# Three Idiots

# About the Film

Three Idiots is an Indian comedy  ${}^{(1)}\underline{r}$  <u>i</u> 2009. In this film, Farhan, Raju, and Rancho are engineering students. They share a room at the Imperial College of Engineering (ICE), one of the most prestigious engineering colleges in India. However, they have very different reasons for studying there. Farhan really wants to become a  ${}^{(2)}\underline{w}$  <u>p</u> but studies engineering to please his father. Raju wants to  ${}^{(3)}$ 

(from, his family, save, poverty). Only Rancho has a passion for machines and engineering.

(at night on stone steps on campus)

Reading Master

Farhan This year I think I'll have no time to go out and take photos!

Rancho Do you know why I  $^{(4)}$ <u>r</u> at the top of the class?

Farhan Why?

Rancho Because I'm <sup>(5)</sup><u>i</u> <u>l</u> <u>w</u> machines. Engineering is my passion. Do you know what your passion is?

(Rancho unzips and searches Farhan's bag.)

Farhan Hey, that's my bag.

Rancho Keep quiet, man!

Farhan What are you doing, Rancho?

Rancho (*taking out a letter from Farhan's bag*) Hey, this is your <sup>(6)</sup><u>p</u> ! This! This! Go and post this letter.

Raju But what is it?

Rancho Five years ago, Farhan wrote this letter to his favorite wildlife photographer! Andre ... Istvan?

Farhan Yeah, Istvan.

Rancho He wanted to go to him, go to Hungary, and learn from him! But fearing his dad, he never posted the letter! Farhan, <sup>(7)</sup>q e and become a wildlife photographer! Do what you're good at! If Michael Jackson's dad had told him to become a boxer or Muhammad Ali's father had told him to be a singer, then think — where would they stand today? Do you understand what I'm saying? (*looking at Raju*) He loves animals but is marrying machines!

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(The three friends and Rancho's girlfriend are in the hospital where Raju is <sup>(8)</sup>b t for his injury.) Nurse (approaching Farhan) Did you call for a taxi? Raju I've called for one. Nurse It's waiting. Farhan Thank you. Why did you call a taxi? Raju To go to the job interview. Farhan Oh, so <sup>(9)</sup> (me, go, to, with, going, you're)? Raju No, I'll go to the job interview, and I'll drop you home. Farhan Idiot, why would I go home? Did you forget? (pointing at Rancho) We promised something to this idiot! Give, give Raju me vour tie! Farhan Why? Pia(Rancho' s girlfriend) (taking the letter gently from Raju) Give it to me. I don't think after reading this you'll be able to  $^{(10)}g$  t i ! Farhan What is that? Pia It's a letter for you. Rancho It's from Hungary! It's some photographer, Andre Istvan! Pia Farhan Idiots, you posted my letter? Rancho He liked your <sup>(11)</sup>p very much. He's become crazy! <sup>(12)</sup> \_\_\_\_\_!(you, to, his assistant, he, make, wants) Pia He called you to work in the Brazilian rainforest for one year! Rancho He's saying ... he'll even give you a salary! Farhan Dad won't <sup>(12)</sup>l m g ! Rancho Go and try to persuade him. Don't fear today, Farhan. <sup>(14)</sup>O , in 50 years when you're old and in the hospital waiting to die, you'll remember then that this letter was in your hand and the taxi was at the gate. You would feel regret and say, "If only I (15) (dared, my dreams, had, follow, to), life would have turned out differently!" (at Farhan's house)

Dad What do you think? Will he like it?

Mom (looking at a new laptop computer) What was the need to get such an expensive one?

Today, our son is getting a job. Now is the time to hold our heads high and walk with Dad pride. Don't you want to <sup>(16)</sup>b g ?

### (Farhan is entering the room.)

Mom Farhan?

Dad Farhan, today was your interview, right?

Reading Master

Farhan I didn't go. I don't want to be an engineer, Dad!

- Dad That devil Rancho is still playing with your brain?
- Farhan I can't understand engineering. Even if I become an engineer, I'll be a very bad engineer, Dad! Rancho said a very simple thing. Whatever you <sup>(17)</sup><u>e</u> <u>d</u> make that your profession! Then work won't seem like work, but a game!
- Dad Farhan, how much will you earn in that jungle?
- Farhan Dad, the pay isn't too much, but I'll get to learn a lot!
- Dad In five years, you'll see your friends buying cars. Then you'll  $^{(18)}c$  y !
- Farhan I'll <sup>(19)</sup><u>b</u> <u>f</u> as an engineer. Then I'll curse you throughout my life! Dad, it's better I curse myself, right?
- Dad Farhan, people will laugh! They'll say that you made it to the final year and quit! That Kapoor Sir told me I'm lucky that my son is studying at ICE! What will he think?
- Farhan Kapoor Sir didn't get the air conditioner fixed in my room! Making me sleep comfortably, he himself didn't sleep in the heat! Making me sit on his shoulders, Kapoor Sir didn't take me around the zoo! You did all that, Dad! What you think makes a difference! What Kapoor Sir thinks doesn't <sup>(20)</sup><u>m</u> a <u>d</u> to me! I don't even know his first name!
- Dad Have you watched a film and are now performing drama?
- Mom Stop it now, the poor guy is tense! God forbid, if he does something like what Raju did!
- Dad Then the  ${}^{(21)}d$  <u>i</u> <u>o</u>! Don't say anything to your son. I don't want him to jump from the terrace!
- Farhan No, Dad, I'm not going to do anything stupid. I promise! (*moving closer to Dad*) <sup>(22)</sup> \_\_\_\_\_\_\_(you, a devil, call, that Rancho, whom), he forcibly made me put this photo of you and Mom in my wallet! He said, "Whenever such stupid thoughts come to your mind, look at this photo and think about what will happen to this smile when you do something to <sup>(23)</sup>b t h !" (*Dad is moved.*) Dad, I want to convince you! I don't want to spend the rest of my life with my regrets <sup>(24)</sup>h o my head! If I become a photographer, then I'll earn less, right? My home will be small, and my car will be small! But Dad, I'll be happy. I'll be really happy! Whatever I do for you, I'll do it from my heart! Till today I've listened to whatever you said. Today, just once, let me listen to my heart! Please, Dad! (*Dad gets up and goes toward Farhan's room.*) Dad, don't go, please!

Dad (*pointing at the laptop computer*) Return this one. Son, how much will your professional camera cost? Will we be able to trade this laptop for it? If it costs more money, then ask me, son. Go, go, son,  ${}^{(25)}\underline{l}$  <u>y</u> <u>l</u>.

# Pleasant Ways to Say Something

In every culture, there are topics that are hard to talk about directly. People often speak about these topics using euphemisms. The term euphemism <sup>(1)</sup>o f Greek: *eu* means "well," and pheme means "speak." Euphemisms are expressions intended to be less offensive, disturbing, or embarrassing than the words or phrases they <sup>(2)</sup>r

One reason why people use euphemisms is that they can hide unpleasant or disturbing ideas behind them. So, people don't have to <sup>(3)</sup><u>b</u> <u>u</u> the ideas directly and upset people. Also, euphemisms are partly based on <sup>(4)</sup>s \_\_\_\_\_\_. Some people believe that words have the power to bring bad fortune. They think, for example, that saying the word "death" invites death. Thus, they avoid using taboo words and employ euphemisms, <sup>(5)</sup>i

(6)

\_\_\_\_\_(people, what, no, to, causes, matter, talk) more indirectly, euphemisms play an important role in every language. The English language <sup>(7)</sup><u>a</u> <u>i</u> euphemisms that describe death. Most people, for example, would find it very difficult to say in plain English that they had arranged for their sick old dog to be killed. Thus, they soften the pain by saying, "We had our dog <sup>(8)</sup>p d ," or "We had our dog put to sleep." Similarly, instead of saying, "My uncle died last week," most people would say, "My uncle passed away last week."

In English, unpleasant <sup>(9)</sup><u>b</u> <u>f</u> and situations are also often spoken about using euphemisms. A polite visitor to your home wouldn't say, "Can I use the toilet?" Instead, he or she may say, "Can I use the bathroom?" or "Where can I wash my hands?" If a man is <sup>(10)</sup>u , he is said to be "between jobs at the moment." If your boss is lying, he is being "<sup>(11)</sup>e with the truth." If your aunt is poor, she is "<sup>(12)</sup>f e " or simply "disadvantaged."

Schools are full of euphemisms, too. Teachers do not want to <sup>(13)</sup>o students or parents by being too blunt or direct. So, they usually choose softer words to convey their message. For this reason, school reports often contain euphemisms such as "He is not working to his <sup>(14)</sup>f p " (he is lazy), "She is unable to concentrate in class" (she is (15)d ), and "He has strong opinions about everything and is not afraid to voice them" (he is loud and arrogant).

Some of the recently-coined euphemisms are used to avoid giving offense to various minority groups or unfortunate individuals. People who have severe learning difficulties are called "<sup>(16)</sup>i ," and those with a physical handicap are referred to as с

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"differently abled." Blind people are described as "visually challenged," while deaf people are sometimes referred to as "visually oriented." All these words and expressions are used to avoid offending minority groups. This sensitivity is often called " $^{(17)}p$  <u>c</u>."

<sup>(18)</sup>\_\_\_\_\_\_(useful, can be, clear, that, it, euphemisms, is) for native speakers of English when they need to talk about unpleasant topics. However, euphemisms pose an additional burden to people who are learning English as a foreign language. First, learners have to learn which expressions are appropriate in different situations. For instance, the expressions "kick the bucket" and "<sup>(19)</sup>p\_\_\_\_\_ a \_\_\_\_" both have the same meaning as the word "die." Do native speakers of English use both <sup>(20)</sup>i\_\_\_\_\_? No, they don't. A thoughtful person wouldn't visit a family after a loved one had passed away and say, "Sorry to hear old Charlie kicked the bucket." In order to avoid making such mistakes, learners of English have to <sup>(21)</sup>f\_\_\_\_\_\_0 the subtle differences in usage.

Euphemisms are also  ${}^{(22)}p$  for English learners because they often contain more difficult words than their more direct counterparts. Learners of English, for instance, have to memorize that an old person can be  ${}^{(23)}f$  t as "a senior citizen," while a police officer can be described as "a law-enforcement officer." They also have to learn to use euphemisms like "vertically challenged" when they can get by with "short."

 $^{(24)}$  (pose, the burden, despite, English, that, learners, of, euphemisms, on), it is clear that euphemisms are tools which allow us to talk about all kinds of things in appropriate and polite ways. As old euphemisms  $^{(25)}f$  <u>o</u> <u>o</u> <u>u</u> and new ones come into

## From a Different Angle

Problems of all kinds have  ${}^{(1)}p$  the human race since the beginning of time. Fortunately, many of them have been solved over time, and thus our well-being has been  ${}^{(2)}i$  little by little. Who has solved all these problems, and more importantly, how have they done it? Put simply, creative ideas have been the major  ${}^{(3)}d$  <u>f</u> behind the progress humans have made. They usually come from people who want to bring about change for the better and at the same time  ${}^{(4)}$  (from, dare to, things, a different angle, look at). The following episodes illustrate how problems can be solved and progress made through creativity.

## The Fosbury Flop: A High Jump Technique

A high jump consists of three  ${}^{(5)}\underline{p}$  : approach, take-off, and flight. During approach, the athlete runs toward the bar at a high speed to  ${}^{(6)}\underline{p}$  <u>u</u> the necessary force for a strong jump. For take-off, the athlete must overcome  ${}^{(7)}\underline{g}$  by jumping directly upward while pushing against the ground.  ${}^{(8)}$  (the ground, the force, applied, the greater, to), the greater the force that lifts the athlete. During the last phase, the athlete has to manage the flight so that he or she clears the bar without  ${}^{(9)}\underline{k}$  <u>i</u> <u>o</u>.

Dick Fosbury, a native of Portland, Oregon, was fascinated with the sport when he was young. He wanted to be a successful high jumper. He could jump higher than other kids his age because he was much taller. When he got older, however, he was not anything special from a coach's perspective. In his second year of high school, he failed to jump the  $^{(10)}q$  <u>h</u> for many high school track competitions.  $^{(11)}$  (difficult, it, coordinate, to, found, he) all the motions involved in the traditional technique. Fosbury was frustrated, but he did not give up.

At 16, Fosbury thought, "It doesn't  $^{(12)}\underline{m}$  how I cross the bar as long as I go over it. Besides, I don't have to worry about landing because soft-surface mats have replaced the old hard-surface ones." By the last year of high school, Fosbury was experimenting with his own style. He began to  $^{(13)}\underline{j}$  <u>b</u> over the bar, head-first, curving his body over the bar and landing on his back. He found his new style more effective. In fact, the motions involved were easier for him  $^{(14)}\underline{t}$  <u>c</u>. Others, including his coach, however, did not like his new style. One newspaper even ran a photograph of Fosbury performing his technique

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with the caption, "World's Laziest High Jumper."

Despite the widespread disbelief, Fosbury kept successfully refining his style. When he arrived in Mexico City  $^{(15)}$ \_\_\_\_\_\_\_(take, were, the 1968 Summer Olympics, to, where, place), his technique was greeted with skepticism by both coaches and competitors. The audience was, however, captivated by its  $^{(16)}$ n\_\_\_\_\_. Fosbury changed the sport forever. He jumped 2.24 meters to break the world record and win an Olympic gold medal. History was made, and the new style was called "the Fosbury Flop." Today, almost all high jumpers use the style Dick Fosbury invented.

#### Asahiyama Zoo: Animals in Action

For generations, zoos were a favorite destination for family excursions. Zoos  ${}^{(17)}\underline{b}$  w people almost every day of the year. Young children loved to gaze at all the animals from near and far. Today, however, many zoos around the world  ${}^{(18)}\underline{s}$  <u>f</u> declining visitor numbers. Visitors have stopped coming for a variety of reasons, and it is putting some smaller zoos in danger of closure. Over time, some zoos disappear, but others survive and even thrive  ${}^{(19)}\underline{t}$  <u>t</u> their creative ideas. Asahiyama Zoo shows how creative ideas can turn things around at a time when there appears to be no hope.

Asahiyama Zoo is the northern-most zoo in Japan. It was established in 1967 in Asahikawa, the second largest city in Hokkaido with a population of about 360,000. In the early years of its history, the zoo  $^{(20)}\underline{W}$  a growing number of visitors as the city itself grew. Then, in 1994, some animals died of a serious disease, and the zoo had to be closed for almost an entire season. The number of visitors  $^{(21)}\underline{W}$  <u>d</u> significantly, and the city seriously considered closing the zoo forever.

In 1997, the chief manager of the zoo and the zookeepers realized people would not come just to see birds in small cages and animals  ${}^{(22)}c$  within concrete walls. People wanted something extra. So, they decided to start a project to construct unique  ${}^{(23)}i$  v <u>f</u> where the animal habitats and behaviors could be seen up close. The most exciting part of the renovations was the new penguin aquarium. Now visitors can see penguins waddle by and walk together along the outdoor path. They can walk through a glass tunnel, looking up at the penguins sliding through the water. The penguins are swimming in the water, but from a visitor's perspective they look  ${}^{(24)}$  (were, in the sky, they, if flying, as)!

The project was a great success. It has turned Asahiyama Zoo into the "miracle" zoo in the far north of Japan. In 1996, the zoo had only about 260,000 visitors. In 2007, however, more than three million people visited the zoo. Today visitors are fascinated by this new way of viewing animals. The zoo's success has greatly  ${}^{(25)}\underline{i}$  other zoos and theme parks in Japan and abroad.

# A Living Library

What does the word "library" bring to mind? Perhaps a building full of books. Then, what about the phrase "living library"? A nickname for a classmate who knows far more than everybody else? Actually, living library is а not a building, but any space (1) \_\_\_\_\_(meet, people, can, where). The <sup>(2)</sup>b\_\_\_\_\_ difference between a traditional library and a living library is in <sup>(3)</sup>\_\_\_\_\_(the books, are, of, made, what). The books you <sup>(4)</sup>b in a living library are not made of paper and ink, but flesh and blood: yes, they are real human beings. That is why the <sup>(5)</sup>l p is very brief — only 30 minutes.

The concept of a living library was created in Europe, where people of many different races and nations live together in communities. This often causes strong feelings of prejudice against immigrants or  ${}^{(6)}\underline{r}$  <u>m</u> groups. A youth NGO, called Stop the Violence, thought that meeting and getting to know people face-to-face would help to  ${}^{(7)}\underline{b}$  <u>d</u> stereotypes and encourage  ${}^{(8)}\underline{u}$ . In 2000, they began a living library in Denmark. People became books and were "lent out" to readers. Through conversations with the "books," readers came to realize their own prejudices and misunderstandings.

There are a wide variety of books available in a living library. They come from all backgrounds and  ${}^{(9)}$ <u>w</u> <u>o</u> <u>1</u>, but they all have one thing in common: For different reasons, they are often  ${}^{(10)}$ <u>s</u> <u>t</u> stereotyping or prejudice. Sometimes they are politicians, homeless people, or feminists, and other times they are unknown entertainers, models, or male nurses. All the books are  ${}^{(11)}$ <u>v</u> who wish to speak openly about their own life experiences, especially the challenges they have faced because of societal or personal stereotypes and prejudices. They usually wear T-shirts printed with messages such as "(12)\_\_\_\_\_\_(judge, by, don't, a book, cover, its)." Their common wish is to teach their readers to accept other people who might seem,  ${}^{(13)}$ <u>o</u> <u>t</u> <u>s</u>, very different from them.

Readers are anyone with curiosity, questions, and a real interest in learning about other people's lives. In fact, none of us are completely  ${}^{(14)}\underline{f} \qquad \underline{f} \qquad prejudice$ : We all have preconceived ideas about others. For example, we may be easily biased against others by what people say about them. In many cases, these comments may be  ${}^{(15)}\underline{i}$  rumors or even malicious lies. By attending a living library, readers can learn through direct conversation who those unfamiliar people really are. Then they can compare the more or less  ${}^{(16)}\underline{b}$  images

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with their own experiences.

After meeting a model, one of the readers said, "I thought that they lived  ${}^{(17)}$ <u>l</u> lives and always wore very expensive or peculiar dresses. Today, however, I learned that wearing those expensive dresses and going to parties are just small parts of their jobs. Rather, her life is pretty hard with a busy schedule and constant dieting to  ${}^{(18)}$ <u>s</u> <u>f</u>. I realized that many of our prejudices are just based on  ${}^{(19)}$ \_\_\_\_\_\_(we, things, about, don't, know), and that once we meet the real person, we come to understand the real story."

The living library does not only benefit the readers. "Books" also may become aware of their own subconscious prejudices and learn that some of their preconceptions about <sup>(20)</sup>\_\_\_\_\_

\_\_\_\_\_\_(of, others, them, think, what) are false. An African book said, "When I was asked to be a book at a living library, I thought that many people didn't know about my country, Ethiopia. At the actual event, however, I was surprised to meet many people who knew about my country — not only the  $^{(21)}$ <u>d</u> and war, but the long and ancient history of Ethiopia and its multiethnic and multicultural society."

It is important in a living library to realize that "books" should not be taken as representative figures of the group they belong to.  $^{(22)}N$  t s , even if they come from "the same shelf," no two "books" are the same. Each one has its own personality and individuality. This is  $^{(23)}$  (why, the "books", "readers", interesting, so, find). What a "book" can say about his or her own unique experiences in society creates a stronger  $^{(24)}r$  in the "reader" than anything else. That may be a great step forward in trying to understand other people. One of the creators of living libraries, Ronni Abergel, says, "With dialog comes understanding and with that comes tolerance, and that's the mission of living libraries — to promote understanding and  $^{(25)}t$  through dialog."

# Simple but Powerful Math

Some people might think that mathematics is difficult, boring, and useless in daily life. However, mathematics is a  $^{(1)}p$  subject which is essential in many areas. For example, it is used when people buy and sell things, predict the weather, calculate the  $^{(2)}p$  of winning a prize, and even prove that someone is not guilty of a crime.

#### The Watermelon Case

Nick Dimsdale, a watermelon farmer, sued Amex Grocers in Chicago. He claimed that (3) \_\_\_\_\_\_\_(enough, had, for his crop, been, he, not, paid). Mr. Dimsdale lives in Louisiana and does business with Amex. Amex sells Dimsdale's watermelons to local grocery stores and gives him the money.

Last month, Dimsdale put a crop on a barge, which sailed up the Mississippi River. He <sup>(4)</sup>]\_\_\_\_\_ two large cargo containers full of watermelons, with a total weight of 10,000 pounds. With the wholesale price of watermelons at 83 cents per pound, he was expecting \$8,300 from Amex. Amex received the watermelons on August 12 and sold them to local grocers. They paid Dimsdale only \$4,140.04. Amex claimed that they <sup>(5)</sup>t\_\_\_\_\_ o\_\_\_\_ all the money that they had received to Dimsdale. They insisted that <sup>(6)</sup>\_\_\_\_\_\_

\_\_\_\_\_\_(had, watermelons, dehydrated, the) in the sun on the barge up the Mississippi. A judge had two watermelons <sup>(7)</sup><u>a</u>\_\_\_\_\_, one which Amex could not sell, and the other from the same harvest which Dimsdale had kept. The watermelon from Amex was 98% water by weight, and the one from Dimsdale's original crop was 99% water by weight.

After hearing the  ${}^{(8)}\underline{a}$ , Dimsdale solved the problem as follows: The watermelons were 99% water by weight, but now they are 98% water by weight. So, they weigh 10,000 × (98/99) = 9,898.99 pounds, which means the watermelons lost about 101 pounds from  ${}^{(9)}\underline{d}$ . He insisted that Amex should pay \$8,216.16 for 9,898.99 pounds of watermelons.

Refuting the farmer's  $^{(10)}a$  \_\_\_\_\_\_, Amex performed their analysis differently. If the watermelons were originally 99% water by weight, then they were 1% solid (seeds, sugars, rind, etc.). For an original weight of 10,000 pounds, the solid component, therefore, weighed 0.01 × 10,000 = 100 pounds. After the watermelons dehydrated to be 98% water by weight, the solid component now  $^{(11)}m$  \_\_\_\_\_\_ 2% of the new weight (w) of the watermelons, i.e., 0.02w = 100 pounds, or w = 5,000 pounds.

The watermelons <sup>(12)</sup>\_\_\_\_\_(up, losing, of, weight, their,

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50%, ended). Thus, Amex would have owed Dimsdale only 50% of the \$8,300 he expected, that is, \$4,150. When they  ${}^{(13)}$ s f this \$9.96 (12 pounds × 83 cents per pound) for the single unsold watermelon which happened to weigh 12 pounds, they owed \$4,140.04 to the farmer.

The judge found Amex not guilty, admitting that their analysis was correct. Amex could prove that they were  ${}^{(14)}\underline{i}$  of any wrongdoing, thanks to mathematics.

#### Monty Hall Problem

Imagine you are on a game show. The game show host shows you three doors. Behind one of the doors is a car, and behind each of the other two is just a goat. <sup>(15)</sup>

\_\_\_\_\_(door, you, whichever, pick), you will receive what is behind it. You are asked to pick a door. But before it is opened, the game show host opens one of the two doors you did not pick. The host knows where the car is, and he always opens a door to a goat. You are then asked whether you'd like to  ${}^{(16)}$ s\_\_\_\_\_ the door you first chose for the one remaining unopened door.

Most people will say that it makes no difference <sup>(17)</sup>w \_\_\_\_\_ you swap or not. <sup>(18)</sup>\_\_\_\_

\_\_\_\_\_\_(is, door, closed, a goat, behind, one) and behind the other closed door is a car. Therefore, they think that the chances of choosing the car are fifty/fifty, and that it makes no difference whether you swap or not. This sounds perfectly <sup>(19)</sup>s\_\_\_\_\_. However, it is not correct.

The answer is you should always swap. Why? Let's examine the  ${}^{(20)}\underline{c}$  of not swapping. At the start of the game, you were asked to pick a door. Since there are three doors and only one hides a car, the probability of picking the car is 1/3. If you  ${}^{(21)}\underline{s}$  w your first choice, your chance of having picked the car  ${}^{(22)}\mathbf{r}$  1/3.

Now let's look at the benefits of swapping. Let's consider what happens if  ${}^{(23)}\underline{b} \ \underline{l}$  you picked the car the first time, a 1/3 chance. If you picked the car on the first go and then swap, you are going to end up with a goat. So, if you swap, you will get a goat at least 1/3 of the time. What about if you picked a goat the first time? This time there is only one goat the host can  ${}^{(24)}\underline{r}$ . The host opens the only other goat door and then  ${}^{(25)}\underline{}$ 

(swap, to, closed, the, you, door, remaining), the car. In fact, every time you pick a door with a goat behind it and then swap, you win the car. And the chances of your picking a goat the first time are 2/3. So, by swapping, you have a 2/3 chance of winning the car by picking a goat the first time.

## The Columbian Exchange

Look at the pictures above. You probably think that the people are eating foods  ${}^{(1)}\underline{n} \underline{t}$  their countries. You may be surprised to learn that each food  ${}^{(2)}\underline{o} \underline{f}$  a distant land. In fact, about 500 years ago, there were no potatoes in the United Kingdom, no beef in the United States, no coffee in Brazil, and no tomatoes in Italy.

Many significant changes <sup>(3)</sup> (triggered, were, by) the arrival of Christopher Columbus in the Americas in 1492. After this, <sup>(4)</sup>t of food, plants, animals, and even diseases occurred at a global level. This <sup>(5)</sup>b t of Christopher Columbus in the New World (North and South Americas), affecting nearly all the peoples of the world in one way or another. People were and are still under the influence of <sup>(6)</sup> (this, called, phenomenon, the Columbian Exchange).

#### Crops Across Atlantic

The Columbian Exchange was most  $^{(7)}\underline{e}$  in the transfer of agricultural crops between the two worlds. Potatoes, sweet potatoes, corn, tomatoes, cacao, red peppers, and other crops were carried from the New World to the Old. Sugar, coffee, soybeans, oranges, bananas, and other crops traveled in the opposite direction.

This exchange of food crops  ${}^{(8)}\underline{r}$  <u>i</u> far-reaching consequences in both worlds. In the Americas, for instance, the introduction of crops from Europe led to riches for some farmers. They could produce the crops  ${}^{(9)}$  (a, large, on, scale) and make a large profit. The Americas quickly became the major supplier of European crops. For many others, however, the transfer meant  ${}^{(10)}\underline{s}$ . Many slaves had to work on the plantations owned by the rich.

In Europe, the nutritious food crops from the Americas stimulated a  $^{(11)}p$  <u>e</u>. Around 1492, Europe's population stood at about 60 million. By 1800, however, it had increased sharply to 150 million. The new crops  $^{(12)}$  (on, the, grown, continent) could feed a greater population. As the population grew, more and more people started to migrate into the cities, prompting more  $^{(13)}u$  in Europe.

#### Livestock from the Other World

Another major aspect of the Columbian Exchange was the transfer of livestock between the two worlds. Before the exchange, there were llamas, alpacas, dogs, guinea pigs, and a few fowl

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in the Americas. Yet there were no other  ${}^{(14)}\underline{d}$  <u>a</u> like horses, cattle, sheep, and goats. It was the Europeans that brought these animals to the Americas. This  ${}^{(15)}\underline{b}$  <u>a</u> changes in people's lifestyles in the Americas. The livestock from Europe served as precious sources of food and clothing for  ${}^{(16)}\underline{i}$  peoples. Also, horses  ${}^{(17)}$  (the Spaniards, by, brought) changed the lives of many Native American tribes on the Great Plains, permitting them to shift to a nomadic lifestyle based on hunting on horseback.

### The Other Side of the Story

However, the Columbian Exchange did not always bring about positive changes. When transfer occurs at a global level, it is not always a good thing. For instance,  ${}^{(18)}i$  <u>d</u> like smallpox, measles, and chickenpox were brought from Europe into the Americas. Since people native to the Americas had no prior exposure to the diseases, they were  ${}^{(19)}d$  <u>a</u> them. They began dying at terrifying rates. According to one estimate, the new diseases wiped out  ${}^{(20)}$  (or, 90%, more, much, as, as) of indigenous populations of

## the Americas.

Diseases affected plants as well. For example, two centuries after the introduction of potatoes, serious disasters hit Europe. Ships accidentally brought into Europe germs that caused a potato disease  $^{(21)}$  (late blight, as, known). First appearing in June 1845, the disease affected potato farms near Paris. Weeks later, it spread out on the fields in the Netherlands, Germany, Denmark, and England. For Ireland, it was a deadly blow. As the Irish depended on potatoes  $^{(22)}$ <u>m</u> <u>t</u> <u>a</u> <u>o</u> Western nation, they were the most seriously hit. Within two years, more than a million Irish died from hunger.

#### The Message

It is clear that the Columbian Exchange took place after the arrival of Christopher Columbus in the Americas in the late fifteenth century. It is also obvious that the exchange between the Old World and the New has influenced both in many ways over the years. In fact, the Columbian Exchange is  ${}^{(23)}$  (most, the, significant, one, of, events) in human history. This doesn't mean, however, that it has been beneficial to everyone. (24) (must, remembered, be, it) that there may have been more (25) <u>e</u> of global exchange, both good and bad, which we may not be fully aware of.

# The Impact of "No Impact Man"

At some point in our lives, all of us have  ${}^{(1)}\mathbf{g}$  <u>w</u> some aspect of our modern lifestyles that we love or take for granted. Perhaps the power  ${}^{(2)}\mathbf{w}$  <u>o</u> in your apartment complex for half a day, and you could not watch television. Maybe the family car  ${}^{(3)}\mathbf{b}$  <u>d</u> and everyone had to take the bus or ride a bicycle. If your parents were trying to save money for a while, they may have cooked more meals at home instead of going out to eat. However, can you imagine if these temporary changes to your life were more  ${}^{(4)}\mathbf{p}$ , lasting for one year instead of a few days? An American family living in New York City not only imagined these changes, but actually put them into action. They made the radical decision to turn their lives  ${}^{(5)}\mathbf{u}$  <u>d</u> for one year to see how much they could positively affect the environment.

Only a few years ago, Colin Beavan was a typical New Yorker. He was living in the city as a writer, working to earn money to help take care of his family — his wife and young daughter, and the family dog. He had  $^{(6)}c$  \_\_\_\_\_\_ about the environment, but like most of us,  $^{(7)}$  \_\_\_\_\_\_ (of, action, instead, worried, taking, only). One day, however, a light bulb went on in his head. He wondered if he and his family could live for one year without most of life's basic luxuries that we all  $^{(8)}t$  \_\_\_\_\_\_ f \_\_\_\_\_ g \_\_\_\_.

In the beginning, Colin and his wife gave things up  ${}^{(9)}\underline{i}$  <u>s</u>, starting with easier things first. For example, they first got rid of things they truly didn't need, such as a big television set. They stopped taking taxis and instead rode bicycles. They also quit going to restaurants, as this was considered another  ${}^{(10)}\underline{u}$  <u>e</u>. Instead, they cooked all their meals at home, buying only fresh food grown within a 400-kilometer radius of New York City.

As their year of experimentation progressed, the sacrifices that the Beavan family made often caused stress. For example, Colin and his wife used cloth diapers instead of  ${}^{(11)}d$  diapers for their daughter. Although their decision was good for the environment — they saved about 4,000 disposable diapers that year — it was stressful because they needed to wash 30 cloth diapers each week. In addition, they had to wash them  ${}^{(12)}b$  <u>h</u> because they had originally thought. Another example involved the Beavan family getting a box of soil and worms. They put food waste in the box with the worms,  ${}^{(13)}$  (eat, the, would, waste, which). Although this was good for the environment because it produced less trash, the bad smell and the flies, especially in the summer, were almost  ${}^{(14)}u$  .

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Another change that was good for the environment but stressful for the Beavan family occurred when they stopped using electricity altogether. As a  ${}^{(15)}\underline{r}$  for a refrigerator, Colin tried the "pot within a pot" idea. A smaller earthenware pot is placed within a slightly larger one, with a layer of wet sand inserted between the two. The evaporation of water from the moist sand  ${}^{(16)}$  (the, to, drop, temperature, causes), thus cooling the inner pot. Colin found two pots and  ${}^{(17)}\underline{g}$  i a g. At first it seemed to work, but Colin soon realized it was a failure, as the milk went sour and the vegetables rotted. Not surprisingly, his wife became agitated. But they learned to  ${}^{(18)}\underline{a}$  by buying less food, going to the market on a more regular basis, and switching to preserved milk for their daughter.

As Colin wrote about his environmental adventures on his blog (he charged his laptop with a solar panel on the roof of his building), people began to  ${}^{(19)}\underline{t}$  <u>n</u>. Media from all over the world — as far away as Australia, Colombia, and Germany — asked him for interviews. He  ${}^{(20)}\underline{a}$  on television shows. He went on radio programs. His life was turned inside out.

After Colin and his family completed their year-long experiment, Colin decided to "keep" certain changes in his life, such as brushing his teeth and washing his hair with baking soda. However, other aspects of his life  ${}^{(21)}\underline{w}$  <u>b</u> <u>t</u> <u>n</u>; for example, he now takes the subway when it rains.

During the year, Colin and his family also noticed other changes — because they watched less TV and spent less time on the computer, they spent more time together as a family, and hung out with friends more often. There were also health benefits — Colin and his wife  $^{(22)}$ l w from riding bicycles and eating better.

Of course, the Beavan family's actions were extreme, but couldn't we all make some of these changes, some of the time? For example,  $^{(23)}$  (long, could, you, how, up, TV, give)? Could you wash all of your laundry by hand? What about food — couldn't you eat locally-grown food instead of fast food? These are all small changes, but they are  $^{(24)}$  r ones. Take some time to see what you can do to help the environment — the number of positive changes you can make is almost  $^{(25)}i$ .

Reading Master

■ 다음 글의 빈칸에 주어진 철자로 시작하는 단어를 쓰고, 괄호 안의 표현을 바르게 배열하시오.

## My Great-Grandmother's Gourd

I'll always remember the first day the blue pump worked. The men in their turbans and the women in the *towbs* laughed and  $^{(1)}c$  as the bright, shining pump was fixed on top of the old well.

"Imagine," said Ibrahim, the village chief, " $^{(2)}n$  m camels pulling water for drinking, washing, and cooking. No more filling of the old trees to get us through the dry season.  $^{(3)}P$  has come to our village."

Ahmed, the barber, called out, "Who shall take the first pump of this fancy new machine?" Silence filled the air until Hanan, the neighbor, said, "Let it be a child to show just (4)\_\_\_\_\_\_(be, how, will, easy, it). Fatima, you pump and we will watch the water flow."

I stepped to the long handle and  ${}^{(5)}p$  <u>d</u>. A soft creaking noise filled the silence. Everyone watched without speaking a word. But not a drop fell. I pulled again, and a second *creeeeak* was surrounded by stillness — something rare in our village.  ${}^{(6)}o$  <u>g</u> <u>(if, a, been, had, as, broken, spell)</u>, a sudden cheer filled the air and drums began beating.

I looked for my grandmother, who always says she is so proud of me, but I didn't see her face in the excited crowd. As people pushed forward to try the pump, I pushed outward to find my grandmother.

There she stood all alone <sup>(8)</sup><u>b</u> her best friend, an old baobab tree.

"Grandmother, come see the new pump. The water is so easy to get now, and our work will be less. Come dance."

I could see my friends and cousins dancing <sup>(9)</sup>\_\_\_\_\_\_(wide, arms, with, flung). I wanted to dance, too, for the drumbeat was powerful and the excitement was calling me. Grandmother looked at me, then patted the gnarled trunk of the giant baobab tree with her work-worn hand, and said, "Go dance, child. Drink the fresh, cold water. And soon I'll be there, too." I ran back and danced with my friends, <sup>(10)</sup>c\_\_\_\_\_ the new pump. But my grandmother did not come.

My grandmother spent more and more time with her friend the baobab. <sup>(11)</sup>

<u>a</u> its great trunk. Resting beneath its wide-reaching shadow. Watching the girls and women walk to and from the well. Watching and waiting for what, I didn't know.

Early one evening I joined my grandmother beneath the tree. Grandmother took my hand and placed it on the ancient bark of the giant trunk. She didn't say a word, but her  $^{(12)}s$ 

was loud. "Tell me, Grandmother, what makes you so sad?" I asked as I looked deep into her eyes. Special Unit My Great-Grandmother's Gourd - 1 -

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"Is it the pump? Don't you like it?" With tired eyes, she looked at me and said, "The rains are nearly here, and still no one works to prepare the trees. There's only the *creeak*, *creeak* of metal. And no one works together, or works at all, to prepare the tree."  ${}^{(10)}G$  <u>p</u> the trunk, she said, "I always called this my great-grandmother's gourd. The name my grandmother called it. And her grandmother before her." "But, Grandmother, with the pump we don't need the trees. The days of storing water in trees are past.  ${}^{(14)}$  (was, this, is, then, that, and, now)."

The hut was empty when I returned from the pump. I looked toward our field to find Grandmother. <sup>(15)</sup>I\_\_\_\_\_, I saw her bent over her hoe at the base of her baobab tree. I ran to her and shouted, "Grandmother, people will laugh at you, preparing your tree." She worked in silence, for as the sun rose the heat was great. *Creak, creak* sang the pump. *Hack, hack* went my grandmother's hoe. Working alone, she looked <sup>(16)</sup><u>a</u> <u>t</u> <u>a</u> one of the tree's skinny branches.

One day Ahmed, the barber, passed our tree and shouted with a laugh, "For some people new ideas are like puddles on the clay; they never sink in." Balgeese, the midwife, called out, "To  $^{(17)}\underline{f}$  <u>p</u> is to fight the wind, old woman. Come, let's go to the pump." But Grandmother  $^{(18)}$  (on, kept, working, right). Another day Nagla, the neighbor who never stops talking, passed. With a voice louder than the call to prayer, she said, "Who but a fool makes extra work? Myself, I use the well." Then she laughed. And I realized she was laughing at my grandmother.

I nearly knocked Nagla down as I grabbed my hoe and ran to the tree. Without a word, I started digging beside my grandmother. We worked  ${}^{(19)}s$  <u>b</u> <u>s</u>. For days we dug,  ${}^{(20)}$  (the, circle, around, the, deepening, trunk). We didn't talk. In peaceful silence, we shared the work of my grandmother's great-grandmother.

One day as the sun dipped below the earth's edge, Grandmother  ${}^{(21)}\underline{p}$  <u>a</u> her hoe. "Now," she said, "we must wait for the rains." The first rain comes fiercely. Grandmother and I stood in it, feeling the water  ${}^{(22)}\underline{d}$  <u>d</u> our faces. We watched our necklace around the giant old tree's trunk slowly fill with water.

I dropped the bucket tied to my waist down to Grandmother, who <sup>(23)</sup>\_\_\_\_

\_\_\_\_\_\_(filled, its, to, brim, with, it, water) from the baobab's necklace. Slowly I pulled the bucket up, then poured its contents into the tree. It took two breaths before we heard the splash of water hitting bottom, deep inside the tree. Grandmother's eyes sparkled at the old, familiar sound.

The  ${}^{(24)}\underline{s}$  dry season came early. As the temperatures rose, people made many more trips to the well. The steady *creeak*, *creeak* turned to *screech*, *screech* as people pumped water  ${}^{(25)}\underline{f}$  <u>s</u> <u>t</u> <u>s</u>. And then one day the pump stopped.

Special Unit My Great-Grandmother's Gourd

- 2 -

"We will fix it," said the chief, Ibrahim. People stood in silence, waiting for the news. Musa pulled a large metal piece, sharp along one edge, from the pump's neck. "It has broken clean, from too much use," he said to the quiet crowd. "I don't know what we shall do, for I have no  ${}^{(26)}s$  <u>p</u> like this." "I will make another piece," said Boubacar, the cart builder. "But it will take some days." "How can we wait days?" cried Nagla. "<sup>(27)</sup>

\_(shall, we, what, do, water, without)?

"We go back to the old ways," said Ahmed. "We shall use the camels to pull the water out of the well, just like in days past." Then he looked straight at my grandmother and told Nagla, "And two smart villagers can use their tree." "This year we will share our tree," said Grandmother. "Maybe <sup>(28)</sup>\_\_\_\_\_\_(wise, to, it's, mix, with, old, new). We shall see."

With great pride I said, "Yes! Let's all go to my great-grandmother's gourd." And before the next  $^{(29)}r$  <u>s</u> came, the village throbbed with the beating of drums and the chants of singing voices. The people worked together, preparing the trees for the rains,  $^{(30)}$ 

\_\_\_\_\_\_(the pump, in, again, just, broke, case). I looked at Grandmother, whose smile shone brighter than the African sun, and said, "Remember last year? The silence and laughter as we worked alone?" "Yes," she said. "But that was then and this is now."