

# Culture Shock

## INTRODUCTION

*John* : I got a shock this morning.

*Changsik*: What happened?

*John* : A businessman was reading a comic book on the train! I couldn't believe it. At least in my country...

*Changsik*: Don't be so excited, John. It's a good way to kill time.

*John* : But....

*Changsik*: After all, you're in Korea now. You'll soon get used to it.

1

"You're going to the United States to live? How wonderful! You're really lucky!"

Does this sound familiar? Perhaps your family and friends said similar things to you when you left home. But does it seem true all the time? Is your life in this new country always wonderful and exciting? Specialists say that it is not easy to adjust to life in a new

culture. They call the feelings which people experience when they come to a new environment *culture shock*.

According to these specialists, there are three stages of culture shock. In the first stage, the newcomers like their environment. Then, when the newness wears off, they begin to hate the city, the country, the people, the apartment, and everything else in the new culture. In the final stage of culture shock, the newcomers begin to adjust to their surroundings and, as a result, enjoy their life more.

## 2

Some of the factors which cause culture shock are clear. Maybe the weather is terrible. Perhaps the customs are different. Perhaps some of the service systems such as the telephone, post office, or public transportation are difficult to understand and you make mistakes. The simplest things seem difficult. The language may be difficult. How many times have you just repeated the same thing again and again and hoped to understand the answer in the end? The food may seem strange to you and you may miss the familiar smells of the foods you are accustomed to in your own

<sup>17</sup> *adjust to*... ...에 순응하다

<sup>22</sup> *wear off*... 점점 사라지다

<sup>36</sup> *as a result* 결과로서

<sup>38</sup> *in the end* 결국은

<sup>38</sup> *be accustomed to*... ...에 익숙해지다

country. If you don't look similar to the people there, you may feel strange. You may feel as if everyone is watching you. The fact is that you are always watching yourself. You are self-conscious.

## 3

Who experiences culture shock? Everyone does in some form or another. But culture shock comes as a surprise to most people. A lot of the time, the people with the worst culture shock are the people who never had any difficulties in their own countries. They were active and successful in their community. When they come to a new country, they find themselves without a role, almost without an identity. They have to build a new self-image.

## 4

Culture shock produces a feeling of disorientation. This disorientation may be in the form of homesickness, imagined illness, or even paranoia. When people feel the disorientation of culture shock, they sometimes feel like staying inside all the time. They want to protect themselves from the unfamiliar environment. They want to create an escape within their room or apartment to give themselves a sense of security. This escape does solve

<sup>56</sup> *protect... from*... ...로부터 보호하다



the problem of culture shock for a while, but it does nothing to familiarize the person more with the culture. Familiarity and experience are the long-term solutions to the problem of culture shock.

## COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어들에서 골라 ( ) 안에 넣으시오.

Culture shock is the feelings which people experience when they come to a new environment. First they like their new ( ). Then they begin to hate everything in the new culture. Finally they begin to adjust to it and, as a result, enjoy their ( ) more.

There are a lot of ( ) which cause culture shock, and everyone experiences it in some form or another. When people feel the ( ) of culture shock, what will help them? The long-term ( ) is not to escape from the culture, but to become familiar with it.

[ ① factors, ② solution, ③ life, ④ disorientation, ⑤ environment ]

B. 다음 질문에 대해 적합한 답을 고르시오.

1. What do specialists call the feelings which people experience when they come to a new environment?  
a) sympathy      b) culture shock      c) love

2. How many stages does culture  
a) two stages      b) three stages  
3. What are the long-term solutions  
culture shock?  
a) acceptance      b) hatred      c) adjustment.

## STRUCTURES & GRAMMAR

A. 형용사를 한정하는 To - 부정사

1. Perhaps some of the service systems are difficult to understand.  
2. Your question is impossible to answer.  
3. This book is easy to read.

B. S + V(be 동사) + C (=명사절)

1. The fact is that you are always watching yourself.  
2. The trouble is that this old car won't start.  
3. The point is whether he is serious or not.

C. 제 3대명사 (제 3대명사)

1. They want to protect themselves from the unfamiliar environment.  
2. You can dry yourself with this towel.  
3. He cut himself while playing with a knife.

D. 강조의 do

1. This escape does solve the problem of culture shock.  
2. He does come, but not often.

## 1-B GOING TO COLLEGE

H. H. Hutson\*

Contrary to the thought of many people, the Declaration of Independence did not include the right to attend college along with the right to life, liberty, and the pursuit of happiness.

If you are on your way to college this fall, you are among the privileged minority. Even though the percentage of young people registering in American colleges has risen each year, far more high school graduates still go directly into work, vocational schools, and marriage than ever go down the college registration lines<sup>1</sup>. A glance at the statistics<sup>2</sup> will show that you, as a college freshman, are among the privileged few from your high school group. If you have been accepted by some reputable college, you are offered the privilege of living in part by the sweat of another person's brow. However high the fees of your particular college may seem to you and your family, somebody else is paying the majority of the actual cost. If you register in a state-supported institu-

\* H. H. Hutson (1914~): President of Greensboro College in North Carolina, Prominent religious leader in the South

1) go down the college registration lines: 대학에 등록하는 학생의 대열에 끼다

2) A glance at the statistics: 통계를 얼핏 보아도

tion,<sup>3</sup> it was the taxpayer who constructed the buildings, purchased the books and equipment, and pays a good share of the tuition costs each year. If you have chosen a church-related college, your church and other friends of the college have bought the campus, provided an investment(endowment) to help pay its bills, and these continue each year to put money into the budget so that your fees will be less. You are financially privileged, for many people are investing in your educational welfare.

The traditions of your favorite college offer you another privilege. Colleges are like families. Through the years a college earns a good name, and when it accepts you as a student your performance becomes the college's reputation. An institution which is proud of its academic and cultural record puts its whole history "on the line"<sup>4</sup> each time it accepts a new student or confers another degree. To become a part of a fine tradition should confer a sense of privilege, for no one man can buy or earn a fine family and college tradition.

<sup>5</sup> "We sent Johnny off to college." One can hear parents, make this statement with finality which indicates that, having paid the fees, all educational responsibility has now passed from family to college. It is not only at the "prep school"<sup>5</sup> level that students conclude that their

3) a state-supported institution: a state university

4) puts its whole history "on the line": 학교의 모든 역사를 앞세우다, put ~ on the line: ~을 코에 걸다, ~을 걸 보이게 내걸다

5) prep school: a preparatory school in U.S.A.



parents want them “out of sight and out of mind”<sup>6)</sup>. No counselor worth his salt<sup>7)</sup> is unaware that the attitudes of parents weigh heavily in the matter of success in college. The parent who thinks of college as a glorified rooming house and detention home invites the student<sup>5</sup> to respond to his expectations.

Other parents and communities think of college as a necessary hurdle to vocational and social success. “You have to have that old sheepskin<sup>8)</sup>” to ... suggests college as an endurance contest<sup>9)</sup> on the road to something you<sup>10</sup> truly want. Given this social and parental attitude, the college experience has no worth in itself and is most often interpreted as a bore. The student—to use the very term loosely—has no interest in learning or in personal development. He occupies space which is now badly<sup>15</sup> needed for the young people who wish an education in the full sense of the term.

Why is it that some communities and some families consistently send good students to college? Certainly part of the answer is the high quality of academic preparation<sup>20</sup> which the school and the home manage to give. But a larger measure of the answer is the attitude which the

6) “out of sight and out of mind”: “보지 않으면 마음도 멀어진다”라는 속담, 여기서는 정신적으로나 육체적으로나 부모의 슬하를 떠난다는 뜻

7) no(not) worth his salt: useless, good for nothing

8) sheepskin: a graduation diploma in U.S.A.

9) endurance contest: 인내력을 시험하는 경쟁(a test of how long a thing or person can endure)

whole community imparts<sup>10)</sup> to the growing student. Education is regarded as a privilege not to be taken lightly. It is expensive in money and effort. It demands concentration and it is worthwhile for its own sake. It<sup>5</sup> leads the individual toward the old ideal of “a gentleman and a scholar,” a person who is at home in<sup>11)</sup> his universe and reasonably at home with himself.

This cannot be guaranteed to the prospective college student. It is his only through the learning. A student<sup>10</sup> is accepted at college and given the opportunity to join a great tradition. If he fails, the family and community join with the college and the student in that failure. But he may even pass his courses and still fail. For the American tradition allows a man to graduate through<sup>15</sup> accumulation of course credits; it seldom asks whether he has joined the company of those who love learning.

College is just ahead. Register for the proper courses and be sure that your fees are paid. Enroll with the “right” professors and take care to cultivate the proper<sup>20</sup> social groups. But remember that all this—both for you and your parents—is mere busy work unless you see in the four years ahead a time of privilege. You will be among the select few; you will share the funds and traditions created by many. You will decide that your<sup>25</sup> contribution will end with the payment of your fees or that through you the tradition of learning will be vital.

10) impart: tell, communicate

11) be at home in: familiar with or accustomed to



## Lesson 2-A

## Birth Order

## INTRODUCTION

*John* : I can't get along with Tom any more.

*Changsik* : Calm down, John. What's wrong?

*John* : He is always ordering me to do this or that. And he won't listen to me.

*Changsik* : That's because he is a first-born child.

*John* : What do you mean? I am one, too.

## 1

It was probably no accident that George Orwell used the words 'Big Brother' for the dictator in his novel 1984. Psychologists have known for a long time that birth order generally creates certain personality traits.

Big brothers and sisters usually develop leadership tendencies early in life, mainly because of the responsibilities over younger brothers and sisters given to them by their parents. The danger, experts on family and child psychology report, is that if the oldest child

<sup>1</sup> *get along with*... ...와 사이 좋게 지나다

takes that role too seriously, he or she can become a tyrannical adult.

Studies of nearly 3,000 people have found that first-born children usually want to achieve something. This is mainly because they try to please their parents.

This and other research suggests that first-born children generally become more conservative than their younger brothers and sisters because they receive most of the guidance from their parents. Used to caring for others, they are more likely to take interest in such leadership jobs as teaching and politics. Less social and flexible because they became accustomed in the very early years to acting alone, they may have difficulty making close friends.

## 2

By contrast, the researchers say, children born later are more likely to be more friendly than the oldest child because their parents were more relaxed. However, the later children are often less ambitious and are uncomfortable making decisions for others, and will seek work that fits such needs. This, according to researchers, may help explain why a younger child tends to choose creative fields such as music, art, or writing.

Later children often make good salespeople because

<sup>24</sup> *care for*... ...를 돌보다, ...에 관심을 갖다  
<sup>30</sup> *by contrast* 대조적으로

persuasion may have been the only way they had to  
<sup>40</sup> protect themselves from the power of the oldest. Younger  
 children tend to remain “the baby” forever. They are  
 enjoyable to be around, and cause others to show kind-  
 ness, but they depend on others too much.

## 3

While birth order is clearly only one of the many  
<sup>45</sup> factors that affect development, its impact should not be  
 underestimated. When people understand how their birth  
 order causes them to react, they do not find change so  
 difficult.

An understanding of birth order can sometimes help  
<sup>50</sup> a marriage work. Not long ago, a psychologist was work-  
 ing with a woman who had become so demanding that  
 her marriage was in trouble. Once she understood her  
 tendencies, the psychologist said, she could begin to  
 change her behavior.

<sup>55</sup> Maida Webster, a family therapist, told of a husband  
 and wife who complained bitterly about being disappoi-  
 nted by each other. It seemed that neither had taken  
 over the leadership role that each had expected the  
 other to take. When it was pointed out that this was  
<sup>60</sup> probably because each had been a younger child, they

<sup>56</sup> *complain about*... ...에 대해 불평하다

<sup>57</sup> *take over*... ...를 떠맡다

<sup>59</sup> *point out*... ...를 지적하다

began to understand the problem.

## 4

“Is there an ideal combination for marriage?” Mrs.  
 Webster was asked. Both at work and in personal  
 relationships, she said, people seem to get along best  
 when they repeat the patterns of childhood, which <sup>65</sup>  
 means that it helps to marry someone in a comple-  
 mentary position. On the other hand, two people who  
 were the oldest children can expect difficulties.

“Is there any best position in the birth order?” asked  
 someone else. Mrs. Webster said no, that there were <sup>70</sup>  
 advantages and disadvantages to all. However, she went  
 on, recognizing tendencies can help make the most of  
 positive traits and lessen negative ones.

## COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어들에서 선택해 (     ) 안에 넣  
 으시오.

According to research, the birth order can make a (     )  
 in how people think and act. For example, first-born children  
 develop (     ) tendencies and become more conservative and  
 less social. By contrast, later children are more likely to be

<sup>72</sup> *make the most of* ... ...를 최대한 이용(활용)하다



## 2-B HOW TO MARK A BOOK

M. J. Adler\*

You know you have to read "between the lines"<sup>1)</sup> to get the most out of anything. I want to persuade you to do something equally important in the course of your reading. I want to persuade you to "write between the lines". Unless you do, you are not likely to do the most efficient kind of reading.

I insist that marking up a book is not an act of destruction but of love.

You shouldn't mark up a book which isn't yours. Your friends who lend you books expect you to keep them clean, and you should. If you decide that I am right about the usefulness of marking books, you will have to buy them. Most of the world's great books are at hand today, in reprint editions, at less than a dollar.

There are two ways in which one can own a book. The first is the property right you establish by paying for it, just as you pay for clothes and furniture. But this act of purchase is only the first step to possession. Possession comes only when you have made it a part

\* J. Adler (1902~): Chicago대학의 법철학 교수

1) read "between the lines": "行間"을 읽다, 곧 글로 나타나지 아니한, 숨어 있는 뜻을 찾으려 읽는다는 뜻

of yourself, and the best way to make yourself a part of it is by writing in it. An illustration may make the point clear. You buy a beefsteak and transfer it from the butcher's icebox to your own. But you do not own the beefsteak in the most important sense until you eat it and get it into your bloodstream. I am arguing that books, too, must be absorbed in your bloodstream to do you any good.<sup>2)</sup>

Confusion about what it means to own a book leads people to a false respect for paper, binding, and type...a respect for the physical thing...the art of the printer rather than the genius of the author. They forget that it is possible for a man to acquire the idea, to possess the beauty which a great book contains without indicating ownership by pasting a label with his name inside the cover. Having a fine library doesn't prove that its owner has a mind enriched by books; it proves nothing more than<sup>3)</sup> that he, his father, or his wife, was rich enough to buy them.

Why is marking up a book required in reading? First, it keeps you awake. In the second place, reading, if it is active, is thinking, and thinking tends to express itself in words, spoken or written. The marked book is usually the thought-through book. Finally writing helps you remember the thoughts you had, or the thoughts the

2) do somebody good: ~에게 이롭다

3) nothing more than~==nothing else than~==nothing but~: ~에 지나지 않는다



author expressed. Let me develop these three points.

If reading is to<sup>4</sup> accomplish anything more than passing time<sup>5</sup>, it must be active. You can't let your eyes move quickly across the lines of a book and come up with<sup>6</sup> an understanding of what you have read. Now an ordinary piece of light fiction, like *Gone with the wind*,<sup>7</sup> doesn't require the most active kind of reading. The books you read for pleasure can be read in a state of relaxation, and nothing is lost. But a great book, rich in ideas and beauty, a book that raises and tries to<sup>10</sup> answer great fundamental questions, demands the most active reading of which you are capable.

But, you may ask, why is writing necessary? Well, the physical act of writing, with your own hand, brings words and sentences more sharply<sup>8</sup> before your mind and pre-<sup>15</sup>serves them better in your memory. To set down your reaction to important words and sentences you have read, is to preserve those reactions and sharpen those questions.

Even if you wrote on a sheet of paper, and threw the paper away when you had finished writing, your under-<sup>20</sup>standing of the book would be sure. But you don't have to throw the paper away. The margins (top and bottom,

4) *be to*: ought to; must

5) *passing time*: 시간 보내기, 소일하기, 심심풀이

6) *come up with*: 따라가서 나란히 되다

7) *Gone with the Wind*: 미국의 여류작가 Margaret Mitchell(1900~49)이 지은 장편소설(1936).

8) *sharply*: 또렷하게

as well as side), the end-papers,<sup>9</sup> the every space between the lines, can be used. They aren't sacred. And best of all, your marks and notes become an essential part of the book and stay there forever. You can pick up<sup>10</sup> the following week or year, and there are all your points of agreement, disagreement, doubt, and inquiry. It's like starting again an interrupted conversation with the advantage of being able to pick up where you left off.<sup>11</sup>

And that is exactly what reading a book should be: a conversation between you and the author. Probably he knows more about the subject than you do; naturally, you'll have the proper humility as you approach him. But don't let anybody tell you that a reader is supposed to be solely on the receiving end. Understanding is a two-way operation: learning doesn't consist in being an empty container. The learner has to question himself and question the teacher. He even has to argue with the teacher, once he understands what the teacher is saying. And marking a book is an expression of your difference, or agreements of opinion, with the author.

If you're a die-hard anti-book-marker, you may object that the margins, the space between the lines, and the end-papers don't give you room enough. All right. How about using a scratch pad slightly smaller than the

9) *end-paper*: 面紙(pages without printing at the back and front of the book)

10) *pick up*: 집어 들다, 다시 시작하다(resume)

11) *leave off*: 중단하다, 그만두다

pagesize of the book—so that the edges of the sheets won't protrude? Make your index, outlines, and even your notes on the pad, and then insert these sheets permanently inside the front and back covers of the book.

Or, you may say that this business of marking books is going to slow up your reading. It probably will. That's one of the reasons for doing it. The sign of intelligence in reading is the ability to read different things differently according to their own worth. In the case of good books, the point is not to see how many of them you can get through,<sup>12</sup> but rather how many can get through you<sup>13</sup>—how many you can make your own.<sup>14</sup> A few friends are better than a thousand acquaintances.

You may have one final objection to marking books. You can't lend them to your friends because nobody else can read them without being distracted by your notes. Furthermore, you won't want to lend them because a marked copy is a kind of intellectual diary, and lending it is almost like giving your mind away.

If your friend wishes to read your *Plutarch's Lives*,<sup>15</sup> *Shakespeare*,<sup>16</sup> or *Paradise Lost*,<sup>17</sup> tell him gently, but firmly, to buy a copy. You will lend him your car or

12) *get through*: read through or finish.

13) *get through you*: be well understood by you.

14) *make your own*: understand and thus make a part of you.

15) *Plutarch's Lives*: Greece의 역사가 Plutarch(46~120)가 지은 영웅전

16) *Shakespeare*: England의 문호 W. Shakespeare(1564~1616)의 전집

17) *Paradise Lost*: England의 시인 J. Milton(1608~74)이 지은 서사시

your coat—but your books are as much a part of you as your head or your heart.<sup>18</sup>

18) *your books are as much a part of you as your head or your heart*: 여러분의 책은 여러분의 머리카슴과 같은 것이다. 즉 빌려 줄 수 없다는 뜻



## Lesson 3-A

## Our Planet's History

## INTRODUCTION

*John* : What were dinosaurs like?

*Father*: Well, there were many kinds. Some ate meat and others ate grass. There were some with two feet and others with four. There were even some that could fly.

*John* : How do we know so much about creatures that lived millions of years ago?

*Father*: Fossils! They can tell us a lot about the Earth's history.

## 1

If you stack newspapers on top of each other every day, at the end of the week Monday's paper will be at the bottom, and Sunday's at the top. Every newspaper is dated, but even if it were not, you could guess its date from its position in the pile. It is just like this with layers of sedimentary rock, where the deepest layers are the oldest.

As each layer of sedimentary rock was formed, the

plants and animals which were alive at that time were buried in it when they died. Usually they simply rotted away without any trace, but sometimes fossil skeletons have survived for millions of years. It is from these fossils that we learn about extinct plants, such as the giant tree ferns, and extinct animals, such as the great reptiles. It is rather like reading in one of the newspapers, picked out of our pile, about what happened on a particular day. We can tell from rocks that dinosaurs lived about two hundred million years ago, and early fishes five hundred million.

## 2

Fossils also give us clues about the climate when the fossilized plants and animals were alive. For example, rocks in Greenland contain fossils of plants that can live only in a warm climate ; so we can understand that these northern regions must once have been warmer.

Fossils also give us other clues about changes in the Earth since the time they were formed. Those of sea animals found in mountain ranges, for example, show that the areas which are mountains today were once probably under the sea. This evidence suggests that great earth movements must have taken place. Indeed, there is other evidence that on some occasions these

<sup>19</sup> rot away    썩어 없어지다

movements were so violent that even the order of the rock layers was upset, just as if the order of our pile of papers had been upset.

In the Grand Canyon of Arizona, the river has cut a <sup>45</sup>valley 1 1/2 km deep, so that layers of rock built up over three hundred million years are clearly seen.

## 3

Rocks containing fossils help us trace the Earth's history back six hundred million years. The older igneous rocks, which contain no fossils, cannot be used in this <sup>50</sup>way, but scientists can calculate their age by testing the radioactive materials they contain ; the Earth started to cool about four billion years ago.

## COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어들에서 골라 (     ) 안에 넣으시오.

Fossils can tell us much about the Earth's (     ). For example, they give us information about plants and animals which don't exist now. They also give us clues about the (     ) in which the extinct plants and animals lived and changes

<sup>45</sup> build up... ...을 쌓아올리다  
<sup>47</sup> trace back... 과거로(뒤로) 거슬러 올라가다

that have happened in the Earth. Even if (     ) contain no fossils, their (     ) can be calculated by the radioactive (     ). These rocks also help us understand when the Earth started to cool.

[ ① age, ② climate, ③ history, ④ materials, ⑤ rocks ]

B. 다음 질문에 대해 적합한 답을 고르시오.

- As each layer of sedimentary rock was formed, what was buried in it?  
a) newspapers    b) plants and animals  
c) radioactive materials
- When did dinosaurs live on earth?  
a) 200 million years ago  
b) 500 million years ago  
c) 4 billion years ago
- How can scientists calculate the age of igneous rocks?  
a) by tracing dinosaur fossils  
b) by testing the radioactive materials they contain  
c) by learning the climate

## STRUCTURES &amp; GRAMMAR

A. 가-방법

- Even if it were not (dated), you could guess its date from its position in the pile.
- There's no telephone here. If there were one, we could call them.



It (dark green / that / was) we've painted the kitchen.

3. 그는 마치 그 일에 대하여 모든 것을 아는 것처럼 말한다.

He talks (as / he / if) knew all about it.

4. 갑자기 비가 세차게 내리기 시작했으므로 차를 운전하는 것은 거의 불가능했다.

Suddenly it began to rain heavily, (it / almost / so that / was) impossible to drive.

### 3-B IF I WERE SEVENTEEN AGAIN

Jesse Stuart \*

If I were seventeen again, I would want to live on a Kentucky hill farm. I would want to grow up and live where there are trees, meadows and streams.

If I couldn't live on a large farm, a few acres would do. But I would want space to hunt over, and with a stream or lake nearby where I could fish. I would want to mow the meadows with a span<sup>1)</sup> of horses or mules and haul the hay to the barn on a hay wagon. I believe the boy or girl who hasn't ridden on a hay wagon has missed something in his youth. If he hasn't smelled new-mown clover, he has missed the finest wind a youth ever breathed.

In the spring of the year, if I were seventeen again, I'd want to take long walks into the woods. I'd want to get acquainted with<sup>2)</sup> all kinds of birds, how they build, their nests and the kind of materials they use, what color and size eggs they lay—from the hoot owl to the chicken hawk and sparrow—and how and what they feed their young. I'd want to know all about the animals—foxes,

\* J. Stuart (1907 ~ ): American writer, poet, and scholar

1) a span of: a pair of

2) get acquainted with: be familiar with

possums, coons, rabbits, skunks, minks, weasels, ground-hogs and all others. I would want to know and I would find out what they ate, where they lived, what animals were friendly to each other and which were enemies. This is a world every teen-age boy should know. I've never seen one yet who didn't love the animal world. And I would protect each nondestructive animal, each nondestructive bird. I would want to know the hunting laws, abide by<sup>3</sup> them, and help restock and protect the game so it would be here for the next seventeen-year-old when he came along.

I would also learn the names of wild flowers and plants that grow in the woods. I would also want to learn the kinds of trees. I'd want to learn them so when I touched the bark on the darkest nights I could identify the tree. I'd want to fox-hunt on April nights when the trees were leafing and hear a pack of hounds running the fox all night. And I would want to own at least one hound dog and have him in the chase.<sup>4</sup>

A boy of seventeen who has not stood on a high hilltop under the stars or a bright moon and listened to the music of barking hounds has missed something really great. Stars, moon, a high hill, the loneliness of night, and barking hounds, is a wholesome enjoyment. It puts character in a young man. It gives him some-

3) *abide by*: keep, be faithful to~

4) *have A in the chase*: make A follow

hing he cannot get any place else. I used to write high-school themes for my English class by lantern light or moon-light as I listen for<sup>5</sup> the hounds to come back in hearing distance.

In summer, if I were seventeen again, I wouldn't miss working on a farm, I wouldn't miss plowing and harrowing land, planting seeds in the ground and hoeing vegetables and plowing the young green corn. I would want to work without a shirt, work in shorts<sup>6</sup> and work barefooted. Because the feel or loose warm dirt to one's feet is a good thing in one's growth. I always hate to see a colt that has run barefooted over the pasture have to bow to steel shoes. His being shod<sup>7</sup> is that grim reminder that his youth is ended.

I would, if I were back at seventeen, learn all I could about planting. I would want to be able, if I were cut away from all money-earning jobs or positions, to grow my food from the soil, I would want to specialize in growing my food from the soil, I would want to specialize in growing a breed of cattle or a kind of hogs, or rabbits, or chickens. And I would want pets too—a coon, ground-hog or squirrel. Or I would want a pet hawk,<sup>8</sup> such as I once had, that flew to places where I fished and sat in a tree above me until I flipped a minnow<sup>9</sup>

5) *listen for*: be alert to catch an expected sound

6) *shorts*: knee-length or less than knee-length trousers

7) *his being shod*: that he is shod

8) *a pet hawk*: 애완동물

9) *minnow*: a very small freshwater fish of the carp family



from the stream. Then, soon as he saw the minnow dangling, he would fly down and eat it.

If I were seventeen again, I'd try to build my body strong. I wouldn't drink anything intoxicating. I wouldn't smoke until I got growth. I'd want to build my body so strong that if I were ever forced to use my fists, it would have the force of a kicking mule. I'd want to have the strength, and did have at seventeen, to lift the end of small saw log<sup>10</sup> or to carry a green cross<sup>11</sup> or a turning plow or the hind carriage of a joltwagon. I'd want to be able to do these things whether I could or not. A young man rejoices in strength and he can build strength by proper work and recreational exercises.

If I were back at seventeen, I'd want to find bees<sup>12</sup> on the hot sand by some little stream, course<sup>13</sup> them to their tree, cut the tree at night and rob the bees,<sup>14</sup> I'd want a few bee stings too. A boy who has never found a wild bee tree,<sup>15</sup> robbed bees and tasted wild honey has missed a lot in life.

And here is something I would definitely do, if I'd go to high school. The boy who hasn't finished high school has missed something too. It doesn't matter whether he

10) saw log: 널판용 통나무

11) crossie: a tie placed across something for support

12) watering: drinking water

13) course: chase

14) rob the bees: rob the bees of their honey

15) a wild bee tree: 야생 벌이 깃들여 사는 나무

leads his class or not, whether he's the best athlete, or the most popular boy. I never had these honors and I failed three subjects in high school because I entered high school unprepared. But going to high school, taking different subjects under different teachers, knowing the boys and girls in my class and in the school is something I wouldn't miss. I would consider it enjoyment and recreation and not work to attend high school. I wish I could go over<sup>16</sup> those four years again. It was never work. If I couldn't be the best athlete, I would still be one. If it were physically possible, even if I were one who was only substituted in an easy game, I'd try out for<sup>17</sup> all kinds of athletics until I found the one game where I could play best. But I wouldn't miss athletics. This builds men physically and teaches them sportsmanship and to give and take.<sup>18</sup>

I wouldn't want to ride a bus to school either, unless I lived too many miles away. One of the greatest track men I ever taught, one of the smallest and weakest boys I had in high school, refused to ride eight miles on a bus to school (sixteen miles a day) but instead he walked and ran to and from school with a wrist watch to check his time. He didn't let a boy on the track squad know what he was doing. In his first three years in high

16) go over: do again, repeat

17) try out for: participate

18) give and take: make mutual concession, compromise



school he didn't win a race. In his senior year he ran the fastest mile ever recorded in his school. His record still holds.

I would walk to school because it would build muscles in my legs, because I could breathe fresher air and my brain would be more alert in my studies. I could also meet people on my way, see trees, flowers and animals, and all of these help in one's education.

And this is another way I used to get my themes. I'd sit down on my way to school and write a theme after I'd seen something that gave me an idea. There is a whole world of subjects one can get just walking to and from school.

If I were seventeen and hadn't already done so, I would identify myself with<sup>19</sup> the church of my choice and I would be there at least once each week. I received a shocking report once when I was pleading to a circuit judge for four of my schoolboys, who had disobeyed laws knowingly. Said the judge: "Ninety-six per cent of the young men that come before me don't go to church."

These four boys, all from good families hadn't attended any kind of religious services. So this is reason enough for one of seventeen to identify himself with some church.

I would be honest to the penny. If I borrowed a nickel from someone, I would pay it back. I would put myself

<sup>19</sup> *identify oneself with*: join or associate closely with

into the rut of honesty and I would follow through.<sup>20</sup> Why build strong bodies at seventeen, bodies to stand the wear and tear of the years ahead, and stunt the great growth of our character? If I were to choose between a strong body, or strong, honest character, I'd take the latter, I'd want a reputation for honesty. I'd want to be able to go to my hometown bank and borrow, if need be, without anybody but myself signing the note.<sup>21</sup> When a seventeen-year-old boy can do this, he has character. And if he has honesty he will pay that note if it takes his hide.<sup>22</sup>

If I were seventeen again, I would earn my own money, or most of it. I would take days of work for other people. And if and when I accepted a job for the other fellow, I would do it well. I would do it so well that he would want me to work for him again. I'd do it so well that others who had seen my work would want me to work for them. I would do the work so that I would rejoice at the finished product, so I could sleep contentedly at night. Because we build character through work we do with our hands. Do work well at seventeen and you'll be doing it well from then on.

If I were seventeen again, I would stand up for<sup>23</sup> my convictions. I wouldn't be a follower of something I

<sup>20</sup> *follow through*: continue and finish

<sup>21</sup> *the note*: a written acknowledgement of a debt

<sup>22</sup> *hide*: any of various units of land area, real estate

<sup>23</sup> *stand up for*: defend ~ against criticism, support



didn't believe and knew was wrong. No matter how popular the idea might be, I would hold out.<sup>24</sup> I would be myself. I would be guided by what I thought was right. No one, no matter how much more powerful I physically he was than I, would sway me. And it wouldn't be very long until several of my age would be following me. Popularity fades as often as the wind changes its course, but character never fades. In your schoolwork it is better to have C grades and A character<sup>25</sup> than it is to have A grades and C character.

Seventeen may be the shortest year in your life. It was for me. It was a wonderful year and like a Kentucky April it came too slowly and went too quickly. It was a great year for physical and mental growth. A year of beauty and spirit. All years to be alive are good years. But, really not too much happens before you are seventeen. You'll never feel again like you could turn the earth over<sup>26</sup> to see what is under it. Most of us would trade fame, fortune and achievements for<sup>27</sup> what you have.<sup>28</sup> So, hold seventeen and live seventeen while you can.

24) hold out: refuse to agree

25) C grade and A character: 학과점수 C와 성품에 대한 평가 A

26) turn over: upset

27) trade A for B: exchange A with B

28) what you have: the age of seventeen

## Lesson 4-A

# Long Walk to Freedom

— by Nelson Mandela

## INTRODUCTION

*John* : My, don't you look excited! What's up?

*Chungsik* : I've just seen a great movie!

*John* : What did you see?

*Chungsik* : "Sarafina!"

*John* : What is it about?

*Chungsik* : A girl in South Africa, who believes in Mandela and stands up against apartheid.

## 1

On the day of the inauguration, I felt a sense of history. In the first decade of the twentieth century, a few years after the terrible Boer War and before my own birth, the white-skinned peoples of South Africa overcame their differences and built a system of racial domination against the dark-skinned peoples of their own land. The structure they created was one of the toughest, cruellest societies the world has ever known.<sup>1</sup> Now, in the last decade of the twentieth century, and

<sup>1</sup> My, = Oh my! = Oh my goodness (God)!



my own eighth decade as a man, that system had been changed forever and replaced by one that recognizes the rights and freedoms of all peoples regardless<sup>1)</sup> of the color of their skin.

## 2

The day had come about through the sacrifices of thousands of my people, people whose suffering and courage can never be counted or repaid. I felt that day, as I have on so many other days, that I was simply the sum of all those Africans who had gone before me. I was sorry that I was not able to thank them and that they were not able to see what they had achieved.

Apartheid created a deep and lasting wound in my country and my people. All of us will spend many years, if not tens of years, recovering from that deep hurt. But the decades of hardship had another effect ; it produced great people like Oliver Tambo and Walter Sisulu of our time — men of such courage, wisdom and kindness that people like them may never be known again. Perhaps it requires such deep pain to create such heroes. My country is rich in the minerals and gems that lie beneath its soil, but I have always known that its greatest wealth is its people, finer and truer than the

<sup>19</sup> regardless of... ...에 관계없이

<sup>21</sup> come about... (사건이) 일어나다. (갑자기) 나타나다 (happen, occur)

<sup>30</sup> recover from... 에서 회복하다

<sup>35</sup> be rich in... 이 풍부하다

diamond.

## 3

It is from these friends in the struggle that I learned<sup>40</sup> the meaning of courage. Time and again, I have seen men and women give their lives for an idea. I have seen men stand up to great pain without breaking. I learned that courage was not the absence of fear, but the triumph over it. I felt fear myself more times than I<sup>45</sup> can remember, but I hid it behind a mask of boldness. The brave man is not he who does not feel afraid, but he who fights against fear.

I never lost hope that this great change would happen. Not only because of the great heroes I have just<sup>50</sup> spoken of, but because of the courage of the ordinary men and women of my country. I always knew that deep down in every human heart, there was kindness.

No one is born hating another person because of the color of his skin, or his religion. People must learn to<sup>55</sup> hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. Even in the darkest times in prison, when my friends and I were pushed to our limits, I would see kindness in one of the guards,<sup>60</sup> perhaps just for a second, but it was enough to give me hope and keep me going. Man's goodness is a flame that can be hidden but never put out.



## 4

I have walked that long road to freedom. I have  
 65 tried not to falter ; I have made missteps along the  
 way. But I have discovered the secret that after  
 climbing a great hill, one only finds that there are many  
 more hills to climb. I have taken a moment here to rest  
 and to look back on the distance I have come. But I  
 70 can rest only for a moment, for with freedom come  
 responsibilities, and I cannot stop, for my long walk is  
 not yet ended.

## COMPREHENSION

A. 본문의 내용에 맞도록 아래 단어들에서 골라 (     ) 안에 넣으시오.

On the day of the inauguration Mandela felt a sense of history. The system of racial domination against the dark-skinned peoples had been changed forever and replaced by a system that recognizes the (     ) and freedoms of all peoples regardless of the color of their skin.

He says South Africa is rich in its minerals and gems but its greatest wealth is its (     ). He insists that the (     ) man is not he who does not feel afraid, but he who fights

<sup>62</sup> *man* 사람 ('인간'을 나타내는 man은 최근에는 잘 쓰지 않으려는 경향이 있고, people이나 human beings 등이 쓰인다.)

<sup>63</sup> *put out*... (불 따위를) 끄다

<sup>69</sup> *look back on*... ...을 뒤돌아보다, 회고하다

against fear. He believes no one is born hating another person because of the color of his skin, or his religion.

Mandela has walked that long road to (     ). He can rest only for a moment, for with freedom come (     ), and he cannot stop, for his long walk is not yet ended.

[ ① brave,    ② freedom,    ③ people,    ④ responsibilities,    ⑤ rights ]

B. 다음 질문에 대해 적합한 답을 고르시오.

1. What did Mandela feel on the day of his inauguration?

- a) a sense of humiliation      b) a sense of history  
 c) a sense of shame

2. What was the name of the system made by the white people in South Africa?

- a) equality and equity  
 b) economic reform  
 c) apartheid

3. What does Mandela say is the greatest wealth of his country?

- a) the diamond      b) its environment      c) its people

## STRUCTURE &amp; GRAMMAR

A. 절(clause)의 일부 생략

1. All of us will spend many years, if not tens of years, recovering from that deep hurt.

2. He is a good child, if a little spoiled.

2. 그 지방신문에는 재미있는 것은 아무 것도 없었다.

There was (interest / nothing / of) in the local paper.

3. 이미 50살이 넘었음에도 불구하고 그는 매일 아침 수영을 했다.

(already / over / though) fifty, he took a swim every morning.

4. 테레사는 내가 차로 데리고 가지만, 늦을지도 모른다고 그가 말했다.

He said he'd take Teresa by car, (might be / they / but that) late.

#### 4-B MARRIAGE CUSTOM IN AFRICA

Albert Schweitzer\*

Women here in Africa are objects of value. From the moment a girl is born, the family calculate her value as capital. From their youth up the natives are accustomed to view things in this light.<sup>1)</sup> When a white lady bore twin daughters at the Hospital and the babies were shown to the "boy," he could find nothing better to say to the father than "Now you're a rich man!"

The whole life of the African is governed by the money affairs connected with marriage. To earn the means to purchase a wife, from his sixteenth year onward he seeks an opportunity to earn money. To gain this end, he must often decide to leave his village and take a situation somewhere under a white man. What he has put by after three or four years of this life is not nearly<sup>2)</sup> enough to pay for a wife. The price demanded is usually so high that it is more than a native can save by ten years of work. So he marries on the hire-purchase system.<sup>3)</sup> His father, or, if he is no longer alive, an elder

\* Albert Schweitzer(1875~1965): 독일 태생의 저술가·종교가·의사·음악가. 1952년 Nobel 평화상 수상

1) *view things in this light*: 사물을 이런 식으로 보다

2) *not nearly*: by no means; 결코 ~가 아니다 not nearly enough: 턱없이 모자라다

3) *on the hire-purchase system*: 분할지불식 구입법



brother must help him with the first payment and undertake to be guarantee for the further installments.

To secure a wife for their son, parents begin to pay installments for a girl of only a few years. Just as I am writing this, a new nurse comes to me to beg for a big payment in advance of this wages so that he may purchase a wife. In the course of conversation it comes out that<sup>5)</sup> the girl is nine years old! He has already, sometime earlier, paid a certain sum, but if he cannot keep up his payments, the girl will be promised to another. And then he will have great difficulty in recovering the money already paid, or at least some part of it.

The awkward thing is that when a man marries, he usually cannot get a final definite statement of what the whole price is to be, nor can he learn anything definite about the size of the installments and the dates on which they are due. From the side of the wife's family there begins a process of squeezing which goes on for years. The father of the young woman and his relatives have not the chief say<sup>6)</sup> in this affair. The girl belongs to her mother and her mother's brothers. It is they that get the greater part of the money.

If the husband succeeds in making the payment demanded, he has peace for a time.<sup>7)</sup> If he could not produce

4) *installments*: 분할 불입금

5) *it comes out that*: ~임을 알 수 있다, ~가 된다

6) *have not the chief say*: 큰 발언권이 없다

7) *for a time*: 한동안

the money, the wife is taken from him until he has collected it. As a rule woman is stolen from him without warning. She goes to the river to fetch water and fails to return. People who were lying in wait for<sup>8)</sup> her there carry her off in their canoe.

One of the day-laborers at the Hospital, a nice fellow, came one day weeping to me and informed me that wicked men had come and taken away his wife. Though I was about to get angry with him, I inquired how far he had got with<sup>9)</sup> the payment for the woman. Then it came out that after the first installment he had secretly moved from a great distance away to Lambaréné and sent no news home for five years. But his indignation that the relatives had now discovered his whereabouts and were trying in the usual way to make him pay the installments due, was perfectly sincere.

If he loses his wife a man knows at once where to look for her. Sooner or later, he quits his work, and with the necessary cash undertakes the journey to her village. After a short time he brings her home and lives happily beside her until the next payment is demanded.

If there are children, they are carried off with the woman. By the law in force among primitive peoples, children do not belong to the father, but to the mother and her brothers and uncles.

8) *lying in wait for*: 숨어서 ~을 기다리다

9) *how far he had got with*: ~을 어디까지 지불하였는지

When the family of a wife send her a message to the effect that<sup>10</sup> she has to return to them because an installment of the purchase-money has not been paid up to time,<sup>11</sup> she agrees without further ado, even if she loves her husband and finds it hard to leave him.

She makes no resistance to the abduction. She takes the rights her family exercise over her as a matter of course.

(From African Notebook, translated by Mrs. C.E.B. Russell)

<sup>10</sup> *a message to the effect that*: ~라는 취지의 편지  
<sup>11</sup> *up to time*: 지연됨이 없이, 제시간에 맞게

## Lesson 5-A

### Tricks Your Brain Can Play on You

#### INTRODUCTION

*John* : What was I going to do?

*Mother* : To call Jane. She asked you do call, remember?

*John* : Ah, yes. Thank you, Mom.

*Mother* : But there's something else I want you to remember.

*John* : What's that?

*Mother* : You haven't done your homework yet!

#### 1

You hurry into the kitchen, open the refrigerator and suddenly you forget why you opened it. "What am I looking for?" you ask yourself. "What am I doing here?" Don't worry. You're not losing your mind. We've all had this kind of memory lapse. The explanation is simple. If you think about something very quickly, it goes into

<sup>12</sup> *lose one's mind* (기억력, 이성 등을) 잃어버리다