]<sup>136)</sup> lasers to heat up the satellite, [increasing / increases]<sup>137)</sup> its atmospheric drag so that it falls out of orbit. [Consequently / However,]<sup>138)</sup> these methods are only useful for large satellites orbiting Earth. There isn't really a way [for / to]<sup>139)</sup> us to pick up smaller pieces of debris such as bits of paint and metal. We just have to wait for them to naturally re-enter Earth's atmosphere.

40. 음악의 박자가 공유된 리듬을 만들기 때문에 직장에서 연주되는 음악은 직원이 협동적이도록 이끌 수 있다.

Music is used to mold customer experience and behavior. A study was conducted [where / that]<sup>140)</sup> explored [that / what]<sup>141)</sup> impact it has on employees. Results from the study indicate that participants who listen to rhythmic music [was / were]<sup>142)</sup> inclined to [cooperating / cooperate]<sup>143)</sup> more irrespective of factors like age, gender, and academic background, compared to those who listened to less rhythmic music. This positive boost in the participants' willingness to cooperate was induced regardless of [that / whether]<sup>144)</sup> they liked the music or not. When people are in a more positive state of mind, they tend to become more agreeable and creative, while those on the opposite spectrum tend to focus on their individual problems rather than giving attention to solving group problems. The rhythm of music has a strong pull on people's behavior. This is because when people listen to music with a [dynamic / steady]<sup>145)</sup> pulse, they tend to match their actions to the beat. This translates to better teamwork when [making / makes]<sup>146)</sup> decisions because everyone is following one [melody / tempo]<sup>147)</sup>.

41~42. 저장용 서버로 인한 에너지 소비가 많은 이메일을 신중하게 사용하여 환경을 보호하자.

In this day and age, it is difficult to imagine our lives without email. But how often do we consider the environmental impact of these virtual messages? At first glance, digital messages [are appeared / appear]<sup>148)</sup> to save resources. Unlike traditional letters, no paper or stamps are needed; nothing has to be packaged or transported. Many of us tend to assume that [use / using]<sup>149)</sup> email requires little more than the electricity [using / used]<sup>150)</sup> to power our computers. It's easy to overlook the invisible energy usage [involved / involving]<sup>151)</sup> in running the network – particularly when it comes to sending and storing data.

Every single email in every single inbox in the world is stored on a server. The incredible [quality / quantity]<sup>152)</sup> of data requires huge server farms – gigantic centres with millions of computers [where / which]<sup>153)</sup> store and transmit information. These servers consume [negligible / massive]<sup>154)</sup> amounts of energy, 24 hours a day, and require countless litres of water, or air conditioning systems, for cooling. The more messages we send, receive and store, the more servers are needed – which means more energy consumed, and more carbon emissions. Clearly, sending and receiving electronic messages in an environmentally conscious manner [is / are]<sup>155)</sup> by no means enough [stopping / to stop]<sup>156)</sup> climate change. But with a few careful, mindful changes, unnecessary CO2 emissions can easily be avoided.

정답

- 
- 1) that
  - 2) Left
  - 3) do
  - 4) do
  - 5) However
  - 6) that
  - 7) working
  - 8) requires
  - 9) minority
  - 10) paradoxical
  - 11) For example,
  - 12) relevant
  - 13) that
  - 14) fresh
  - 15) called
  - 16) how
  - 17) what
  - 18) bringing
  - 19) accelerate
  - 20) wrongly
  - 21) few
  - 22) is
  - 23) relative
  - 24) it
  - 25) aren't
  - 26) are
  - 27) were
  - 28) little
  - 29) have
  - 30) providing
  - 31) reared
  - 32) spread
  - 33) are
  - 34) contains
  - 35) them
  - 36) made
  - 37) to create
  - 38) pieces
  - 39) pieces
  - 40) pieces
  - 41) nourishing
  - 42) living
  - 43) adapted
  - 44) consisting
  - 45) that
  - 46) allowing
  - 47) to survive
  - 48) maintaining
  - 49) that
  - 50) finding
  - 51) expends
  - 52) are
  - 53) enabling
  - 54) hunting
  - 55) have
  - 56) others
  - 57) been realized
  - 58) look for
  - 59) However,
  - 60) relying
  - 61) vulnerable
  - 62) nutritionally
  - 63) biodiversity
  - 64) that
  - 65) Planting
  - 66) longevity
  - 67) balance
  - 68) Relativity
  - 69) works
  - 70) to eat
  - 71) simply
  - 72) comparison
  - 73) which
  - 74) full
  - 75) ignorance.
  - 76) thirst
  - 77) hinder
  - 78) what : 원문은 things they ~
  - 79) do not
  - 80) where
  - 81) listed
  - 82) solve
  - 83) what
  - 84) makes
  - 85) wrong
  - 86) without
  - 87) makes
  - 88) bearable.
  - 89) in
  - 90) Sitting
  - 91) gets
  - 92) intense
  - 93) contrast
  - 94) go
  - 95) to release
  - 96) programmed
  - 97) scarce.
  - 98) that
  - 99) ingrained
  - 100) can't
  - 101) unhealthy"
  - 102) healthy
  - 103) placed
  - 104) communication
  - 105) because of
  - 106) crucial
  - 107) mediating
  - 108) requiring
  - 109) trying
  - 110) even though
  - 111) isolation.
  - 112) were
  - 113) similar
  - 114) persist
  - 115) where
  - 116) pursue
  - 117) relative
  - 118) warm
  - 119) more
  - 120) where
  - 121) is
  - 122) that
  - 123) Despite
  - 124) arises
  - 125) that
  - 126) importance
  - 127) itself
  - 128) It
  - 129) is
  - 130) considerable
  - 131) encourage
  - 132) asks
  - 133) tackle
  - 134) where
  - 135) include
  - 136) firing
  - 137) increasing
  - 138) However,
  - 139) for
  - 140) that
  - 141) what
  - 142) were
  - 143) cooperate
  - 144) whether
  - 145) steady

- 146) making
- 147) tempo
- 148) appear
- 149) using
- 150) used
- 151) involved
- 152) quantity
- 153) which
- 154) massive
- 155) is
- 156) to stop