



## 16-1 description influences estimation

In one classic experiment, people watched a series of car accidents from a driving-safety video. After watching it, the viewers estimated how fast the cars were traveling before the accident. **Everyone saw exactly the same video, but the questionnaire that they completed used one of five different terms to describe how the vehicles interacted.** Some of the viewers were asked to estimate how fast the cars were going when they *hit* each other; others were asked to estimate how fast the cars were going when they *smashed*, *collided*, *bumped*, or *contacted* each other. Though everyone saw the same cars involved in the same accidents, their estimates differed widely. When the accidents were sensationalized, the cars seemed to be traveling faster: in the minds of viewers, a "smashed" car must have been traveling faster than a merely "contacted" or "hit" car.

### ✓ Translation

한 고전적인 실험에서 사람들이 주행 안전성에 관한 비디오에 나오는 일련의 자동차 사고를 지켜보았다. 그것을 본 후에, 비디오를 본 그 사람들은 사고가 나기 전에 자동차가 얼마나 빨리 가고 있었는가를 추정했다. 모든 사람이 정확하게 똑같은 비디오를 봤지만, 그들이 작성한 설문지는 다섯 가지 다른 용어 중 하나를 이용하여 그 차량들이 어떻게 상호 작용을 했는가를 묘사했다. 비디오를 본 어떤 사람들은 자동차가 서로 '부딪혔을(hit)' 때 얼마나 빠르게 가고 있었는가를 추정하라는 요청을 받았고, 또 어떤 사람들은 자동차가 서로 '들이박고(smashed)', '충돌하고(collided)', '부딪치고(bumped)' 또는 '접촉했을(contacted)' 때 차들이 얼마나 빨리 가고 있었는가를 추정하라는 요청을 받았다. 모든 사람이 똑같은 사고에 연루된 똑같은 자동차를 보았지만, 그들의 추정치는 현저하게 달랐다. 사고가 충격적으로 표현 되었을 때, 자동차가 더 빠르게 가고 있던 것처럼 보였는데, 비디오를 본 사람들의 마음속에서, '들이박은' 자동차가 단순히 '접촉하거나' '부딪친' 자동차보다 더 빨리 가고 있었음에 틀림이 없다.

### ✓ Note





## ✓Voca

- classic 고전적인, 대표적인
- experiment 실험
- a series of 일련의
- estimate 추정하다, 추산하다; 추정치
- questionnaire 설문지
- term 용어, 말
- vehicle 차량
- interact 상호 작용하다
- smash 들이박다, 충돌하다
- collide 충돌하다, 부딪치다
- bump 부딪치다, 충돌하다
- involved in ~에 연루된[관계된]
- sensationalize 충격적으로[선정적으로] 표현하다
- merely 단순히

## ✓해변

In one classic experiment, people watched a series of car accidents from a driving-safety video. After watching it, the viewers estimated how fast the cars were traveling before the accident.

(A) Though everyone saw the same cars involved in the same accidents, their estimates differed widely. When the accidents were sensationalized, the cars seemed to be traveling faster: in the minds of viewers, a "smashed" car must have been traveling faster than a merely "contacted" or "hit" car.

(B) Everyone saw exactly the same video, but the questionnaire that they completed used one of five different terms to describe how the vehicles interacted.

(C) Some of the viewers were asked to estimate how fast the cars were going when they *hit* each other; others were asked to estimate how fast the cars were going when they *smashed*, *collided*, *bumped*, or *contacted* each other.

## ✓Reminding

In one classic experiment, people watched a series of car accidents from a driving-safety video. After watching it, the viewers estimated how fast the cars were traveling before the accident. Everyone saw exactly the same video, but the questionnaire that they completed used one of five different \_\_\_\_\_ to describe how the vehicles interacted. Some of the viewers were asked to estimate how fast the cars were going when they *hit* each other; others were asked to estimate how fast the cars were going when they *smashed*, *collided*, *bumped*, or *contacted* each other. Though everyone saw the same cars involved in \_\_\_\_\_ accidents, their estimates \_\_\_\_\_ widely. When the accidents were \_\_\_\_\_, the cars seemed to be traveling \_\_\_\_\_: in the minds of viewers, a "smashed" car must have been traveling faster than a merely "contacted" or "hit" car.





## 16-2 ignorance is just an indication

Anyone would be totally dismayed on hearing that many young people do not know the capital of France or think that the Second World War was two hundred years ago. **The shock is not the lack of this specific knowledge itself but rather the fact that it is taken to be expressive or indicative of a more general state of deep-seated ignorance, a set of qualities such as lack of interest in what is around one, indifference and low self-expectation.** If one imagined instead a young person expressing interest in learning that Paris is the capital of France, and going on to ask lots of questions about the city and what a capital is, then in this case, one would not feel shock or horror, but rather surprise. **The point is that the knowledge in itself is less important than the state of mind that it illustrates.**

### ✓ Translation

많은 젊은이들이 프랑스의 수도를 모르거나 제2차 세계대전이 200년 전에 있었다고 생각한다는 것을 들으면 누구라도 완전히 실망할 것이다. 충격적인 것은 이러한 특정 지식이 없다는 것 자체가 아니라 그것이 뿌리 깊은 무지의 보다 더 일반적인 상태-자신의 주변에 있는 것에 대한 관심의 결여, 무관심, 낮은 자기 기대와 같은 일련의 특성-를 나타내거나 보여 준다고 여겨진다는 사실이다. 대신 만약 우리가 어떤 청년이 파리가 프랑스의 수도라는 것을 배우는 데 관심을 보이고 계속해서 그 도시에 관한 많은 질문을 하고 수도가 무엇인지를 묻는 것을 상상해 본다면, 이 경우에는 우리가 충격이나 경악이 아닌 놀라움을 느낄 것이다. 요점은 지식 그 자체는 그 지식이 보여주는 정신 상태보다 덜 중요하다는 것이다.

### ✓ Note





## ✓Voca

- expressive 나타내는, 표현력이 있는
- illustrative 분명히 보여 주다, 삽화를 넣다
- indicative 보여주는, 나타내는
- deep-seated 뿌리 깊은, 고질적인
- ignorance 무시, 무지
- quality 특성, 특징
- indifference 무관심
- self-expectation 자기 기대

## ✓해변

Anyone would be totally dismayed on hearing that many young people do not know the capital of France or think that the Second World War was two hundred years ago. The shock is not the lack of this specific knowledge itself but rather the fact that it is taken to be expressive or indicative of a more general state of deep-seated ignorance, a set of qualities such as lack of interest in what is around one, indifference and low self-expectation. If one imagined instead a young person expressing interest in learning that Paris is the capital of France, and going on to ask lots of questions about the city and what a capital is, then in this case, one would not feel shock or horror, but rather surprise. The point is that the knowledge in itself is \_\_\_\_\_.

- ① no use in living a satisfying life for oneself
- ② very critical in keeping one's social status in place
- ③ less important than the state of mind that it illustrates
- ④ a determining factor of one's attitude toward intelligence
- ⑤ no less important than any attributes making up a person

## ✓Reminding

Anyone would be totally dismayed on hearing that many young people do not know the capital of France or think that the Second World War was two hundred years ago. The shock is not the lack of this specific \_\_\_\_\_ itself but rather the fact that it is taken to be expressive or indicative of a more general state of deep-seated \_\_\_\_\_, a set of qualities such as lack of interest in what is around one, indifference and low self-expectation. If one imagined instead a young person expressing interest in learning that Paris is the capital of France, and going on to ask lots of questions about the city and what a capital is, then in this case, one would not feel shock or horror, but rather surprise. The point is that the knowledge in itself is less important than the state of \_\_\_\_\_ that it illustrates.





### 16-3 light regulates cancer growing

In one study in 1959 by Dr. J. C. Wright who was then in charge of cancer research at Bellevue Medical Center in New York, 15 terminal cancer patients were given instructions to spend as much time as possible out of doors during the warmer months. They were to avoid artificial light or light received by the eyes through glass, including sunglasses or reading glasses. **Dr. Wright had become attracted to the idea that light energy entering the eyes might possibly be a growth-regulating factor as far as tumor development was concerned.** Dr. Wright and her assistants observed that at the end of summer, 14 of the 15 patients showed no further advancement in tumor development. Afterward it was discovered that the one patient whose condition had gotten worse had continued to wear prescription glasses which blocked the ultraviolet portion of natural sunlight from reaching the eyes.

### ✓ Translation

1959년에 뉴욕의 Bellevue Medical Center에서 당시 암 연구의 책임을 맡고 있던 J. C. Wright 박사가 행한 한 연구에서, 15명의 말기 암 환자는 날씨가 더 따뜻한 몇 개월 동안 가능한 많은 시간을 야외에서 보내라는 지시를 받았다. 그들은 인공적인 빛이나, 선글라스나 돋보기를 포함해서 유리를 통해 눈으로 들어오는 빛을 피해야만 했다. Wright 박사는 종양의 성장에 관한 한 눈에 들어오는 빛 에너지가 (종양의) 성장 조절 인자가 될 수도 있다는 생각에 매료되었다. Wright 박사와 그녀의 조교들은 여름이 끝나갈 무렵에 15명의 환자 중 14명에게서 종양의 성장이 더는 진행되지 않았다는 것을 알았다. 나중에, 상태가 악화되었던 한 명의 환자가 자연 태양광의 자외선 부분이 눈에 도달하는 것을 차단하는 맞춤[처방] 안경을 계속 쓰고 있었다는 것이 밝혀졌다.

### ✓ Note





## ✓Voca

- in charge of ~의 책임을 맡고 있는
- terminal 말기의
- instruction 지시
- out of doors 야외에서
- artificial 인공의
- reading glasses 돋보기
- regulate 조절하다, 규제하다
- as far as ~ be concerned ~에 관한 한
- assistant 조교
- advancement 진전, 진보
- afterward 나중에
- prescription glasses 맞춤[처방] 안경
- block ~ from ... ~가 ...하는 것을 차단하다
- ultraviolet 자외선(의)
- portion 부분, 일부

## ✓해변

In one study in 1959 by Dr. J. C. Wright who was then in charge of cancer research at Bellevue Medical Center in New York, 15 terminal cancer patients were (A) giving / given instructions to spend as much time as possible out of doors during the warmer months. They were to avoid artificial light or light received by the eyes through glass, including sunglasses or reading glasses. Dr. Wright had become attracted to the idea (B) that / what light energy entering the eyes might possibly be a growth-regulating factor as far as tumor development was concerned. Dr. Wright and her assistants observed that at the end of summer, 14 of the 15 patients showed no further advancement in tumor development. Afterward it was discovered that the one patient (C) who / whose condition had gotten worse had continued to wear prescription glasses which blocked the ultraviolet portion of natural sunlight from reaching the eyes.

## ✓Reminding

In one study in 1959 by Dr. J. C. Wright who was then in charge of cancer research at Bellevue Medical Center in New York, 15 terminal cancer patients were given instructions to spend as much time as possible out of doors during the warmer months. They were to \_\_\_\_\_ artificial light or light received by the eyes through glass, including sunglasses or reading glasses. Dr. Wright had become attracted to the idea that light energy entering the eyes might possibly be a \_\_\_\_\_ factor as far as tumor development was concerned. Dr. Wright and her assistants observed that at the end of summer, 14 of the 15 patients showed no further advancement in tumor development. Afterward it was discovered that the one patient whose condition had gotten \_\_\_\_\_ had continued to wear prescription glasses which blocked the ultraviolet portion of natural sunlight from reaching the eyes.





### 16-4 a cultural gap between Egypt and Canada

An Egyptian executive, after entertaining his Canadian guest, offered him joint partnership in a new business venture. The Canadian, delighted with the offer, suggested that they meet again the next morning with their respective lawyers to finalize the details. The Egyptian never showed up. The surprised and disappointed Canadian tried to understand what had gone wrong: Did Egyptians lack punctuality? Was the Egyptian expecting a counter-offer? Were lawyers unavailable in Cairo? None of these explanations proved to be correct; rather, the problem was caused by the different meaning Canadians and Egyptians attach to inviting lawyers. The Canadian regarded the lawyers' presence as facilitating the successful completion of the negotiation; the Egyptian interpreted it as signaling the Canadian's mistrust of his verbal commitment. **Canadians often use the impersonal formality of a lawyer's services to finalize agreements. Egyptians, by contrast, more frequently depend on the personal relationship between bargaining partners to accomplish the same purpose.**

### ✓ Translation

캐나다인 손님을 접대한 후에, 한 이집트인 중역이 그에게 새로운 벤처 사업에서의 합작 제휴를 제의했다. 그 제의에 기뻐서, 캐나다인은 세부 사항을 마무리하기 위해 다음날 아침에 각자의 변호사와 함께 다시 만날 것을 제안했다. 이집트인이 결코 나타나지 않았다. 놀라고 실망한 캐나다인이 무엇이 잘못된 것인지 이해하려고 했다. 이집트인은 시간 엄수 관념이 없었는가? 그 이집트인이 수정 제안을 기대하고 있었는가? 카이로에서는 변호사를 구할 수 없었는가? 이들 설명 중 어떤 것도 올바른 것으로 판명되지 않았다. 오히려, 문제는 캐나다인과 이집트인이 변호사를 불러들이는 것에 두는 서로 다른 의미에 의해 야기되었다. 그 캐나다인은 변호사의 입회를 협상의 성공적인 마무리를 용이하게 하는 것으로 여겼고, 그 이집트인은 그것을 캐나다인이 그의 구두 약속을 불신하는 것을 암시하는 것이라고 해석했다. 캐나다인은 흔히 합의를 끝내기 위해 변호사의 도움을 받는, 사사로움에 치우치지 않는 형식상의 절차를 이용한다. 이와 대조적으로 이집트인은 같은 목적을 완수하기 위해 거래 상대방 간의 개인적인 관계에 더 자주 의존한다.

### ✓ Note





## ✓Voca

- executive 중역, 이사
- entertain 접대하다, (생각, 희망, 감정 등을) 품다
- joint partnership 합작 제휴
- venture 벤처 (사업)
- respective 각각의, 각각의
- show up 나타나다
- counter-offer 수정 제안
- rather 오히려, 더 정확히 말하면
- attach (중요성, 의미 등을) 두다, 붙이다
- regard ~ as ... ~을 ...으로 여기다
- presence 입회, 존재
- facilitate 용이하게 하다
- negotiation 협상
- signal 암시[시사]하다, 신호를 보내다
- mistrust 불신
- commitment 약속, 전념
- impersonal 사사롭지 않은
- formality 형식상의 절차
- agreement 합의, 동의
- frequently 자주, 흔히
- bargaining partner 거래[협상] 상대
- accomplish 완수하다, 달성하다
- potential 잠재적인, (~이 될) 가능성이 있는
- mutual 상호의, 공동의
- postpone 뒤로 미루다, 연기하다
- mislead 그릇 인도하다, 현혹시키다

## ✓해변

An Egyptian executive, after entertaining his Canadian guest, offered him joint partnership in a new business venture. The Canadian, delighted with the offer, suggested that they meet again the next morning with their respective lawyers to finalize the details. The Egyptian never showed up.

(A) The Canadian regarded the lawyers' presence as facilitating the successful completion of the negotiation; the Egyptian interpreted it as signaling the Canadian's mistrust of his verbal commitment. Canadians often use the impersonal formality of a lawyer's services to finalize agreements.

(B) The surprised and disappointed Canadian tried to understand what had gone wrong: Did Egyptians lack punctuality? Was the Egyptian expecting a counter-offer? Were lawyers unavailable in Cairo? None of these explanations proved to be correct; rather, the problem was caused by the different meaning Canadians and Egyptians attach to inviting lawyers.

(C) Egyptians, by contrast, more frequently depend on the personal relationship between bargaining partners to accomplish the same purpose.

## ✓Reminding

An Egyptian executive, after entertaining his Canadian guest, offered him joint partnership in a new business venture. The Canadian, delighted with the offer, suggested that they meet again the next morning with their respective lawyers to finalize the details. The Egyptian never showed up. The surprised and disappointed Canadian tried to understand what had gone wrong: Did Egyptians lack punctuality? Was the Egyptian expecting a counter-offer? Were lawyers unavailable in Cairo? None of these explanations proved to be \_\_\_\_\_; rather, the problem was caused by the different meaning Canadians and Egyptians attach to inviting lawyers. The Canadian regarded the lawyers' presence as \_\_\_\_\_ the successful completion of the negotiation; the Egyptian interpreted it as signaling the Canadian's \_\_\_\_\_ of his verbal commitment. Canadians often use the \_\_\_\_\_ formality of a lawyer's services to finalize agreements. Egyptians, by contrast, more frequently depend on the \_\_\_\_\_ relationship between bargaining partners to accomplish the same purpose.





## 16-5 man lives with echoes and reminiscences

Man differs from the lower animals because he preserves his past experiences. What happened in the past is lived again in memory. About what goes on today hangs a cloud of thoughts concerning similar things undergone in bygone days. With the animals, an experience perishes as it happens, and each new doing or suffering stands alone. But man lives in a world where each occurrence is charged with echoes and reminiscences of what has gone before, where each event is a reminder of other things. **Hence he lives not, like the beasts of the field, in a world of merely physical things but in a world of signs and symbols.** A flame is not merely something which warms or burns, but is a symbol of the enduring life of the household, of the abiding source of cheer, nourishment and shelter to which man returns from his casual wanderings.

### ✓ Translation

인간은 과거의 경험을 보존하기 때문에 하등 동물과 다르다. 과거의 일은 기억 속에서 다시 살아 있게 된다. 오늘 일어나고 있는 일 주위로 지난날에 겪은 비슷한 일에 관한 많은 생각이 떠돈다. 동물들에게 있어, 경험이란 생기면서 사라져 버리며, 각각의 새로운 행위나 고통은 서로 연관성 없이 떨어져 있다. 그러나 인간은 매 사건이 전에 일어난 일의 반향과 회상으로 채워지는 세상, 즉 매 사건이 다른 것들을 기억나게 하는 세상에 산다. 따라서 인간은 들판의 야수들처럼 단순히 물질적인 세계 속에서 사는 것이 아니고 기호와 상징의 세계 속에서 살아간다. 불은 따뜻하게 하거나 연소시키는 것일 뿐만 아니라, 가족의 지속적인 삶, 즉 성찬과 영양, 그리고 인간이 이따금 하는 방랑으로부터 회귀하는 거처의 변치 않는 원천을 상징하는 것이기도 하다.

### ✓ Note





## ✓Voca

- preserve 보존하다
- hang about ~의 주위를 떠돌다
- a cloud of 많은
- bygone 지나간
- perish 사라지다, 멸망하다
- occurrence 사건
- enduring 지속적인
- abiding 변치 않는, 지속적인
- cheer 성찬, 잘 차린 음식
- nourishment 영양(물), 양육
- casual wandering 이따금 하는 방랑

## ✓해변

But man lives in a world where each occurrence is charged with echoes and reminiscences of what has gone before, where each event is a reminder of other things.

Man differs from the lower animals because he preserves his past experiences. ① What happened in the past is lived again in memory. ② About what goes on today hangs a cloud of thoughts concerning similar things undergone in bygone days. ③ With the animals, an experience perishes as it happens, and each new doing or suffering stands alone. ④ Hence he lives not, like the beasts of the field, in a world of merely physical things but in a world of signs and symbols. ⑤ A flame is not merely something which warms or burns, but is a symbol of the enduring life of the household, of the abiding source of cheer, nourishment and shelter to which man returns from his casual wanderings.

## ✓Reminding

Man differs from the lower animals because he preserves his \_\_\_\_\_. What happened in the past is lived again in \_\_\_\_\_. About what goes on today hangs a cloud of thoughts concerning \_\_\_\_\_ things undergone in bygone days. With the animals, an experience \_\_\_\_\_ as it happens, and each new doing or suffering stands alone. But man lives in a world where each occurrence is charged with \_\_\_\_\_ and \_\_\_\_\_ of what has gone before, where each event is a \_\_\_\_\_ of other things. Hence he lives not, like the beasts of the field, in a world of merely \_\_\_\_\_ things but in a world of \_\_\_\_\_. A flame is not merely something which warms or burns, but is a \_\_\_\_\_ of the enduring life of the household, of the abiding source of cheer, nourishment and shelter to which man returns from his casual wanderings.





## 16-6 deep capacity for isolationism

Human beings have a deep capacity for isolationism, for splitting into groups that diverge from each other. In New Guinea, for instance, there are more than 800 languages, some spoken in areas just a few miles across yet as not understandable to those on either side as French and English. There are still 7,000 languages spoken on earth and the people who speak each one are remarkably resistant to borrowing words, traditions, rituals or tastes from their neighbors. 'Whereas vertical transmission of cultural traits goes largely unnoticed, horizontal transmission is far more likely to be regarded with suspicion or even fierce anger,' say the evolutionary biologists Mark Pagel and Ruth Mace. 'Cultures, it seems, like to shoot messengers.' People do their best to cut themselves off from the free flow of ideas, technologies and habits, limiting the impact of cultural exchange.

### ✓ Translation

인간은 고립주의, 즉 각각으로부터 갈라져 나오는 집단으로 분열하는 뛰어난 능력을 갖고 있다. 예를 들어, New Guinea에는 800개가 넘는 언어가 있는데, 몇몇 언어는 단지 몇 마일 건너편에 있는 지역에서 사용되지만 상대방 어느 편에 있는 사람들에게도 프랑스어와 영어만큼이나 이해가 되지 않는다. 지구상에는 여전히 7,000개의 언어가 쓰이고 있으며, 각각의 언어를 말하는 사람들은 이웃으로부터 단어, 전통, 의식, 또는 취향을 차용하는데 매우 거부감을 갖는다. '문화적 특징의 수직적 전파가 대체로 눈에 띄지 않고 이루어지는 반면에, 수평적 전파는 의심 또는 심지어 격한 분노를 가지고 대하게 될 가능성이 훨씬 더 높다. 문화는 전달자를 사살하기 좋아하는 것 같다.' 라고 진화생물학자인 Mark Pagel과 Ruth Mace는 말한다. 사람들은 생각, 기술, 그리고 습관의 자유로운 흐름으로부터 자기 자신을 단절시키기 위해서 최선을 다하는데, 그것이 문화교류의 영향을 제한하게 된다.

### ✓ Note





## ✓Voca

- capacity 능력
- isolationism 고립주의
- split into ~로 분열하다
- understandable 이해할 수 있는
- remarkably 매우, 몹시
- resistant to ~에 거부감을 갖는, 저항하는
- ritual 의식
- vertical 수직의
- transmission 전파, 전달
- trait 특징
- unnoticed 눈에 띄지 않는
- horizontal 수평의
- regard 간주하다
- suspicion 의심
- fierce anger 격한 분노[노여움]
- evolutionary 진화의

## ✓해변

Human beings have a deep capacity for isolationism, for splitting into groups that (A) converge / diverge from each other. In New Guinea, for instance, there are more than 800 languages, some spoken in areas just a few miles across yet as not understandable to those on either side as French and English. There are still 7,000 languages spoken on earth and the people who speak each one are remarkably (B) susceptible / resistant to borrowing words, traditions, rituals or tastes from their neighbors. 'Whereas vertical transmission of cultural traits goes largely unnoticed, horizontal transmission is far more likely to be regarded with suspicion or even fierce anger,' say the evolutionary biologists Mark Pagel and Ruth Mace. 'Cultures, it seems, like to shoot messengers.' People do their best to cut themselves off from the free flow of ideas, technologies and habits, (C) expanding / limiting the impact of cultural exchange.

## ✓Reminding

Human beings have a deep capacity for \_\_\_\_\_, for splitting into groups that \_\_\_\_\_ from each other. In New Guinea, for instance, there are more than 800 languages, some spoken in areas just a few miles across yet as not understandable to those on either side as French and English. There are still 7,000 languages spoken on earth and the people who speak each one are remarkably \_\_\_\_\_ to borrowing words, traditions, rituals or tastes from their neighbors. 'Whereas \_\_\_\_\_ transmission of cultural traits goes largely unnoticed, \_\_\_\_\_ transmission is far more likely to be regarded with suspicion or even fierce anger,' say the evolutionary biologists Mark Pagel and Ruth Mace. 'Cultures, it seems, like to shoot \_\_\_\_\_.' People do their best to cut themselves off from the free flow of ideas, technologies and habits, \_\_\_\_\_ the impact of cultural exchange.

