

大学思辨英语教程视听说 4

教师用书

Unit 1 Philosophy

Session One: What is truth?

Warming up

Keys

The first row from left to right: Socrates, Confucius, Friedrich Nietzsche

The second row from left to right: John Locke, Aristotle, Descartes.

Part One What is philosophy for?

Lead-in

Task 1

Keys

1. A
2. E
3. D
4. B
5. C

Scripts

No.5: Confucius. Also known as K'ung Ch'iu, Confucius searched for remedies to the social and political chaos of his time. He believed in the restoration and maintenance of traditional Chinese values to re-establish an ethical society. This philosophy was built on the principles of loving others, self-discipline and self-restraint, and an early precursor of the Golden Rule. Though he never saw the fulfillment of these ideals within his lifetime, Confucianism continues to have a meaningful impact on cultural practices in many parts of East Asia.

No.4: René Descartes. Deemed “founder of the modern age”, Descartes saw the whole of philosophy as an intricate web, anchored in metaphysics and physics with practical applications in other sciences and ethics. Integral to Descartes ideas was Cartesian Dualism. “I think therefore I am,” he explained, noting that one’s existence is housed in the mind, completely separate from the body. A champion of rationalism and empirical study, Descartes provided the foundations of modern scientific methodology and thought.

No.3: Friedrich Nietzsche. German philosopher and cultural critic, Nietzsche highlighted “the death of God”, predicting an end to traditional modes of philosophy and religion, and the ushering-in of an era of nihilism. Though Nietzsche rejected the notion of “universal constraints” or “truth”, it is hotly debated as to whether or not Nietzsche was nihilistic or working towards overcoming nihilism. A prolific thinker whose life was cut short by illness, his ideas continue to ignite controversy and inspire debate.

No.2: Plato. Believing that truth was best pursued through rational inquiry, Plato conceptualized two realms – one of idealized versions of all things, which he called forms, and our physical world where imperfect versions of these forms exist – as illustrated by his “Allegory of the Cave”. Plato’s “Republic” best outlines these ideas, applying them to the conceptualization of an ideal society. Though his work veers toward the abstract, Plato’s writing is an essential

contribution to the annals of Western philosophy, inspiring thinkers for the past two and a half millennia.

Before we unveil our Number One pick, here are a few honorable mentions.

No.1: Aristotle. Famed tutor of Alexander the Great, Aristotle's works cover everything from physics to theatre. A student of Plato's Academy, Aristotle diverged from his predecessors' rationalist pursuits by embarking on empirical study of the natural world. This focus led him to conclude that no metaphysical notion of form exists without evidence of real substance.

Task 2

Keys

1. Stoic
2. encumbered
3. promulgated
4. cross
5. esoteric
6. daft
7. precept
8. byword

Scripts

- A. **Daftness** is an informal term for insanity.
- B. Someone who is **cross** is angry or irritated.
- C. A **Stoic** is a member of the ancient Greek school of philosophy founded by Zeno of Citium, holding that virtue and happiness can be attained by submission to destiny and the natural law.
- D. If you are **encumbered** by something, it prevents you from moving freely or doing what you want.
- E. If you describe something as **esoteric**, you mean it is known, understood, or appreciated by only a small number of people.
- F. If people **promulgate** a new law or a new idea, they make it widely known.
- G. A **precept** is a general rule that helps you to decide how you should behave in particular circumstances.
- H. A **byword** is a person or thing cited as a notable and outstanding example or embodiment of something.

Listening Skills & Strategies

Keys

Task 1

- 1) Philosophers are devoted to wisdom.
- 2) Philosophers used to sit in market squares and discuss their ideas with shopkeepers or go into government offices and palaces to give advice. Nowadays, it's not so much that we overtly deny this thought, but we just don't have the right institutions set up to promulgate wisdom coherently in the world.

Task 2

1. big, pretentious, more manageable chunks
2. daftness, error, logical
3. insights, self-knowledge, know yourself
4. overrate, underrate, precise

Critical Listening

Keys

Task 1

1. Socratic inquiry/method makes educators realize that they are not the purveyors of knowledge, filling the empty minds of largely passive students with facts. Instead, the Socratic teacher is not "the sage on the stage." and there are no lectures and no need of rote memorization. In the Socratic method, the classroom experience is a shared dialogue between teacher and students in which both are responsible for pushing the dialogue forward through questioning. The "teacher," or leader of the dialogue, asks probing questions to expose the values and beliefs which frame and support the thoughts and statements of the participants in the inquiry. The students ask questions as well, both of the teacher and each other. The inquiry progresses interactively, and the teacher is as much a participant as a guide of the discussion.

2. In modern society when we are obsessed with wealth and fame, sometimes we lost perspective and feel empty inside. Philosophical thoughts and ways of inquiry can bring us back to more important and fundamental values such as "What do I value the most? health? relationships or material wealth". It is those questions that help us set the priorities right in the bustle and hustle of our everyday life.

Task 2

I think after watching the video clip, I do have a better understanding of the discipline of philosophy and how it might help me with my own life. But when it comes to the popularity of an academic area in the institutions of higher learning, interests itself is not sufficient to motive students to be enrolled in that department as nowadays the fierce competitions in the job market forces college students to be more pragmatic in terms of choosing their majors. Also college students want to see the relevance of what they are learning in the classrooms to what is going on in the working places later on. Therefore, one way to make philosophy more appealing, I suppose, is to connect philosophical ideas, thoughts, ways of thinking with real-life, occupational scenarios.

Scripts

From a distance, philosophy seems weird, irrelevant, boring, and yet also just a little intriguing. But what are philosophers really for? The answer is handily already contained in the word "philosophy" itself. In Ancient Greek, "Philo" means love and "Sophia" means wisdom. Philosophers are people devoted to wisdom. Being wise means attempting to live and die well. In the pursuit of wisdom, philosophers have developed a very specific skill set. They have over the centuries become experts in many of the things that make people not very wise. Five stand out:

1. We don't ask big questions

There are lots of big questions around: What's the meaning of life? What's a job for? How

should society be arranged? Most of us entertain them every now and then. But we despair of trying to answer them. They have the status almost of jokes. We call them pretentious, but they matter deeply, because only with sound answers to them can we direct our energies meaningfully. Philosophers are people unafraid of asking big questions. They have over the centuries asked the very largest. They realize that these questions can always be broken down into more manageable chunks, and that the only really pretentious thing is to think one's above raising big naive-sounding inquiries.

2. We are vulnerable to errors of common sense

Public opinion, or what gets called "common sense", is sensible and reasonable in countless areas. It's what you hear about from friends and neighbours— the stuff you take in without even thinking about it. But common sense is also often full of daftness and error. Philosophy gets us to admit all aspects of common sense to reason. It wants us to think for ourselves. Is it really true what people say about love, money, children, travel, work? Philosophers are interested in asking whether an idea is logical, rather than simply assuming it must be right because it's popular and long-established.

3. We are mentally confused

We are not very good at knowing what goes on in our own minds. Someone we meet is very annoying but we can't pin down what the issue is, or we lose our temper but we can't readily tell what we're so cross about. We lack insights into our own satisfactions and dislikes. That's why we need to examine our own minds. Philosophy is committed to self-knowledge and its central precept, articulated by the earliest, greatest philosopher Socrates, is just two words long: know yourself.

4. We have muddled ideas about what makes us happy

We're not very good at making ourselves happy. We overrate the power of some things to improve our lives and underrate others. We make the wrong choices because, guided by advertising and false glamour, we keep on imagining that a particular kind of holiday or car or computer will make a bigger difference than it can. At the same time, we underestimate the contribution of other things, like going for a walk, which may have little prestige but can contribute deeply to the character of existence. Philosophers seek to be wise by getting more precise about the activities and attitudes that really can help our lives to go better.

5. We panic and lose perspective

Philosophers are good at keeping a sense of what really matters and what doesn't. On hearing the news that he'd lost all his possessions in a shipwreck, the Stoic philosopher Zeno simply said, "Fortune commands me to be a less encumbered philosopher." Its responses like these that have made the very term "philosophical" a byword for calm, long-term thinking and strength of mind. In short, for perspective.

The wisdom of philosophy is in modern times mostly delivered in the form of books. But, in the

past, philosophers sat in market squares and discussed their ideas with shopkeepers or went into government offices and palaces to give advice. It wasn't abnormal to have a philosopher on your payroll. Philosophy was thought of as a normal, basic activity, rather than as an unusual, esoteric, optional extra. Nowadays, it's not so much that we overtly deny this thought, but we just don't have the right institutions set up to promulgate wisdom coherently in the world. In the future, though, when the value of philosophy is a little clearer, we can expect to meet more philosophers in daily life. They won't be locked up, living mainly in university departments, because the points at which our unwisdom bites and messes up our lives are multiple and urgently need attention right now.

Part Two What is truth?

Lead-in

Task 1

Keys

An *argument* is a **set of** statements and that one or more of these statements is offered **in support of** some other statements. The statements doing the **supporting** are called premises and the statements **being supported** are called *conclusions*.

Scripts

Hello, I am Paul Henne and I am a philosophy graduate student at Duke University. And in this video, I am going to discuss validity, an important tool for evaluating deductive arguments. You've probably heard someone say, "That's a valid point." Or maybe in an argument you've heard a friend say something like, "That's valid, but..." In these everyday uses of the term valid or validity, people often mean to convey something like, "That's a good point" or "That statement is true". But I won't be talking in this video at least, about those usages. Instead, I'll be discussing the technical philosophical notion of validity, as in a valid argument. You already know that an argument is a set of statements and that one or more of these statements is (are) offered in support of some other statements. The statements doing the supporting are called premises and the statements being supported are called conclusions. Validity in the sense that I am talking about it applies to deductive arguments. So when an argument is valid or invalid, validity then is the property of statements or anything of the like. So what exactly is a valid argument then? Well, suppose that you make the following arguments, and here I'll use P's to stand for premises and I'll use a C to stand for the conclusion. P1: All humans are mortal. P2: Iris Murdoch is a human. C: Therefore, Iris Murdoch is mortal. Suppose that I say that your argument is valid, do I mean to say that your argument is good? Do I mean to say that your conclusion or that all the premises and the conclusion are true? Well, this might sound like what I am saying. Validity has nothing to do with the truth of the conclusion or how good the argument is in general.

Task 2

Keys

1. premise
2. validity
3. property
4. deduce

Scripts

1. The **premise** is that schools will work harder to improve if they must compete.
2. Alison cleverly **deduced** that I was the author of the letter.
3. Some people, of course, denied the **validity** of any such claim.
4. One of the **properties** of copper is that it conducts heat and electricity very well.

Listening Skills & Strategies

Keys

Task 1

truth and falsity
validity and invalidity

Task 2

1. F
2. T
3. F
4. T
5. F

Critical Listening

Keys

Task 1

1. c
2. a
3. b
4. d

Task 2

I think it depends on the stage of problem-solving. During the preparation period, we need to get the facts straight by double checking all the premises. Once we start discussing an issue, I think the logic of our reasoning is more important than fact-checking. Whether our premises are true or not should take a back seat in the process of conversations and more attention needs to be given to the validity of our arguments.

Scripts

My name is Julianne Chung and I am a graduate student at Yale University. Today I am going to talk about truth and validity. There are many different good qualities that arguments can have. For example, they can be clear. They can be interesting. They can be persuasive and so on. In this video, however, we are going to discuss just two good qualities that arguments can have that are particularly important for determining whether we should accept their conclusions.

The first is this: the premises of an argument may be true. That is, they may be in agreement with facts. In philosophy, truth and falsity are held to be properties of statements, but not arguments. Second, an argument may be valid. An argument is valid when its conclusion follows logically from its premises. In other words, an argument is valid just in case the truth of its premises guarantees the truth of its conclusion. In philosophy, validity and invalidity are held to be properties of arguments, but not statements. To see the difference between these properties, it

will be helpful to look at some examples, all of which involve my good friend Julie's dog Split.

This is an example of an argument that has true premises and it's valid. Premise 1: All Australian shepherds are dogs. Premise 2: Split is an Australian shepherd. Conclusion: Therefore, Split is a dog. In this argument, not only are the premises true, but the conclusion follows logically from them.

Next is an example of an argument that has true premises, but it's not valid. Premise 1: All dogs are animals. Premise 2: All cats are animals. Conclusion: Therefore, all cats are dogs. Here the premises are obviously true. The conclusion does not follow logically from them. Of course, this argument is clearly unacceptable because its conclusion is obviously false. However, sometimes arguments can have true premises as well as true conclusions but still be invalid, because the conclusions do not follow logically from them. Here is an example of such a case. Premise one: All dogs are animals. Premise 2: All Australian shepherds are animals. Conclusion: Therefore, all Australian shepherds are dogs. Because of this, it is important that we are careful to ensure that the conclusion really does follow from the premises under consideration when we are evaluating an argument.

We are now going to look at an argument with at least one false premise that is valid. Premise 1: You can't teach an old dog new tricks. Premise 2: Split is an old dog. Conclusion: Therefore, you can't teach Split new tricks. Here the first premise is false, but the reasoning is valid because the conclusion follows logically from the premises. Notice too that just in the last example, the conclusion of this argument may happen to be true, although the argument is not as established as it is.

All right. Just one more example. This argument has at least one false premise and it's invalid. Premise 1: I like Split. Premise 2: Training dogs is easy. Conclusion: Therefore, I'll win a lot of awards for teaching Split how to roll over. In this example, not only is premise 2 false, but the conclusion does not follow logically from the premises. You've probably already notice that truth and falsity as well as validity and invalidity can appear in various combinations in an argument giving rise to four possibilities. Let's take a moment to review them together. Possibility 1, We may have our facts right. Our premises are true and we may use them properly. Our reasoning is valid. Possibility 2: You may have our facts right. Our premises are true and we may use them improperly. Our reasoning is invalid. Possibility 3: We may have our facts wrong. Some of our premises are false and we may use them properly. Our reasoning is valid. And finally, possibility 4: We may have our facts wrong. Some of premises are false and we may use them improperly. Our reasoning is invalid.

When we are evaluating an argument, we should only accept its conclusions if the first possibility obtains. Philosophers call such arguments sound arguments. Because of this, you may be wondering why we should be at all interested in arguments that are valid but whose premises are false. One answer is that we are often not in a position to know whether our premises are true. But being able to validly infer the conclusions that would follow from such premises if they were true sometimes enables us to judge whether they are true. This is because validly inferring a conclusion that we know to be false from a given set of premises will tell us that one of our premises must be false too. After all, a false conclusion cannot validly be deduced from true

premises. Considering the following example, say that John calls his boss at work one day and tells her that he is in bed with a terrible case of the flu. His boss, it seems, could use that information to construct the following argument. Premise 1: John is in bed with a terrible case of the flu. Premise 2: If John is in bed with a terrible case of the flu, then he is not bowling. Conclusion: Therefore, John is not bowling. This argument is valid. Its conclusion follows logically from its premises. So if John's boss were to see him bowling, what could she conclude? Premise 2 seems untouched by this bit of evidence. Premise 1, however, is in danger. She could conclude that John is not in bed with a terrible case of the flu. It seems he lied. This is of course just a very simple example. That said, hopefully it suffices to show that we often use reasoning like this to figure out whether claims are true or false. Thus it is indeed often very useful for us to know whether an argument is valid, even if we don't know whether its premises are true.

Part Three Intercultural Reflection

Task 2

Suggested answers

The Matrix raises a number of philosophical issues. The most central of these is the question how you know whether the things you perceive are real or just an illusion. So one question the movie wants you to ask yourself is: How you know you're not in something like the Matrix program? Another interesting philosophical issue is the question of what is bad about being in the Matrix program. Is it better to live inside the program, or better to see things as they really are?

The Matrix and Plato's Allegory of the Cave both revolve around the same metaphysical question, "what is real?"

In the Matrix, the main character, Neo, is trapped in a false reality created by a computer program. The program was created by machines that took over the planet. While in Plato's Allegory of the Cave, a prisoner is able to comprehend the reality of the cave and the real one outside the cave.

There are many similarities that these stories share. The main similarity is the acceptance of truth about themselves that Neo and the freed prisoner must face. They must accept this truth before they can acquire deeper knowledge about fundamental truths. To achieve this knowledge, both the freed prisoner and Neo need to experience the shocking demonstration that the senses are inadequate and that they can be systematically deceived. They both share a similar story about the epistemological unreliability of the senses and the need to abstract from the senses in order to gain genuine knowledge. Another similarity that these stories both share is the fact that both worlds are controlled by a greater power. For example, Neo lives in a world which is controlled by the matrix while Plato's prisoner lives in a world, or cave, controlled by the form holders. They both also manage to escape from the world as they know it and come to know the world as it really is. Neo comes to realize that the life he has been leading so far is nothing but the life of a slave, shaped under the control of the Matrix, protected by the agents. Plato's prisoner comes to realize first that the shadows he is looking at are not the truth, they are just shadows cast on the wall by the form holders. He sees the fire and as he follows the path which leads outside the cave, he sees the sun and everything else illuminated by it. The characters in both stories realize that they are prisoners and are completely unaware the reality they think they know is false. Both stories also share the gift of learning new feats. Neo, in the Matrix, is able to perform physically impossible feats once he learns to manipulate the matrix. The prisoner in the Allegory of the

Cave learns infinite wisdom once he breaks free from the cave.

Session Two: What is justice?

Warming up

Suggested answers

Students may form groups of four and take turns sharing their experiences within the groups first. For the listeners they are welcome to ask questions and comment on what they hear.

Part One What is the Right Thing to do?

Lead-in

Task 1

Keys

We should do political philosophy and at the same time attend to the actual political circumstances that we face in our world, taking an interest in the hurly-burly, the messy world of actual public life, trying to understand it and also trying to bring philosophy, philosophical arguments and ideas into actual contact with the public.

Scripts

Right, (there are) there are different ways of doing philosophy and some highly technical ways have their natural home in the academy and among scholars. And there is enormous value and integrity in that part of philosophy. But the part of philosophy that I deal with and political philosophy in particular, has to be engaged with the world. I don't think it's possible (to) to do political philosophy without attending to the actual political circumstances that we face in our world. In (in) fact if you look back at the history of political philosophy, most of the great political philosophers have responded to worries, challenges, (or) or even fears about the condition of public things in their own time and in their own lives even. And so very often political philosophy has (has) grown out of unease or dissatisfaction or protest against political conditions of the day. And so I don't think it's possible, at least for me I haven't found it to be possible, to do political philosophy without taking an interest in the (the) hurly-burly, the messy world of actual public life, trying to understand it and also trying to bring philosophy, philosophical arguments and ideals into actual contact with the (the) public, the (the) men and women, the citizens, who (who) will decide the fate of public life and democratic life in our time. So I think that philosophy has to have, political philosophy has to have a public face, a public dimension. Teaching is part of that. Writing for general publications that reach beyond the academy is also part of that. And so it's public philosophy in that sense that I've (I've) tried to contribute to and participate in.

Task 2

Keys

1. totalitarianism
2. hurtled
3. shove
4. genocide
5. categorical

Scripts

- A. If someone or something **hurtles** somewhere, they move there very quickly, often in a rough or violent way.
- B. If you **shove** someone or something, you push them with a quick, violent movement.
- C. **Genocide** is the deliberate murder of a whole community or race.
- D. If you are **categorical** about something, you state your views very definitely and firmly.
- E. **Totalitarianism** is the form of government that theoretically permits no individual freedom and that seeks to subordinate all aspects of individual life to the authority of the state.

Listening Skills & Strategies

Keys

Task 1

1. The second case involves an active choice of pushing a person down which that person himself would otherwise not have been involved in the situation at all. The reason that people hesitated to push the fat man over the bridge has to do with the intrinsic quality of the act itself, consequences be what they may. People thought it was just wrong, categorically wrong, to kill a person, an innocent person, even for the sake of saving five lives.
2. Consequentialist moral reasoning locates morality in the consequences of an act, in the state of the world that will result from the thing you do. Categorical moral reasoning locates morality in certain absolute moral requirements, certain categorical duties and rights, regardless of the consequences.

Task 2

1. T
2. F
3. F
4. T
5. T

Critical Listening

Keys

Task 1

If I am an onlooker, not the driver of the trolley car, I don't think I would be torn to make the right choice, as my behavior of mere witnessing the accident would not be as consequential as what the driver chooses to do. I am more like a spectator than a participant in this case of moral dilemma, which means my judgment as an outsider could be as rational and objective as a philosopher, without much bias. If I am required to make a snap judgement at that very moment, however, things could get more complicated and personal than we expect it to be.

Task 2

The two thought experiments fit neatly into the two key concepts Prof. Sandel later introduced to the class (consequential moral reasoning and categorical moral reasoning). By depicting two examples first to the students, Prof. Sandel managed to contextualize those abstract philosophical terms and connect real-life scenarios with philosophical jargons. That is actually how we gain knowledge: from concrete examples to theories and concepts.

Scripts

This is a course about justice and we begin with a story.

Suppose you're the driver of a trolley car, and your trolley car is hurtling down the track at 60 miles an hour. And at the end of the track you notice five workers working on the track. You try to stop but you can't. Your brakes don't work. You feel desperate because you know that if you crash into these five workers, they will all die.

Let's assume you know that for sure. And so you feel helpless until you notice that there is, off to the right, a side track and at the end of that track, there is one worker working on the track. Your steering wheel works, so you can turn the trolley car, if you want to, onto the side track killing the one but sparing the five.

Here's our first question: What's the right thing to do? What would you do? Let's take a poll. How many would turn the trolley car onto the side track? Raise your hands. How many wouldn't? How many would go straight ahead? Keep your hands up those of you who would go straight ahead.

A handful of people would, the vast majority would turn.

Let's hear first, now we need to begin to investigate the reasons why you think it's the right thing to do. Let's begin with those in the majority who would turn to go onto the side track. Why would you do it? What would be your reason? Who's willing to volunteer a reason? Go ahead. Stand up.

"Because it can't be right to kill five people when you can only kill one person instead."

It wouldn't be right to kill five if you could kill one person instead. That's a good reason. That's a good reason. Who else? Does everybody agree with that reason? Go ahead.

"Well I was thinking it's the same reason on 9/11 with regard to the people who flew the plane into the Pennsylvania field as heroes, because they chose to kill the people on the plane and not kill more people in big buildings."

So the principle there was the same on 9/11. It's a tragic circumstance, but better to kill one so that five can live. Is that the reason most of you had, those of you who would turn? Yes?

Let's hear now from those in the minority, those who wouldn't turn. Yes.

"Well, I think that's the same type of mentality that justifies genocide and totalitarianism. In order to save one type of race, you wipe out the other."

So what would you do in this case? You would, to avoid the horrors of genocide, you would crash into the five and kill them?

“Presumably, yes.”

You would?

“Yeah.”

Okay. Who else? That’s a brave answer. Thank you.

Let’s consider another trolley car case and see whether those of you in the majority want to adhere to the principle “better that one should die so that five should live”. This time you’re not the driver of the trolley car. You’re an onlooker. You’re standing on a bridge overlooking a trolley car track. And down the track comes a trolley car. At the end of the track are five workers. The brakes don’t work. The trolley car is about to careen into the five and kill them. And now, you’re not the driver. You really feel helpless until you notice standing next to you, leaning over the bridge is a very fat man. And you could give him a shove. He would fall over the bridge onto the track right in the way of the trolley car. He would die but he would spare the five.

Now, how many would push the fat man over the bridge? Raise your hand(s). How many wouldn’t?

Most people wouldn’t. Here’s the obvious question. What became of the principle “better to save five lives even if it means sacrifice one?” What became of the principle that almost everyone endorsed in the first case? I need to hear from someone who was in the majority in both cases. How do you explain the difference between the two? Yes.

“The second one, I guess, involves an active choice of pushing a person down which I guess that person himself would otherwise not have been involved in the situation at all. And so to choose on his behalf, I guess, to involve him in something that he otherwise would have escaped is, I guess, more than what you have in the first case where the three parties, the driver and the two sets of workers, are already, I guess, in the situation.”

But the guy working, the one on the track off to the side, he didn’t choose to sacrifice his life any more than the fat man did, did he?

“That’s true, but he was on the tracks and...”

This guy was on the bridge.

Go ahead, you can come back if you want. All right. It’s a hard question. You did well. You did very well. It’s a hard question.

(Let’s step) back from these stories and these arguments to notice a couple of things about the way the arguments have begun to unfold. Certain moral principles have already begun to emerge from the discussions we’ve had. And let’s consider what those moral principles look like.

The first moral principle that emerged in the discussion said the right thing to do, the moral thing

to do depends on the consequences that will result from your action. At the end of the day, better that five should live even if one must die. That's an example of consequentialist moral reasoning. Consequentialist moral reasoning locates morality in the consequences of an act, in the state of the world that will result from the thing you do.

But then we went a little further, we considered those other cases and people weren't so sure about consequentialist moral reasoning. When people hesitated to push the fat man over the bridge or to yank out the organs of the innocent patient, people gestured toward reasons having to do with the intrinsic quality of the act itself, consequences be what they may. People were reluctant. People thought it was just wrong, categorically wrong, to kill a person, an innocent person, even for the sake of saving five lives. At least people thought that in the second version of each story we considered.

So this points to a second categorical way of thinking about moral reasoning. Categorical moral reasoning locates morality in certain absolute moral requirements, certain categorical duties and rights, regardless of the consequences. We're going to explore, in the days and weeks to come, the contrast between consequentialist and categorical moral principles.

The most influential example of consequential moral reasoning is utilitarianism, a doctrine invented by Jeremy Bentham, the 18th-century English political philosopher. The most important philosopher of categorical moral reasoning is the 18th-century German philosopher Immanuel Kant. So we will look at those two different modes of moral reasoning, assess them, and also consider others.

Part Two the Veil of Ignorance

Lead-in

Task 1

Keys

1. Suppose you won't know what kind of a person you will be in the society you design. You don't know how you will end up, what's your blueprint for a "just" society?
2. He argued that from behind the veil, we would opt for a much fairer society than we now have. There would be extensive freedom and fairer quality of opportunity.

Scripts

What's your blue print for a just society? Your answer probably reflects who you are and the situation you find yourself in. If you are rich, you may well be in favor of the freedom to earn and enjoy the fruits of your efforts. If you are poor, you are likely to be more supportive of a system that redistributes wealth. Now answer the same question with this twist. You won't know what kind of a person you will be in the society you design. What you have to do is constructed from behind the veil of ignorance. You might end up black, white, in a wheelchair, straight, gay, born into a wealthy family or living in extreme poverty. You might enjoy knitting, rock music, opera, tiddlywinks or cage-fighting, maybe even all of these. You just don't know how you'll end up. This is the thought experiment at the heart of John Rawls' book, *A Theory of Justice*. He argued that from behind the veil, we would opt for a much fairer society than we now have. There would be extensive freedom and fairer quality of opportunity. But they wouldn't be extremes of high-pay, unless it could be shown that the poorest in society directly benefit it as a

result.

Task 2

Keys

1. squabbling
2. seep
3. patently
4. regressive
5. polemical
6. negligible
7. shrouded
8. sane

Scripts

- A. An amount or effect that is **negligible** is so small that it is not worth considering or worrying about.
- B. If something has been **shrouded** in mystery or secrecy, very little information about it has been made available.
- C. When people **squabble**, they quarrel about something that is not really important.
- D. Someone who is **sane** is able to think and behave normally and reasonably, and is not mentally ill.
- E. **Polemical** means arguing very strongly for or against a belief or opinion.
- F. If something such as information or an emotion **seeps** into or out of a place, it enters or leaves it gradually.
- G. **Patently** means unmistakably, clearly.
- H. **Regressive** behaviour, activities, or processes involve a return to an earlier and less advanced stage of development.

Listening Skills & Strategies

Keys

Task 1

1. As a child, he witnessed first-hand the poverty in United States, the death of his brother from an illness that he unwittingly transmitted to them and the horrors of the Second World War.
2. Rawls was deeply aware of how the American dream seeps through American political system and into individual hearts and he knew its corrosive and regressive influence. He was the statistician who knew that the rags-to-riches tales were overall so negligible as not to warrant serious attention by political theorists.
3. The sane lottery player refers to people behind the “veil of ignorance” who are wise enough to cast doubts on existing social rules.

Task 2

1. F
2. F
3. T
4. T
5. F
6. T

Critical Listening

Task 1

Suggested answers

1. Rawls believed that the United States is not a just society for he was deeply aware that how the concept of the American dream managed to conceal the injustices and unfairness in the US. American citizens thought as long as they work hard, everybody can achieve their dreams. The “rags-to-riches tales” were merely a clever “political sleight of hand” to “prevent the powerful from having to undertake the necessary task of reforming society from top to bottom”. Rawls also understood that debates about unfairness and what to do about it in the US were often insignificant disputes.
2. Teachers could make it a group project by assigning one country (either Denmark or Switzerland) to certain groups and another country to other groups and ask students to give a group presentations about the welfare of the assigned country.

Task 2

Suggested answers

Teachers can either ask the students first to map out the blueprint of a just society from behind the veil of ignorance and then assign them some fictional roles and ask them to make the list again. Or students can first try their list without any knowledge of who they might end up and then rewrite their list with their assigned roles.

Either way, they should be made aware of the adjustments they make on the two lists and justify why.

Scripts

Many of us feel that our societies are a little or even playing totally unfair. But we have a hard time explaining our sense of injustice to the powers that will be in a way that sounds rational and without personal pique or bitterness. That’s why we need John Rawls, a 20th century American philosopher, who provides with us a fair proof model for identifying what truly might be unfair and how we might gather support for fixing things. Born in Baltimore, Maryland USA, 1921, Rawls, nicknamed Jack, was exposed and responded to the injustices of the modern world from a very young age. As a child, he witnessed firsthand shocking poverty in the United States, the death of his brothers from an illness he unwittingly transmitted to them and horrors and lawlessness of the Second World War. All these inspired him to go into academia. He wanted to use the power of ideas to change the unjust world he was living in. It was the publication of *A Theory of Justice* in 1971 that properly made Rawls his name. Having read and widely discussed his book, Bill Clinton was to label Rawls “the greatest political philosopher of the 20th century” and had him over to the White House for dinner on a regular basis. What, then, does this exemplar of fairness have to tell the modern world?

Firstly, (that) things that they are now are patently unfair. The statistics all point to the radical unfairness of society. Comparative charts of life expectancy and income projections direct us to a single overwhelming moral. But day to day, it can be hard to take this unfairness seriously, especially in relation to our own lives. That’s because so many voices are on hand, telling us that if we work hard and have ambition, we can make it. Rawls was deeply aware of how the American dream seeps through the political system and into individual hearts, and he knew its

corrosive, regressive influence. He was the statistician who knew that the rags-to-riches tales were overall so negligible as not to warrant serious attention by political theorists. Indeed, mentioning them was merely a clever political sleight of hand designed to prevent the powerful from having to undertake the necessary task of reforming society from top to bottom. Rawls understood that debates about unfairness and what to do about it often get bogged down in arcane details and petty squabbling, which mean that year after year nothing quite gets down. What Rawls was therefore after was a simple, economical and polemical way to show people how their societies were unfair and what they might do about it.

Imagine if you were not you. Rawls intuitively understood that a lot of the reason(s) why societies don't become fairer is (are) that those who benefit from current injustice are spared the need to think too hard about what it would have been like to be born in different circumstances. So he devised one of the greatest thought experiments in the history of political thought. He called it "the veil of ignorance". Rawls asks us to imagine ourselves in a conscious, intelligent state before our own birth(s), but without any knowledge of what circumstances we are going to be born into. Our future is shrouded by a veil of ignorance. Hovering high above the planet, Rawls was fascinated by the Apollo's space program. We wouldn't know what sort of parents we'd have, what our neighborhoods would be like, how our schools would perform, what the local hospital could do for us and how the police and judicial systems might treat us and so on. The question that Rawls asked us all to contemplate is if we knew nothing about where we'd end up, what sort of society would it feel safe to enter. The veil of ignorance stops us thinking about all those who had done quite well and draws our attention to the appalling risks involved in entering, for example, US society, as if it were a lottery without knowing if you'd wind up a child of Orthodontist in Scottsdale, Arizona or the offspring of a black single mother in the rough bits of eastern Detroit. Would any sane birth lottery player really want to take the gamble of ending up in a society we now have? Probably not. They'd insist that the rules of the entire game have to be changed. Otherwise, it would be too risky.

You know what needs to be fixed. Rawls answers the question for us. Any sane participant of the veil of ignorance experiment is going to want a society with a number of things in place: they'll want the schools to be very good, the hospitals to function brilliantly, unimpeachable and fair access to the law and decent housing for everyone. The veil of ignorance forces observers to accept that the country they really want to be born randomly into would almost certainly be a version of say, Switzerland or Denmark. In other words, we know what sort of society we want to live in. We just haven't focused on it properly until now because the choices have already been made. Rawls' experiment allows us to think more objectively about what a fair society looks like in its details. When addressing major decisions about the allocation of resources, we need only ask ourselves: how would I feel about this issue if I were stuck behind the veil of ignorance? The fair answer emerges directly when we contemplate what we need to do in order to be still adequately positioned in the worst-case scenario.

What to do next? A lot will depend on what's wrong with your society. In a sense Rawls was usefully undoctinaire. He recognizes that the veil of ignorance experiment throws up different issues in different contexts. In some, the priority might be to fix air pollution, in others the school system. But crucially Rawls provides us with the tool to critique our current societies based on a beautifully simple experiment. We'll know we finally made (make) our societies fair when we'll

be able to say in all honesty from a position of imaginary ignorance before our births. But yes, we simply wouldn't mind at all what kind of circumstances our future parents might have and what sort of neighborhoods we might be born into. The fact that we simply couldn't sanely take on such a challenge now is a measure of how deeply unfair things remain and therefore of how much we still have left to achieve. All these, John Rawls has helped us to see.

Part Three Intercultural Reflection

Task 1

We are so accustomed to noble teachers that "The Emperor's Club" surprises us by providing one who is dedicated, caring and skillful, but flawed. As a portrait of the escalator that speeds the sons of the rich upward toward power, it is unusually realistic. Kevin Kline's performance shows a deep understanding of the character, who is, after all, better than most teachers, and most men. We care for him, not because he is perfect, but because he regrets so sincerely that he is not.

What is interesting about the movie is that Mr. Hundert is fully aware of his ethical shortcomings in the matter of young Sedgewick. He does not let him win, but does not expose him. And the movie does not provide the kind of ending we fear the material is building up to, but finds its own subtle way to see that justice is done. The mechanics of the eventual confrontation between Sedgewick and his own son are ingenious, devastating and unanswerable.

What is the right thing to do for a teacher who has witnessed his student's cheating behavior more than once? In a Chinese school, I guess probably it's better for the teacher to punish the student on the spot for several reasons: firstly, a fair play calls for no cheating and everybody should be treated equally. Tolerating cheating means unfairness to other students. Secondly, punishment is not for the sake of punishment itself. It has some deterring effects to avoid future offenses. Thirdly, and more importantly, students need to be disciplined and they learn what is right and what is wrong by the feedback from their teachers. Deviant behaviors are to be corrected, which is the norm in most educational institutions in China.

Task 2

"Heal the World" is a song recorded by American recording artist Michael Jackson from his eighth studio album, *Dangerous* (1991). It was released in 1992 as the fifth single from the album. "Heal the world" is a song about love, care and need. Michael Jackson sings to appeal to people to give their love and care to the children who are suffering from wars and poverty, making the world a better and warmer place to live. It's a moving song and lights the hope of the future for needy children.

Unit 2 Economics

Session One: What is Economics

Warming up

Keys

1. E
2. C
3. D
4. B
5. A

Part One What is Economics

Lead-in

Task 1

Keys

1. The false statements include “Economics is the study of money” or “Economics is another word for accounting”, or “Economics is hard. Don’t take that class”. The correct definition is that economics is the study of the use of scarce resources that have alternative uses.

2. 1)-B 2)-A 3)-D 4)-E 5)-C

Scripts

What is economics? The typical first-year student walks into his first economics class with very little idea of what economics is. He might have heard something like “Economics is the study of money.” or “Economics is another word for accounting.”, or “Economics is hard. Don’t take that class.” But none of those are true. Economics is the study of the use of scarce resources that have alternative uses. That’s the classic definition of economics. Basically there are people, and people need resources to fulfill their desires. These resources cannot be infinite but the desires can be. So people need to make choices about how to use their scarce resources. Economists study these choices. All economic questions fall into one of two categories: positive and normative. Positive economics describes what is and normative economics argues for what ought to be. So a question like “Why do people use money?” is a positive question, and “Should people use money?” is a normative question. A general rule of thumb is that if your economic model has no value judgments, it’s positive economics. Whereas if it does have value judgments, it’s normative economics. Since to tell someone what he ought to do, you first have to judge what is best for him. Economics is also divided in the microeconomics and macroeconomics. Microeconomics studies the behavior of individual agents and markets while macroeconomics studies the behavior of the entire economy. Economists also have their own branch of statistics called econometrics that specialized to analyzing economic data. Since economic data usually comes from the real world and not from controlled experiments, econometrics faces mathematical challenges that other fields might not. The tools economists have developed to study human behavior abroad use(s) outside of what we would traditionally consider economics. Economists study not only markets but things like crime, war, the family, religion, culture, politics, law and even genetics. That’s why it’s not unusual to see papers by psychologists, sociologists, criminologists, political scientists, anthropologists, biologists, neuroscientists or legal scholars, being co-authored by economists.

Task 2

Keys

1. C
2. J
3. H
4. D
5. B
6. I
7. E
8. G
9. F
10. A

Scripts

1. A **gladiator** refers to an ancient Roman professional combatant or a captive who was required to engage in mortal combat as entertainment.
2. **Monomaniacal** means being obsessed with a single subject or idea.
3. To **rip** means to tear violently.
4. **Underpinning** refers to something that supports from beneath.
5. The **Margin** in economics is the result of the net sales minus the cost of goods and services sold.
6. To **hooray** is to cheer when you succeed.
7. To **exacerbate** is to make something worse.
8. To **entrench** is to fix firmly or securely.
9. To **juxtapose** is to place different things side by side as to compare them or contrast them or to create an interesting effect.
10. A **philanthropist** is a person who makes charitable donations intended to increase human well-being.

Listening Skills & Strategies

Keys

Task 1

1. The speaker loves capitalism because it is capitalism that has afforded him and millions of others successes and opportunities.
2. The double standard is that on the one hand, we don't treat or value other people based on their monthly income or their credit score. But on the other hand, when we value our business, we have put so much emphasis on profits, on short-term quarterly earnings and share prices. It's threatening the very underpinnings of our society.

Task 2

Summary

- (1) short-term quarterly earnings
- (2) the humanity
- (3) The top 10 percent
- (4) 90 percent
- (5) wealth left

- (6) Income inequality
- (7) higher taxes
- (8) bucket list
- (9) corporate behavior
- (10) the system

Critical Listening

Keys

Task 1

1. No. The author doesn't give a clear definition of capitalism. He thinks that capitalism mainly involves a free market. But strictly speaking, this definition is too simple and not a strictly academic one. I don't fully agree with the author on this, because theoretically there are various kinds of capitalism, such as free market capitalism, welfare capitalism and state capitalism, etc.. Also, the purely laissez-faire capitalism is not existing today.
2. According to the speaker, the crazy pursuit for profits is the root cause of income inequality. Other possible reasons are lack of education and training for laborers, unfair tax policy, population expansion, factories moving overseas, and so on. It is too simplistic an approach to focus only on the one cause of income inequality.

Task 2

1. The key word related to Capitalism is "just", which can be included in phrases like just behavior, Just Index. The speaker expects that in the future, with the help of Just Index, people can come to know which companies are the most just, and human and economic resources will be driven towards them. Thus, they'll become the most prosperous and help the country be the most prosperous. It is similar to what Adam Smith, the father of capitalism, pointed out: "If justice is removed, the great, the immense fabric of human society must in a moment crumble into atoms." When people put justness on par with profits, they will get the most wonderful thing in all the world.
2. This question is raised in order to train the students in cultivating their ability of critical thinking by pressing them to understand complex issues and to be careful in making propositions. Suppose one student propose that the income of the high management in a corporation should not exceed the twice of that of average worker. The teacher will push further by raising more questions, like "How do you assess the contributions of the high management vis-a-vis common laborers?" "How do you show the principle of distribution based on contribution?" "Whether will lowering the income of the high management lead to the loss of able top managers, resulting in more workers losing jobs?"

Scripts

I started in my 20s trading commodities, cotton in particular, in the pits, and if there was ever a free market free-for-all, this was it, where men wearing ties but acting like gladiators fought literally and physically for a profit. Fortunately, I was good enough that by the time I was 30, I was able to move into the upstairs world of money management, where I spent the next three decades as a global macro trader. And over that time, I've seen a lot of crazy things in the markets, and I've traded a lot of crazy manias. And unfortunately, I'm sad to report that right now we might be in the grips of one of the most disastrous, certainly of my career, and one consistent takeaway is manias never end well.

Now, over the past 50 years, we as a society have come to view our companies and corporations in a very narrow, almost monomaniacal fashion with regard to how we value them. And we have put so much emphasis on profits, on short-term quarterly earnings and share prices, at the exclusion of all else. It's like we've ripped the humanity out of our companies. Now, we don't do that—conveniently reduce something to a set of numbers that you can play with like Lego toys—we don't do that in our individual life. We don't treat somebody based on or value them based on their monthly income or their credit score, but we have this double standard when it comes to the way that we value our businesses. And you know what? It's threatening the very underpinnings of our society. And here's how you'll see.

This chart is corporate profit margins going back 40 years as a percentage of revenues. You can see that we're at a 40-year high of 12.5 percent. Now, hooray if you're a shareholder. But if you're the other side of that, and you're the average American worker, then you can see it's not such a good thing. Now, higher profit margins do not increase societal wealth. What they actually do is they exacerbate income inequality, and that's not a good thing. But intuitively, that makes sense, right? Because if the top 10 percent of American families own 90 percent of the stocks, as they take a greater share of corporate profits, then there's less wealth left for the rest of society. Again, income inequality is not a good thing.

This next chart, made by The Equality Trust, shows 21 countries from Austria to Japan to New Zealand. On the horizontal axis is income inequality. The further to the right you go, the greater the income inequality. On the vertical axis are nine social and health metrics. The more you go up that, the worse the problems are. And those metrics include life expectancy, teenage pregnancy, literacy, social mobility, just to name a few. Now, those of you in the audience who are Americans may wonder, well, where does the United States rank? Where does it lie on that chart? And guess what? We're literally off the chart. Yes, that's us, with the greatest income inequality and the greatest social problems, according to those metrics. Now, here's a macro forecast that's easy to make, and that's, that gap between the wealthiest and the poorest, it will get closed. History always does it. It typically happens in one of three ways: either through revolution, higher taxes, or wars. None of those are on my bucket list. (laughters)

Now, there's another way to do it, and that's by increasing justness in corporate behavior. But the way that we're operating right now, that would require a tremendous change in behavior, and like an addict trying to kick a habit. The first step is to acknowledge that you have a problem. And let me just say, this profits mania that we're on is so deeply entrenched that we don't even realize how we're harming society. Here's a small but startling example of exactly how we're doing that: this chart shows corporate giving as a percentage of profits, not revenues, over the last 30 years. Juxtapose that to the earlier chart of corporate profit margins, and I ask you, does that feel right? In all fairness, when I started writing this, I thought, "Oh wow, what does my company, what does Tudor do?" And I realized we give one percent of corporate profits to charity every year. And I'm supposed to be a philanthropist. When I realized that, I literally wanted to throw up. But the point is, this mania is so deeply entrenched that well-intentioned people like myself don't even realize that we're part of it. Now, we're not going to change corporate behavior by simply increasing corporate philanthropy or charitable contributions. And oh, by the way, we've since quadrupled that, but -- (Applause) -- Please. But we can do it by driving more just behavior. And

one way to do it is actually trusting the system that got us here in the first place, and that's the free market system.

About a year ago, some friends of mine and I started a not-for-profit called Just Capital. Its mission is very simple: to help companies and corporations learn how to operate in a more just fashion by using the public's input to define exactly what the criteria are for just corporate behavior. Now, right now, there's no widely accepted standard that a company or corporation can follow, and that's where Just Capital comes in, because beginning this year and every year we'll be conducting a nationwide survey of a representative sample of 20,000 Americans to find out exactly what they think are the criteria for justness in corporate behavior. Now, this is a model that's going to start in the United States but can be expanded anywhere around the globe. And maybe we'll find out that the most important thing for the public is that we create living wage jobs, or make healthy products, or help, not harm, the environment. At Just Capital, we don't know, and it's not for us to decide. We're but messengers, but we have 100 percent confidence and faith in the American public to get it right. So we'll release the findings this September for the first time, and then next year, we'll poll again. And we'll take the additive step this time of ranking the 1,000 largest U.S. companies from number one to number 1,000 and everything in between. We're calling it the Just Index. And remember, we're an independent not-for-profit with no bias, and we will be giving the American public a voice. And maybe over time, we'll find out that as people come to know which companies are the most just, human and economic resources will be driven towards them, and they'll become the most prosperous and help our country be the most prosperous.

Now, capitalism has been responsible for every major innovation that's made this world a more inspiring and wonderful place to live in. Capitalism has to be based on justice. It has to be, and now more than ever, with economic divisions growing wider every day. It's estimated that 47 percent of American workers can be displaced in the next 20 years. I'm not against progress. I want the driverless car and the jet pack just like everyone else. But I'm pleading for recognition that with increased wealth and profits has to come (has to come) greater corporate social responsibility. "If justice is removed," said Adam Smith, the father of capitalism, "the great, the immense fabric of human society must in a moment crumble into atoms." Now, when I was young, and there was a problem, my mama used to always sigh and shake her head and say, "Have mercy, have mercy."

Now it's not the time for us, for the rest of us to show them mercy. The time is now for us to show them fairness. And we can do that, you and I, by starting where we work, in the businesses that we operate in. And when we put justness on par with profits, we'll get the most wonderful thing in the whole world.

We'll take back our humanity.

Thank you.

Part Two The Invisible Hand

Lead-in

Task 1

Keys

1. D
2. G
3. A
4. B
5. C
6. E
7. F

Scripts

If you've ever been in England, then you probably come across those 20 pound notes with the portrait of Queen Elizabeth on it. But who is that guy on the other side? Well that is Adam Smith. In a time in which mercantilism reigned supreme where there were no free agents and either economics or politics, Adam Smith was the champion of the free market economy. For Smith it was the demands of the market itself and not the state that should have the final say. Everything hung on whether someone decided to buy something or not.

Little is actually known about the founder of classical economics. We don't even know exactly when Adam Smith was born. Only that he was baptized in a small town on the east coast of Scotland, Kirkcaldy on the 5th of June, 1723. Kirkcaldy is a small city that then was becoming an increasingly important trade and shipping port of the time. Little Adam Smith was probably a very clever and attentive child at school and at the young tender age of 14, he enrolled at the University of Glasgow. In 1740 he finished his studies and received a scholarship to Oxford University. Even then this was one of the most prestigious universities in Europe. What grabbed his interest is not well-known to us but he seemed to have felt under challenged by the biweekly lectures offered by the University. Between 1748 and 1751, Smith held many public lecture positions, eventually receiving a professorship at Glasgow. Unlike Oxford where the old tradition values were held in high regard, Glasgow was thought to be more progressive in modern. Smith became co-founder of the select society, a sort of debate club where scientists, philosophers, theologians and others could discuss the science, politics and cultures of the day. This time would later be seen as fundamental for Smith's later ideas and views. The idea of a god-given society that could not be changed gave way to an understanding that society could be manipulated and shaped. Smith began with man as a political subject and set forth to analyze and question his economic activity: How does an economy work? And why do people act economically?

In London, 1759, Smith published his work *The Theory of Moral Sentiments*. And this book became so successful that it was read not only in England but throughout Europe even by the famous German philosopher Kant. Smith focused in particular on the question of why man, beside his natural need for self-preservation, is interested in the fortunes of others, replacing the feeling of a moral sense with the principle of sympathy. The success of his book brought him a lucrative offer to be a private tutor for the young Duke of Buccleuch while he was touring through Europe.

This journey of his was not only very well-paid but also brought him in contact with the leading French intellectuals of the day, like Voltaire. In 1764, Smith's adventure led him first to Paris and

into the heart of mercantilism, the mercantilism then being the dominant theory of the age that promoted governmental regulations. Here is where Smith received his valuable insight from an economic system in which state intervention was a commonplace. There were government operated factories as well as heavily regulated trade. Now the French government allowed for the import of raw material to ensure that goods would only be produced in their own country. Now back home even though the English economy was allowed to run with a bit more freedom, there were also many import duties and restrictions that Smith became more and more critical of. For him, it was obvious that economic prosperity for all can be realized through one's own self-interest and competition. A baker makes bread and a brewmaster beer, but they don't feed, intoxicate the public out of their own generosity. And the division of labor was also important to him because it made one more productive. The bigger the market, the more room for specialization in certain areas. Further increasing productivity that would lower the prices as competition went up. Needless to say, Mr. Smith considered the expansion of markets absolutely essential, and openly criticized tariffs and other restrictions administered from both the guilds and the governments alike. For him, it was certain that an unregulated form of free market would provide sustainable wealth for the whole nation.

England around this time began to change rapidly. Private citizens were redirecting rivers, building canals and long distance roads allowing for faster transportation of goods. Trips from London to Birmingham could be made in less than 20 hours instead of two days. In 1770, Europe became home to the first cotton mill, and in the basement of the University of Glasgow, James Watt built his new and improved steam engine. Adam Smith closely observed these and other developments, and he wrote about them in great detail. And in 1776, he published his famous *Inquiry into the Nature and Causes of the Wealth of Nations*, which he wrote as an attack upon the economic system of the day. He also addressed the division of labour, people's propensity to barter and trade, and provided a theory for an economic cycle built upon self-interest that would provide for the ever-lasting wealth of a nation. For Smith as quoted from the book, "it is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest." Basically, it is because of self-interest that the butcher and the baker sell their wares for money instead of just giving them away. And with that money earned they could spend it at their friend, the camel stick maker who in turn spends it at the pub and so on and so forth. It is one's own self-interest that indirectly promotes a well-functioning economy. The metaphor of the "invisible hand" that channels the selfish interest of the individual into a socially desirable end is of central importance for the classical laissez-faire economics. But debate still exists as to how powerful the invisible hand really is.

Task 2

Keys

1. E
2. C
3. G
4. F
5. B
6. A
7. D

Scripts

- A. He studied at Glasgow University, and became its top administrator and then a pillar of the unlikely intellectual revolution called the Scottish **Enlightenment**.
- B. It is not from the **benevolence** of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest.
- C. What he saw was mutual respect, which is an entirely different moral **paradigm**.
- D. We vote with our wallets, and all around the world, people **spring** into action, to satisfy our demands.
- E. Things stabilize as supply meets demand dynamically and automatically. This all happens without government intervention, without any trade commissar dictating **quotas**.
- F. The man of system is the man who is entranced, **enthralled** by his own idea of ideal, and tries to make that ideal a reality.
- G. There are computers and people, and systems and processes that all have to work **in sync** to make sure that it's working 24/7.

Listening Skills & Strategies

Keys

Task 1

1. Adam Smith was a Scotsman, a moral philosopher, a bold voice of the Scottish Enlightenment and the world's first economist. Although he lived in a world of sailing ships and horse drawn carriages, of great wealth, and great poverty, he imagined our very world. The ideas in his books would revolutionize the world's marketplaces. He was famous for his two remarkable books: The Theory of Moral Sentiments and The Wealth of Nations. One of his most well-known concepts is the "Invisible Hand".
2. According to Smith, the entire global economy boils down to two people: a buyer and a seller. And it works best when the seller has the interests of the buyer at heart.

Task 2

1. F
2. T
3. T
4. F
5. F
6. T

Critical Listening

Keys

Task 1

1. The Man of System is figuratively referring to the man who is excited by his own idea of the ideal, tries to make that ideal a reality, and decides that he's going to impose it from the topdown, whether people want it or not. And as Smith said, the Man of System makes the mistake of thinking that he can move people around the way a hand moves chess pieces around on a chess board. But this is dangerous because human beings are not like chess pieces. They have principles of motion all their own, their own ideas and they have free will.
2. Adam Smith strongly argued for free competition and free trade, because greedy businessmen who try to rob consumers by raising prices or lowering quality would be ruined, if the consumers

were allowed to turn to another competitor. And that is why Smith thought that the government shouldn't be pro-business, it should be pro-market. It is possible to have markets that operate in the interests of sellers and buyers, without a lot of government regulation.

He uses what happens in the marketplace offered by eBay and the benefits accruing to the sellers and buyers throughout the world to support that claim. In China, we have a similar online free market offered by Taobao to the buyers and sellers throughout China. Without much government regulatory intervention, this online market has proved quite successful in the sense that a lot of individual and corporate sellers have made profits by transactions in the market which, at the same time, have benefited the life of a great many buyers.

Other examples are open.

Task 2

1. According to Adam Smith, the government should avoid as much as it can intervening in the natural working of the free market, where self-interested individuals operate through a system of mutual interdependence to promote the general benefit of society at large. Instead of pro-business, the government should adopt a pro-market position to ensure free competition and free trade in a free market by regulating the monopoly behavior of sellers.

2. In my view, such circumstances do exist. Market failure might happen when the market is not competitive. The agents acting in such a market have the power to influence the price, directly or indirectly, something that does not occur under perfect competition. Generally, these agents have market power because they are few in number, have access to relevant information and can foresee the interdependence between their strategies and those of others.

Scripts

The progress of the last 250 years has been explosive. Year after year the world and its people have grown more connected and more prosperous. It seems unimaginable. And yet, a man who lived in a world of sailing ships and horse-drawn carriages, of great wealth and great poverty, imagined our very world. He set pen to paper and recorded the ideas that would revolutionize the world's marketplaces. He was a Scotsman named Adam Smith, a moral philosopher, a bold voice of the Scottish Enlightenment and the world's first economist. He recorded his revolutionary ideas in two remarkable books: *The Theory of Moral Sentiments* and *The Wealth of Nations*. One of Smith's most well-known concepts is "the invisible hand". And today, we'll explore what that means.

Adam Smith was born in 1723, in the small seaside town of Kirkcaldy, Scotland, where he learned about morality and economics at the local merchants' market. He studied at Glasgow University, became its top administrator and then a pillar of the unlikely intellectual revolution called the Scottish Enlightenment. He lived, lectured, and socialized in Scotland's capital city of Edinburgh. And he invented the unique economic concept of an "invisible hand" which helps explain how the world's markets work.

Well, it turns out that the entire global economy boils down to two people: a buyer and a seller. And surprisingly, it works best when the seller has the interests of the buyer at heart.

"What we're doing is looking at each other as potential partners, as peers, not as enemies. You are my opportunity, not my enemy. So Smith saw the market economy as extending the frontiers

of opportunity for everyone, including, and especially, the least among us.”

Smith knew that moving products to supply people with what they needed and wanted from around the world is a complicated process, too complicated even for the most powerful government to manage. But he saw it as a natural function of a free market.

“Essentially about the free market is that it is voluntary trade between different people, voluntary exchange. You’ve got something which I want and I’ve got something you want, so we exchange it and then we’re actually both better off.”

Have you ever noticed that when it’s raining, there’s someone there selling umbrellas, and when you’re at the beach, it’s easy to find sunglasses and suntan lotion? Adam Smith told us why.

It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love.

By self-love, Smith means that sellers want to earn a living in order to support their families. To do that, they make the products that they think you and I will want to buy. Not because anyone tells them to, but because it’s in their best interests.

“So, for Smith, what he saw was not mutual selfishness. What he saw was mutual respect, which is an entirely different moral paradigm.”

Here’s how it works. The prices we’re willing to pay send key signals, and Smith used a baker as an example.

“Hi, this all looks delicious. Could I have a cup of coffee?”

“Yeah, of course.”

“And a scone, please? Thank you.”

But let’s say we all want scones, and the baker keeps running out. Well then she can charge a bit more. Seeing the demand and money to be made, other bakers will start offering scones. All throughout the supply line, people spring into action. Farmers see that bakers are buying wheat so they plant their fields and up production. Truckers see money to be made in delivering wheat to bakers, so they buy trucks and hire drivers.

“Thank you.”

So we vote with our wallets, and all around the world, people spring into action to satisfy our demands. No one orders them to do this, but every purchase sends a message. As the supply increases, competition forces prices down. Fewer bakers bake scones and things stabilize as supply meets demand dynamically and automatically. This all happens without government intervention, without any trade commissar dictating quotas. This is Smith’s “invisible hand” at

work: it guides large businesses and even a small baker.

“He is in this, as in many other cases, led by an invisible hand to promote an end, which was no part of his intention.”

“The invisible hand” leads people to promote an end that was no part of their intention. When the baker sees that we want to buy bread, she makes the bread, so she can make a living; and the other side of the coin is that we get bread. And it’s a beautiful place, welcoming, friendly. There’s more to competition than price alone.

“One of Smith’s great contributions to humanity is his realization that things didn’t have to be planned in order to be orderly.”

He believed that many complex systems can be generated by local behavior. They don’t have to be—and actually can’t be—created from the top down.

“Many of the institutions that we have: language, markets... you name it. These are indeed the results of human action, but they’re not the results of human design. We never planned these things.”

“So, note that phrasing: individual human action, but not individual human design.”

Smith thought that those people who believed they knew what was best for others were represented by a figure he called “the man of system”.

“‘The man of system’ is the man who is entranced, enthralled by his own idea of the ideal, tries to make that ideal a reality.”

“And decides that he’s going to impose it from the top down, whether people want it or not. And as Smith said, ‘the man of system’ makes the mistake of thinking that he can move people around the way a hand moves chess pieces around on a chess board.”

“And Smith thinks that this is dangerous for two reasons. First, he thinks he knows more than he can actually know. He thinks he knows what’s good for all individuals and then tries to force them into his particular boxes.”

“But, of course, the mistake, Smith says, is that human beings are not like chess pieces. They have principles of motion all their own. They have their own ideas about what they’d like to do in life. They have free will. Far better for the well-being of the economy as a whole, far better for actual individuals to be free to pursue their own self-interests as they see fit.”

Smith thought that entrepreneurs and businesses create wealth. But don’t get the idea that he was an apologist for all business. On the contrary, he saw how many businessmen were drawn to create monopolies and deceive the public interest for their own benefit, and that is precisely why he argued for free competition and free trade. Greedy businessmen who try to rob consumers by raising prices or lowering quality would be ruined, if the consumers were allowed to turn to another competitor. And that is why Smith thought that the government shouldn’t be

pro-business, (and that) it should be pro-market.

But is it possible to have markets that operate in the interests of sellers and buyers, without a lot of government regulation? The answer might be yes, if they embody Adam Smith's ideas. It used to be that when you wanted to go someplace in a city, you had to wait for a taxi or rent a car. But now, with apps like Uber and Lyft, that's all changed.

"Lyft?"

"Yes."

"Hi, are you David?"

"Yes."

People today ride with strangers in their cars, and with sites like Airbnb they sleep in strangers' homes. It's just a tiny part of a much larger and much more important social trend: an explosion of trust, enabled by the Internet. And the granddaddy of them all is eBay.

"Almost every country in the world has buyers and sellers who work inside the eBay marketplace."

Devin Wenig is CEO of eBay Marketplaces.

"eBay is founded on this principle of economic democracy (so) that individuals around the world who don't know each other and have never met can work in a system to be able to conduct economic transactions fairly and securely and have confidence in that."

eBay was founded in 1995 by Pierre Omidyar.

"Pierre thought very strongly about the notion of the free market. He believed in Adam Smith's principles. He believed that an economic democracy would not only be a great business, but it had the potential to do immense amounts of good around the world."

eBay has hundreds of thousands of small sellers around the world that are now doing more than half their business outside of their national borders. One retailer that is profiting in this new era is Gelb Music.

"Gelb was started in 1939, about 75 years ago, located right here in Redwood City, California. It's been here ever since, and (about) carry (carries) about a little over 50,000 products here."

Mike Craig is Gelb's e-commerce marketing manager.

"We have a complete line of drums, bass guitars, recording equipment. We were waiting for our own website to be built. We took about 200 products, mostly snare drums, did about \$200,000. The test definitely worked. The following year we put up about a thousand products, maybe a

little bit over and we did about \$750,000 in sales.”

“We now have about 160 million active consumers who buy and sell in our marketplace every day. We now sell a little less than \$90 billion of goods every year. And consumers access us from over 190 countries.”

“Well eBay has saved the store number one, but has also opened our eyes to markets that we didn’t think were obtainable.”

One of the great things about marketplaces is that they act as an incredible price discovery mechanism.

“Because if you’re looking at a collectable or a coin, or a comic book or a rare automobile, the likelihood is that there were more sales in eBay for that particular item than in any other marketplace in the world.”

Adam Smith would have said that an “invisible hand” guides eBay sellers around the world. As prices are on the rise, because buyers want a particular item, sellers stream into the market to satisfy that demand. And when demand drops, prices go down.

“Imagine a world where there are screens everywhere. Those screens are connected to a global marketplace. That global marketplace has all the worlds’ inventory, priced fairly because it’s an open marketplace. And you’re one click away from buying anything you want at any time for a fair price.”

There are millions of exchanges, each minute, all of them without regulation among strangers, across borders and oceans. It’s an enormous amount of business based solely on trust.

“Let the buyers and sellers in the marketplace determine who the best buyers and sellers are. So the eBay feedback system was born.”

“The way ratings work is that when you sell a product the customer can go back and rate you: Was it a good experience? Was it a bad experience? And that goes onto your record where everyone sees it.”

Public services are never better performed than when their reward comes in consequence of their being performed, and is proportioned to the diligence employed in performing them.

“I think being judged by your customers is a wonderful idea. I think that keeps us (as) as sellers (on) on our toes. You have to deliver on what you promise and if you do that you’re rewarded by more customers, and you’ll grow.”

“The free market isn’t about robbing people or cheating them, stealing from them; it is about cooperating with them. If people trust you, if you’re giving them a good service, they will do business with you. If you’re trying to cheat them, they might deal with you once, but once they’ve been cheated, and you’ll never see them again.”

“Part one of the promise is a fair, open, fast, trusted marketplace that’s enabled by technology.”

Coordinating a global marketplace like this, takes one of the largest site operation centers in the world.

“We do about 300 million searches a day on the eBay marketplace. There are computers and people and systems and processes that all have to work in sync to make sure that that’s working 24/7.”

“When we look at forecasting and eBay’s gonna make up anywhere from 50 to 80% of (our) our sales, (that’s) that’s a huge number.”

“There is a concept of a micro-multinational, which I think is fascinating. And there are hundreds of thousands of them alive inside the eBay marketplace.”

“It’s that family-owned, independent, just homegrown kind of store we’re just being able to sell around the world now.”

“So, without either a strong corporate intervention in the sense of eBay, or a strong governmental regulatory intervention, this is a community that has grown enormously because in essence it’s self-regulated. A free market is one of the most powerful forces on earth. And we’ve seen that with our business.”

The whole world economy, with its trillions of dollars of activity, all boils down to two people: a buyer who is looking for something, and a seller who constantly has the needs and wants of her customers in mind. But it all starts with a cup of coffee and a scone.

Part Three Intercultural Reflection

Task1

Suggested answers (open)

1. Reasons:

- a. more focused on addressing immediate social needs, as opposed to long-term issues
- b. tend to trust family members and neighbors much more than strangers
- c. the widespread “trust crisis” of Chinese donors toward Chinese charities

2. Measures:

- a. the market economy needs to perform strongly, and personal wealth needs to be well-protected
- b. China needs to develop a mature financial system to ensure the sustainable development of philanthropic funds and endowments
- c. China needs to establish a legal system to regulate the social sector concerning philanthropy

More suggestions (open)

Session Two: Development in Economics

Warming up

Part One Economic Development

Lead-in

Task 1

Keys

1. The correlation between poverty and corruption is direct. The richest countries in the world are quite simply invariably also the least corrupt ones. And the most corrupt countries are also the poorest.
2. If there's one generalisation you can make about religion and wealth, it's that the less people believe, the richer they stand a chance of being.
3. Poor countries are overwhelmingly located in the tropical regions. Geography also encompasses transport and poor countries are, on the whole, very badly connected.

Scripts

There are 196 countries in the world. Twenty-five of them are very rich, defined as having an average wealth per person of over \$100,000 a year.

But far more countries are quite poor, and some, which we're considering here, are very very poor, where the per capital wealth is under \$1,000 a year, or under three dollars a day. Every country is now more or less on a path to growth, but the poor ones are growing very, very slowly. If Zimbabwe continues at its current growth rate, it will qualify as a "rich country" in 2722 years.

What we want to know is why some countries prosper and others stagnate, so that we can understand what rich countries are doing right and get a better grip on the challenges and hurdles facing poor countries.

There are basically three factors that determine whether a country will be rich or poor.

The first is: INSTITUTIONS.

Institutions are beyond important. Broadly speaking, rich countries have "good institutions" and poor ones have very, very bad ones. The correlation between poverty and corruption is direct. The richest countries in the world are quite simply invariably also the least corrupt ones. And the most corrupt countries are also the poorest. When countries are corrupt, they can't collect enough taxes to get the good institutions they would need to escape the poverty trap. Half of the wealth of the world's poorest 20 countries goes into offshore accounts. Lost revenues in these countries total(s) between \$10 and \$20 billion a year. Meanwhile, without an adequate tax base, poor countries can't invest in police, education, health and transport. Now, a more generous way to look at corruption is that it's really a case of clan-based thinking. Say you're hiring someone. In the rich countries, you're meant to do so simply on merit, interviewing lots of candidates then picking the best one irrespective of any personal connection. But in poor countries under the sway of clan-based thinking, that approach would itself be seen as corrupt. It's your duty to disregard the so-called best candidate from an anonymous bunch, in order to pick someone from your own team: your uncle, your brother, your second cousin, the guys from the same tribe. As a result, poor countries don't allow themselves access to the intelligence and talent of the whole population.

There's a second thing that keeps countries poor: CULTURE—what goes on in people's minds, their outlooks and beliefs.

A striking statistic pops up here in relation to religion. If there's one generalisation you can make about religion and wealth, it's that the less people believe, the richer they stand a chance of being. Nineteen of the richest countries in the world have 70% or more of their populations saying that religion is not at all important to them. The exception here is, unsurprisingly, the United States, which manages to combine great religiosity with huge wealth (more on that in a second). And conversely, the poorest nations in the world are also extremely believing ones. Here's how many people think religion and the supernatural is (are) deeply important in the following countries. In the world's poorest country, simply everyone is a believer. Why is belief quite so bad for wealth creation? Because in general, religiosity is connected up with the idea that the here and now can't be improved, so you should focus on the spiritual and look forward to a next world instead. It makes quite a bit of sense when you live here. In the rich world on the other hand, people are generally great believers in their capacity to alter their destiny through effort and talent. Incidentally, to explain the anomaly of the United States, religion seems not to slow down economic growth here because it is a particular sort of religion: an overwhelmingly Protestant and exceptionally materialistic kind.

There's another big factor that determines the wealth and poverty of nations: GEOGRAPHY.

Poor countries are overwhelmingly located in the tropical regions. This isn't a coincidence. Life is, in many ways, simply far far tougher there. The problems begin with agriculture: Tropical plants are generally a lot less packed with carbohydrates. Poor countries have worse soil too. Also, and perhaps surprisingly, a tropical climate can be disadvantageous to photosynthesis. Historically, a key determinant in the likelihood of societies growing rich was their possession of large domesticated animals such as horses and oxen which liberated a huge part of the workforce from having to plough by hand. But in tropical Africa, domesticated animals have throughout time been devastated by a further appalling scourge: the tsetse fly. This small fly, exclusively present in Africa because of its heat and humidity, knocks out animals on an enormous scale, making them sleepy or inactive, and has had a profound effect on the ability of Africans to develop technology, increase agricultural productivity and amass wealth. It isn't just plants and animals that suffer in the tropics. In the middle latitudes, humans are open to a terrifying array of diseases. A hundred percent of low-income countries are affected by at least five tropical diseases simultaneously. The magical temperature which has helped to make rich countries rich is 16 degrees centigrade. However superficially unpleasant, that drop below 16 degrees as autumn starts to bite is quite literally, a foundation stone of civilisation. Geography also encompasses transport, and poor countries are, on the whole, very badly connected. Landlocked Bolivia and semi-landlocked Paraguay are the poorest nations in South America. Africa has only one major navigable river, the Nile, and hosts 15 landlocked nations, 11 of which have average incomes of \$600 a year or less. Not coincidentally, the poorest country in Asia, Afghanistan, is also landlocked.

Task 2

Keys

1. accruing

2. lucrative
3. wedge
4. insurmountable
5. flippant
6. overshot
7. degenerative
8. out of kilter

Scripts

- A. To be **flippant** means not showing a serious or respectful attitude.
- B. Something that is **lucrative** is profitable.
- C. If something is **insurmountable**, it is too difficult to overcome.
- D. To **accrue** is to accumulate.
- E. To be **degenerative** means to be tending to decline and deteriorate.
- F. If something or someone is **resilient**, it/they can recover readily from adversity, or depression.
- G. To **overshoot** is to go past (a point) unintentionally, especially through traveling too fast or being unable to stop.
- H. Out of **kilter** is a phrase that means being slightly strange or crazy, or not right in some way.
- I. A **wedge** refers to any shape that is triangular in cross section.

Listening Skills & Strategies

Keys

Task 1

1. The speaker mentions the evolution of human, from our lolling ancestors to Homo erectus, finally upright, to Homo sapiens. She suggests that economic progress will be in the same way of ever-rising line of growth.
2. This obsession with growth comes from GDP, gross domestic product, which was invented in the 1930s. But GDP soon became the overriding goal of policymaking, so much so that even today, in the richest of countries, governments think that the solution to their economic problems lies in more growth.
3. Rostow tells us that all economies need to pass through five stages of growth: first, traditional society, where a nation's output is limited by its technology, its institutions and mindset; second, the preconditions for takeoff, where we get the beginnings of a banking industry, the mechanization of work and the belief that growth is necessary for something beyond itself, like national dignity or a better life for the children; third, takeoff, where compound interest is built into the economy's institutions and growth becomes the normal condition; fourth is the drive to maturity where you can have any industry you want, no matter your natural resource base; and the fifth and final stage, the age of high-mass consumption where people can buy all the consumer goods they want.

Task 2

- (1) the sunset of mass consumerism
- (2) financial system
- (3) to raise tax revenue without raising taxes
- (4) believe that we transform ourselves every time we buy something more

- (5) accruing to a fraction of the global one percent
- (6) destabilizing this delicately balanced planet
- (7) we and the rest of nature can thrive
- (8) falling short on life's essentials
- (9) the cycles of the living world
- (10) from one process is food

Critical Listening

Keys

Task 1

1. Rostow asked the question in 1960, when he was an advisor to the presidential candidate John F. Kennedy, who was running for election on the promise of five-percent growth. Therefore his job was to keep that plane flying, not to ask if, how, or when it could ever be allowed to land. I think it's time to choose a higher ambition: to meet the needs of all people within the means of this extraordinary, unique, living planet so that we and the rest of nature can thrive.

2. In my opinion, the author is quite persuasive in her warning but not very convincing in her suggestions. She also seems to contradict herself by first criticizing all forms of growth including "green growth" while praising tapping the sun or wind for energy later. There are major barriers to her solution of changing degenerative growth into regenerative growth. For example, in order to develop solar energy or wind energy, the poor countries need investments and technologies, which the rich countries would not offer because such investments will not produce large immediate profits.

Task 2

1. Such corporations are out of date compared to the social enterprises which are designed to generate multiple forms of value and share it with those throughout their networks. These corporations need to harness today's technologies, from AI to blockchain to the Internet of Things to material science, to support these in service of distributive design. In this way, we can ensure that health care, education, finance, energy, political voice reaches and empowers those people who need it most.

2. Suggested points:

- a. Get statistics as to what is the percentage of population is stuck in the middle, where they are falling short on life's essentials
- b. Find out what has been overshoot, or what belongs to the red wedges
- c. Ways to make improvement may include corporations' social responsibilities and government's role

Scripts

Have you ever watched a baby learning to crawl? Because as any parent knows, it's gripping. First, they wriggle about on the floor, usually backwards, but then they drag themselves forwards, and then they pull themselves up to stand, and we all clap. And that simple motion of forwards and upwards, it's the most basic direction of progress we humans recognize. We tell it in our story of evolution as well, from our lolling ancestors to Homo erectus, finally upright, to Homo sapiens, depicted, always a man, always mid-stride. So no wonder we so readily believe that economic progress will take this very same shape, this ever-rising line of growth.

It's time to think again, to reimagine the shape of progress, because today, we have economies that need to grow. Whether or not they make us thrive, and what we need, especially in the richest countries, are economies that make us thrive whether or not they grow. Yes, it's a little flippant word hiding a profound shift in mindset, but I believe this is the shift we need to make, if we, humanity, are going to thrive here together this century.

So where did this obsession with growth come from? Well, GDP, gross domestic product, it's just the total cost of goods and services sold in an economy in a year. It was invented in the 1930s, but it very soon became the overriding goal of policymaking, so much so that even today, in the richest of countries, governments think that the solution to their economic problems lies in more growth. Just how that happened is best told through the 1960 classic by W. W. Rostow. And Rostow tells us that all economies need to pass through five stages of growth: first, traditional society, where a nation's output is limited by its technology, its institutions and mindset; but then the preconditions for takeoff, where we get the beginnings of a banking industry, the mechanization of work and the belief that growth is necessary for something beyond itself, like national dignity or a better life for the children; then takeoff, where compound interest is built into the economy's institutions and growth becomes the normal condition; fourth is the drive to maturity where you can have any industry you want, no matter your natural resource base; and the fifth and final stage, the age of high-mass consumption where people can buy all the consumer goods they want, like bicycles and sewing machines --this was 1960, remember?

Well, you can hear the implicit airplane metaphor in this story, but this plane is like no other, because it can never be allowed to land. Rostow left us flying into the sunset of mass consumerism, and he knew it. As he wrote, "And then the question beyond, where history offers us only fragments. What to do when the increase in real income itself loses its charm?" He asked that question, but he never answered it. And here's why.

The year was 1960, he was an advisor to the presidential candidate John F. Kennedy, who was running for election on the promise of five-percent growth, so Rostow's job was to keep that plane flying, not to ask if, how, or when it could ever be allowed to land. So here we are, flying into the sunset of mass consumerism over half a century on, with economies that have come to expect, demand and depend upon unending growth, because we're financially, politically and socially addicted to it.

We're financially addicted to growth, because today's financial system is designed to pursue the highest rate of monetary return, putting publicly traded companies under constant pressure to deliver growing sales, growing market share and growing profits, and because banks create money as debt bearing interest, which must be repaid with more. We're politically addicted to growth, because politicians want to raise tax revenue without raising taxes, and a growing GDP seems a sure way to do that. And no politician wants to lose their place in the G-20 family photo. (Laughter) But if their economy stops growing while the rest keep going, well, they'll be booted out by the next emerging powerhouse. And we are socially addicted to growth, because thanks to a century of consumer propaganda, which fascinatingly was created by Edward Bernays, the nephew of Sigmund Freud, who realized that his uncle's psychotherapy could be turned into very lucrative retail therapy, if we could be convinced to believe that we transform ourselves every time we buy something more.

None of these addictions are insurmountable, but they all deserve far more attention than they currently get, because look where this journey has been taking us.

Global GDP is 10 times bigger than it was in 1950, and that increase has brought prosperity to billions of people. But the global economy has also become incredibly divisive, with the vast share of returns to wealth now accruing to a fraction of the global one percent. And the economy has become incredibly degenerative, rapidly destabilizing this delicately balanced planet on which all of our lives depend. Our politicians know it, and so they offer new destinations for growth. You can have green growth, inclusive growth, smart, resilient, balanced growth. Choose any future you want so long as you choose growth.

I think it's time to choose a higher ambition, a far bigger one, because humanity's 21st century challenge is clear: to meet the needs of all people within the means of this extraordinary, unique, living planet, so that we and the rest of nature can thrive. Progress on this goal isn't going to be measured with the metric of money. We need a dashboard of indicators. And when I sat down to try and draw a picture of what that might look like, strange though this is going to sound, it came out looking like a doughnut.

I know, I'm sorry, but let me introduce you to the one doughnut that might actually turn out to be good for us. So imagine humanity's resource use radiating out from the middle. That hole in the middle is a place where people are falling short on life's essentials. They don't have the food, health care, education, political voice, housing that every person needs for a life of dignity and opportunity. We want to get everybody out of the hole, over the social foundation, and into that green doughnut itself. But, and it's a big but, we cannot let our collective resource use overshoot that outer circle, the ecological ceiling, because there we put so much pressure on this extraordinary planet that we begin to kick it out of kilter. We cause climate breakdown, we acidify the oceans, a hole in the ozone layer, pushing ourselves beyond the planetary boundaries of the life-supporting systems that have for the last 11,000 years made earth such a benevolent home to humanity. So this double-sided challenge to meet the needs of all within the means of the planet, it invites a new shape of progress, no longer this ever-rising line of growth, but a sweet spot for humanity, thriving in dynamic balance between the foundation and the ceiling. And I was really struck once I'd drawn this picture to realize that the symbol of well-being in many ancient cultures reflects this very same sense of dynamic balance, from the Maori Takarangi to the Taoist Yin Yang, the Buddhist endless knot, the Celtic double spiral. So can we find this dynamic balance in the 21st century?

Well, that's a key question, because as these red wedges show, right now we are far from balanced, falling short and overshooting at the same time. Look in that hole, you can see that millions or billions of people worldwide still fall short on their most basic of needs. And yet, we've already overshoot at least four of these planetary boundaries, risking irreversible impact of climate breakdown and ecosystem collapse. This is the state of humanity and our planetary home. We, the people of the early 21st century, this is our selfie. No economist from last century saw this picture, so why would we imagine that their theories would be up for taking on its challenges? We need ideas of our own, because we are the first generation to see this and probably the last with a real chance of turning this story around. You see, 20th century economics assured us that

if growth creates inequality, don't try to redistribute, because more growth will even things up again. If growth creates pollution, don't try to regulate, because more growth will clean things up again. Except, it turns out, it doesn't, and it won't. We need to create economies that tackle this shortfall and overshoot together, by design. We need economies that are regenerative and distributive by design. You see, we've inherited degenerative industries. We take earth's materials, make them into stuff we want, use it for a while, often only once, and then throw it away, and that is pushing us over planetary boundaries, so we need to bend those arrows around, create economies that work with and within the cycles of the living world, so that resources are never used up but used again and again, economies that run on sunlight, where waste from one process is food for the next. And this kind of regenerative design is popping up everywhere. Over a hundred cities worldwide, from Quito to Oslo, from Harare to Hobart, already generate more than 70 percent of their electricity from sun, wind and waves.

Part Two Currency Development

Lead-in

Task 1

Keys

Bitcoin is a cryptocurrency. What the internet did for information, Bitcoin is doing for money. Some people regard it as a gift to the world. Others consider it a potential curse on bankers. Anyway, you have to really stretch your imagination to infer what the intrinsic value bitcoin is. If you bought Bitcoin on December 17, 2017, when it was worth roughly \$19,000, you would be down roughly 70% today, when the price of Bitcoin is about \$6,000. In other words, if you bought \$1,000 worth of Bitcoin at the peak, it would be worth around \$300 right now. Regulators, the Federal Reserve, the banking system need to understand this is a thing that they have to take seriously. This is going to change the economic culture. Bitcoin could be a micro economic miracle worker and it could be a macroeconomic wrecking ball.

Scripts

Look closely. What do we all have in common? No matter what corner of the world you live in, you need food, water, shelter and money. Half of every transaction involves money in exchange for goods or services, stocks, a loaf of bread, illegal drugs... You gotta pay for it. We spend much of our lives chasing money to make a living and accomplish our dreams. But it's also an instrument of destruction. Some might say evil driving criminals to lie, steal and even murder. The existing banking system extracts enormous value from society and it is parasitic in nature. Money is a catalyst for the worst and the best of human endeavor. Before civilization, we created currency, field for wars, the path to power, champion and enemy of innovation. Money is so integral to our society and our global economy that its true nature remains a mystery to most. This is the story of money, perhaps the end of money as we know it. No matter how fat your bank account or how thin your wallet, to us it's all cold hard cash. There are some who want to kill it, get rid of it. Burn your dollars, your euros, your yen, and transform every penny you have into ones and zeros -- digital currency. Entrust it to the web and computers spread across the planet. Magic Internet money is called crypto currency, Bitcoin, invented in secret. It was a gift to the world. "It's not just the currency, but it's actually programmable money." A potential curse on bankers. "I mean there's nothing that the big banks or politicians can do to stop it." Breaking every government's grip on money supply. "What the Internet did for information, Bitcoin is doing for money." "Could it be the new gold?" "No. You have to really stretch your imagination

to infer what the intrinsic value Bitcoin is.” “Regulators, the Federal Reserve, the banking system, please to understand this is a thing that they have to take seriously.” “This is going to change the economic culture.” “Bitcoin could be a microeconomic miracle worker and it could be a macroeconomic wrecking ball.” Is Bitcoin the currency of the future? A God’s end for criminals? Or a recipe for financial disaster? If you trust your money just as it is, we have a little story to share.

Task 2

Keys

1. B
2. E
3. H
4. A
5. G
6. C
7. F
8. D

Scripts

- A. The troubling market data for minor countries **spooked** the markets.
- B. A major bank went **insolvent**. Investors and businesses made a run on the other banks, demanding their cash deposits.
- C. A credit **crunch** threatened the entire world economy and then finally the government stepped in.
- D. It was the largest bank **bailout** ever; swift action by the head of state had saved the day.
- E. Credits and debits were kept in your head, a mental **ledger**.
- F. About 2,500 years ago, the first metal coins were **minted** in China.
- G. In those times the coins didn’t have the **milled** edge. They were flat and what used to happen was that as coins passed from person to person, people would cut little bits off.
- H. Cheaper metals were substituted for silver and gold. This is called **debasement**.

Listening Skills & Strategies

Keys

Task 1

1. The financial crisis happened 2000 years ago in Rome when troubling market data for minor countries spooked the markets. More bad news rattled housing prices at the heart of the financial world. After a major bank went insolvent, investors and businesses made a run on the other banks, demanding their cash deposits. The largest financial institutions in the center of the modern world were frozen and assets were seized. Banks were closed. A credit crunch threatened the entire world economy.

It was solved when the government stepped in to provide the largest bank bailout. This swift action by the head of state had saved the day.

2. Currency is a language that allows us to express transactional value between people. When people wanted to trade outside their tribe or village, they needed something everyone could agree that had value. What people need became money.

3. A commodity money is relatively scarce, easily recognizable, easily cut into smaller pieces. You

can substitute one piece for another of equal value and you can carry it around without too much trouble.

Task 2

1. F
2. T
3. F
4. T
5. F
6. F
7. F
8. T

Critical Listening

Keys

Task 1

1. If you go into a primary school, you'll see children exchanging rubber bands and tamagochi and pokemon cards and baseball cards and sweets and candy and any other form of currency. It shows that when people have no other currency, they create currency themselves and make agreement on the value between themselves.

2. Suggested answer (Students are encouraged to learn about the political workings of medieval and modern western economic systems):

In the medieval times, the western economy was built upon feudal manorial economy. The financial power as well as the political power of the kings or emperors was limited while the private bankers played an important role in the whole economy. They issued money, acted as middlemen between businesses and actually exerted great influence on the whole economy within a kingdom. This had evolved into a tradition in the west until modern times. Therefore, the kings or queens in modern times could not ignore or eliminate the important roles of the private money makers by attempting to monopolize the business of issuing paper money.

Task 2

1. Suggested points(open):

- a. the subprime crisis in 2008 and the Asia financial crisis in 1998, etc.
- b. point out in what way they are similar to the financial crisis mentioned in the video

2. (open)

Scripts

Once upon a time, there was a big party with everyone standing around the punch bowl, drunk.

Politicians credited a strong economy to their wise decisions. Businesses jumped into new profitable markets, ignoring risk. In fact, the experts said there was no risk. Then troubling market data for minor countries spooked the markets. Rumors spread. More bad news rattled housing prices at the heart of the financial world. A major bank went insolvent. Investors and businesses made a run on the other banks, demanding their cash deposits. The largest financial institutions in the center of the modern world were frozen. Assets were seized. Banks were closed. A credit crunch threatened the entire world economy. And then finally the government

stepped in, the largest bank bailout ever. Swift action by the head of state had saved the day.

Remember that? No, you don't. It happened 2,000 years ago.

Rome, 33 A.D. Ground zero for the first recorded liquidity crisis and government bailout in history. The largest empire the world had ever seen was brought to its knees by a banking disaster. Emperor Tiberius used money from the National Treasury to bail out the country's troubled banks and companies. History may not repeat itself, but it certainly rhymes badly. People in power and their money have always been at the very center of it.

The story of money is as old as civilization itself. When we lived in small tribes keeping track of debt was easy. You owed somebody a load of firewood. The neighbor owed you a piece of meat. Credits and debits were kept in your head, a mental ledger.

"Currency is a language that allows us to express transactional value between people. It's technology. That's older than the wheel. It's as old as fire."

When humans wanted to trade outside their tribe or village, they needed something everyone could agree had value, something scalable, enter commodity monies. There were many kinds, but each had to embody the same five characteristics. A commodity money is relatively scarce, easily recognizable, can be cut into smaller pieces. You can substitute one piece for another of equal value, and you can carry it around without too much trouble.

In ancient Rome, it was salt. The Aztecs used cacao beans. It was whale teeth on Fiji. Shells in Africa and China. Grains, metal, ivory, rare stones, leather, fish... If it had the five characteristics of commodity money, someone probably used it as currency.

"And then you ask what value do these currencies have. If you go into a primary school, you'll see children exchanging rubber bands and Tamagotchi and Pokemon cards and baseball cards and sweets and candy and any other form of currency. People invent currency when they have no other currency, and now they're going to invent digital currencies."

But commodities that aren't durable are a lousy store of value. A bad cacao crop or a huge new salt discovery can throw your currency and economy into turmoil. A more stable system was needed. About 2,500 years ago, the first metal coins were minted in China and in what is now Turkey. These coins shared the same five characteristics with commodity money, but were also very durable. In some cases, coins are the only thing left of entire civilizations.

"Money does not originate with governments. Money arises naturally as markets (are) begin to develop and as people with the division of labor realize that if I have eggs and you have a cow, we may need some medium of exchange in order for you to buy my eggs, for me to buy your cow."

Coins were an objective and universal unit of account, and they allowed people to buy and sell goods over vast regions. The market economy was born. Coins worked, but only if people trusted that the king or emperor who issued them wasn't cheating on the metal content. Using coins also

meant that an authority now controlled the supply of your currency. Money and political power were inextricably linked, centralized. Minting coins in a steady and predictable manner allowed economic growth and stability. The *wushu* coin in China retained its value for 500 years. In Constantinople, the solidus lasted for 700 years.

“But in those times coins didn’t have (the) the milled of this sort of milled edge. They were flat and what used to happen was as coins passing from people, (people) people would cut little bits off. And in fact, some of the taxation that the kings would do would actually be take (taken) one ninths of the coin off.”

Taxes built castles and financed military campaigns, expensive hobbies. Soon royal mints were substituting cheaper metals for silver and gold. This is called debasement, and Europe’s kings made a habit of it. The currency of France was debased every 20 months for 200 years. If no one can trust the gold or silver content of your coins, how can you trade with other countries? International merchants found a solution. They recognized that one person’s debt has value. It can be traded or transferred. When those IOUs came from reputable sources, they could be used as a form of money: paper money.

This money was not based on hard commodities or metal but instead on someone’s promise to pay. Merchant families like the Medici in 15th century Florence acted as clearing houses for these IOUs. It worked like this. An English trader ordered a shipment of Italian cloth from the Medici for 100 gold coins. His promise to pay the Medici was put on paper. Meanwhile, the Medici owed 100 gold coins to another trading partner for delivery of wine from France. The parties didn’t go to the expense of transporting and exchanging gold coins. Instead, the paper was transferred. Everyone agreed that the paper had value—100 gold coins, but only because everyone trusted the Medici as solvent middlemen. They had created a paper money machine. Within a few generations, they rose from low crime to high finance. Their great wealth helped fuel the Italian Renaissance and elevated the family to levels of enormous political power—the power to marry in to royal families and get elected as popes. The ties binding money to power, politics and influence, now ran through church and state. Merchants had proven that creating paper currency could be wildly profitable. Goldsmith wanted in on the action.

“Imagine it like this. If the Goldsmith had seen, over a period of time, that some of the coins he was storing for people were gathering dust, the people who owned them don’t need them right now. So what if I go and lend them out into the community and I charge them interest on this loan? So he starts out lending some of these gold coins, and then later he realizes actually people don’t even want the gold coins. They just want the piece of paper that says the gold coins are in the bank and with the Goldsmith. So I can now make a loan with these pieces of paper. And whatever I write on a piece of paper, as long as people trust me, they’ll trust the paper, and effectively (the) the Goldsmith and the early day bankers. They had literally acquired the power to print money.”

More and more private paper money from merchants and banks circulated and began to rival the crown’s coins. The power inherent in controlling and issuing money began slipping away from the rulers. They couldn’t tax or debase this new kind of money, but they had bigger ambitions than ever with trading posts, colonies and empires that now stretched across the globe. For

centuries, European countries would take turns building massive fleets and waging war on each other to rule the world.

“Government wanted to take those people’s money in order to finance its wars. That’s essentially the history of money. Money and warfare go together.”

War is expensive. One year’s income taxes simply aren’t enough. Kings and queens had to borrow money against future taxes. They needed a groundbreaking financial innovation—government bonds. The loans came from rich merchant families and goldsmiths who by now had become powerful financiers and bankers. Sovereign debt and deficit spending had been born.

Part Three Intercultural Reflection

Task 1

Suggested points (open)

- a. tradition of not mentioning unlucky prospect—bad luck is considered as taboo
- b. lack of sense of responsibilities—what is the point of money after my death?
- c. trust on mere luck—a belief that misfortune will only fall on others

Unit 3 Law

Session One: What Is Law?

Warming up

Keys

1. B 2. C 3. A 4. D

Part One Definition of Law

Lead-in

Task 1

Keys

1. “The law is reason free from passion.” It means that laws are, or should be, written and enforced without involving personal emotions or prejudice. Laws are designed using logic and reason to provide for the ideal functioning of a society. Laws are objective and apply equally to all and are fair to all.
2. Laws can be explained from different angles, but each explanation should be well thought through and only confidently given when correctly known.

Scripts

“A legal education means you will learn to speak in a new language. You will be taught to achieve insight into the world around you, and to sharply question what you know. The seat you have picked will be yours for the next nine months of your life! And those of you in the front row, beware.

‘The law is reason free from passion.’ Does anyone know who spoke those immortal words? Yes?”

“Aristotle.”

“Are you sure?”

“Yes.”

“Would you be willing to stake your life on it?”

“I think so.”

“What about his life?”

“I don’t know.”

“Well...I recommend knowing before speaking. The law leaves much room for interpretation, but very little for self-doubt. And you were right. It was Aristotle.”

“Good job.”

Task 2

Keys

1. conjure; 2. vigilante; 3. stop sign; 4. marijuana; 5. pyramid

Scripts

- A. After a few kilometers, Sam came to an intersection with a **stop sign**.
- B. She seems to **conjure** wonderful costumes out of thin air.
- C. The danger of these self-appointed **vigilantes** is that they sometimes go after innocent people.
- D. On a plate in front of him was piled a **pyramid** of white biscuits.
- E. The drugs involved were mainly heroin and **marijuana**.

Listening Skills & Strategies

Keys

Task 1

1. F 2. F 3. F 4. T 5. T

Task 2

- 1. which is agreed to or formally recognized as binding or enforced by a controlling authority.
- 2. which say we can do or not do something.
- 3. which describe the steps of doing something.

Critical Listening

Keys

Task 1

Rules of Conduct	Rules of Procedure
1. not to run a stop sign	1. to pass the fifth grade before going to the sixth grade
2. rules made in the classroom or the community swimming pool	2. to eat the main meal before you eat ice cream
3. not to run a red light	3. to get a driver's license before you drive
4. to turn in your homework on time	4. to obey traffic lights whilst driving
5. to pay your taxes	5. to show your train ticket before you board the train
...	...

Task 2

The definition of a law given in this lecture:

A Law is a rule of conduct or procedure which is agreed to or formally recognized as binding or enforced by a controlling authority.

My pre-existing understanding of law:

1. Laws are the legal variation of rules.
2. Laws are enforced by government employees such as the police or prosecutors.
3. Laws are set by the government and must go through certain processes to become laws, including a voting process.
4. Laws are inflexible, and carry stiff penalties including imprisonment, and in some cases, death.
5. Laws are not a teaching tool, but a tool for keeping order in society.

Other definitions of law:

The law is a system of rules that a society or government develops in order to deal with crime, business agreements, and social relationships. (Collins Dictionary)

The Law is the whole system of rules that everyone in a country or society must obey. (Oxford Dictionary)

The law is a rule or body of rules of conduct inherent in human nature and essential to or binding upon human society. (English-English Online Dictionary)

Scripts

Law and the Court System: What is law? Let's take a few minutes to break down some legal terminology into ideas that normal people can understand. What is law? Law means many things to many people, and it really conjures up different ideas and different feelings when people think about what exactly law is. We think about Judge Judy; we think about Judge Dredd; we think about judges in courtrooms on TV and then we think about law enforcement. We think about people who make laws, and we think about vigilante justice. We even think about how bills become laws and the law-making process. Law is "a rule of conduct or procedure which is agreed to or formally recognized as binding or enforced by a controlling authority". Is that a little bit of confusing definition? Let's read it one more time. "A rule of conduct or procedure which is agreed to or formally recognized as binding or enforced by a controlling authority." Let's break down this definition. Law is either a rule of conduct or a rule of procedure. So it can be a rule of (contract) conduct which is agreed to. It can be a rule of conduct which is formally recognized as binding or can be a rule of conduct which is enforced by a controlling (authorily) authority. Similarly, a rule of procedure can be agreed to, formally recognized as binding, or enforced by a controlling authority. And all of those ways are our laws.

What are rules of conduct? Rules of conducts are rules which say to do or not to do something. We're very familiar with these. You can see them in criminal law. You can see them in whether or not to run a stop sign, in what that means for you. You can see them in rules that are made in the classroom like turning in your homework, or the community swimming pool. They say you should do things or you should not do things. You should not, for example, run a red light; you should turn in your homework on time and you should pay your taxes. Rules of procedure, on the other hand, are rules which describe the steps of doing something, so they all have some sort of order operations. For example, you have to pass the fifth grade before going to the sixth grade. And in many homes you have to eat your meal before you eat ice cream. Instead of saying what you should or shouldn't do necessarily, it gives you a process that you have to follow in order to get something done. Now you can have either rules of conduct or procedure which are agreed to. These, for example, would be playground games; they'll be terms and conditions of websites;

anything which you are free to accept or reject. When you go onto a website and it asks you whether or not you want to agree with the terms and conditions of the website, you can choose to either click the little agree button at the bottom or to close the browser and walk away. Similarly you can decide whether or not to play with your friends on the playground or whether or not to apply for a credit card and then pay the APR which is charge to it. They can also be formally recognized as binding. Marriage contracts are great example of this. Traffic rules and some written agreements, workers compensation, car insurance and assault laws. They're formally recognized by the government as something which is binding. For example, when you file a marriage certificate with the state which you've got married, the state formally recognizes the contract between the two individuals and binds them together in the bond of marriage. Similarly, there're written agreements which do the same thing when they're authorized by state actors, or when you enter into certain contracts which say that you have certain state sponsored benefits such as workers compensation. The third way is that they are enforced by a controlling authority. The DEA (Drug Enforcement Administration), for example, enforcing a marijuana drug law. Classroom rules which are enforced by a teacher and a principal. Even NBA regulations which are enforced by really whatever the NBA regulatory body is, because I'm not quite sure, but whatever it is, that make sure that certain steroids aren't used, that courts are certain sizes and that players maintain a certain level of professionalism in what they do and follow certain rules would be the controlling authority in this case. You can also see these in company policies. And you can see these in Mama's house rules, because Mama being the controlling authority is going to make sure that those rules are enforced no matter what you think of them and whether you agree to them or not. So this is what our pyramid looks like. It's... A law is always going to be a rule and then that rule can be a rule of conduct or can be a rule of procedure. And then when you go down that pyramid, it can be a rule of conduct which is formally recognized as binding or enforced by a controlling authority, just like it can be a rule of procedure which is agreed to or formally recognized as binding.

Part Two Historical Origins of Law

Lead-in

Task 1

Keys

1. This audio clip is about rules. In fact, rules exist everywhere, which is very important for us. The audio clip indicates the importance of having some rules to live by so that people are not affected by other's behavior.
2. If one does not follow rules and does whatever he/she wishes to do then there will be chaos. Rules are made to facilitate the smooth working of society and to ensure fairness and equality.

Scripts

Once upon a time, there was a king who liked to make rules. There were rules about tulips, and rules about roses. There were rules about eyebrows, and rules about noses, rules about keys, and rules about locks, rules about shoes and rules about socks. Everybody in the country had to do what the rules said. "Except me!"

In that country lived three friends who didn't like so many rules. There was Shiver who was

always cold. He loved to warm himself by a fire. “No fires in January, February and March! Fires are for the summer!” But the King had so many rules about where and when and how to make fires that most of the time Shiver was cold. Shiver had a friend called Gobble. He was always hungry. But the King had many rules about eating. “No eating cookies with your left hand. Apples are for Thursday. And absolutely no donuts in the Kingdom!” The third friend was called Snore. He loved to sleep. “No sleeping while walking! And the only person in this Kingdom who can snore is His Majesty. Looking!”

One day these three friends made up their mind to go away. They set out to find a place where they can live without any rules. Finally they found a lovely wild land where there were no rules at all. And here they settled down. They built their houses the way they wanted. They planted their gardens the way they wanted. One day, Gobble was hungry. He went to an apple tree in Snore’s garden and filled his basket with apples. “Wait a minute! Those are my apples.” “I can eat whatever I want. We don’t have any rules about what to eat and what not to eat.” “If you come to my apple tree again, I will hit you.” One day on his way home, Shiver made a big fire right near Gobble’s house. “You can’t make a fire there! You’re scorching my donut!” “I can make a fire wherever I want. We don’t have any rules about fires.” “That is for your fire and that for you!” Now for a while, Snore was happy in the land without rules. But his neighbors weren’t. “I (I, I) can’t stand it, snoring any longer. Listen! You’re keeping me up at night. Either stop snoring or (or) cover your head with pillows.” “I can snore all I want. We don’t have any rules about that here.” This made Shiver so angry that he made a giant noise maker out of pots and pans. “You keep me awake. (I’ll) I’ll keep you awake too.” So matters went from bad to worse in the wild land without any rules. Because there were no rules against taking other people’s apples, Snore was so busy guarding his apple tree. He didn’t dare to take his afternoon nap. Whenever he snored at night, the noise maker would come (came) up. He was sleepier than ever. Gobble was so busy putting out Shiver’s fire that he hardly had time to grow food in his garden. He was hungrier than ever. And Shiver was colder than ever.

“I think something must be done. We came here because we didn’t like the King’s rules. But now I’m just as hungry as ever.” “And I’m just as cold.” “And I’m twice as sleepy.” “How about that we made our own rules? Just a few important ones to help us live together without fighting.” “(And) and we all have to follow them. Not like the King (who) who didn’t have to follow his rules.” So the three friends talked it over and decided about some rules. No eating apples from someone else’s tree. No making fires near somebody else’s house. No keeping people awake with noisy snoring. Everybody could still do what he wanted as long as it wasn’t bad for someone else.

Today, people who live together make rules which everyone has to follow. These are called laws. There are laws about crossing streets, about driving cars, about keeping places clean, about stealing and about many other things. People cannot live together without good laws. That’s what Shiver, Gobble and Snore found out once upon a time when they tried to live with no rules at all.

Task 2

Keys

1. revolved; 2. velocity; 3. retribution; 4. restitution; 5. remnant; 6. veracity

Scripts

- A. **Retribution** is the act of punishing or taking revenge for wrongdoing, sin, or injury.
- B. **Velocity** is a technical word that means speed or a measure of speed of motion.
- C. **Restitution** is the act of giving back something that has been lost or stolen.
- D. **Veracity** is a formal word that means truth or honesty.
- E. The **remnants** of something are small parts of it that are left over when the main part has disappeared or been destroyed.
- F. If you say that one thing **revolves** around another thing, you mean that the second thing is the main feature or focus of the first thing.

Listening Skills & Strategies

Task 1

Keys

- 2. Israelite Law
- 3. Greek law
- 4. Roman law
- 6. France and the Napoleonic Code
- 7. English Common Law

Task 2

1. T 2. T 3. F 4. T 5. F 6. T 7. T

Critical Listening

Keys

Task 1

Historical Origins of Law	Characteristics of Law
Hammurabi's Code	the wealthy given more protection than the poor; The first written code of law in recorded history; laws based both on retribution(eye for an eye) and restitution(repay the victim), but mostly on retribution
<u>Israelite</u> Law	more concerned about punishing a deliberate action than an accidental act of harm
<u>Greek</u> law	Only a small number of people in ancient Greece (Athens) were recognized as citizens and had political rights; Citizens excluded women, children, aliens and slaves; Women who were on trial were not allowed to speak for themselves; Responsibilities of the citizen included voting, jury duty and the running of the country; Their juries were huge as many as 1500 jurors.
<u>Roman</u> law	based on two basic principles: 1) the law must be recorded; 2) justice cannot be left in the hands of judges alone to interpret; The Twelve Tablets of Roman Law are considered the foundation of modern law; Lawyers appeared.
Justinian's Code	Ten men were commissioned by Byzantine Emperor Justinian to study

	and clarify the 1600 books of Roman Law; served as an important basis for law in contemporary society
<u>France and the Napoleonic Code</u>	represented a compromise between the Germanic law of northern France and the Justinian Code of southern France; became popular because its non-technical style made the law accessible to the public
<u>English Common Law</u>	most influential on American legal system; revolves around legal precedents---looking to older cases for guidance on current cases; takes Roman Law, church laws(canon) and blended in the idea of individual rights; focus more on statute instead of tradition

Task 2

Apply the four principles of law---fair, reasonable, understandable and enforceable---in the discussion of whether the government should make a law to ban the production and sales of cigarettes.

1. People who are against the ban of the production and sales of cigarettes hold the view that the ban is unfair for people who smoke.

They think that people should have the right to purchase cigarettes if they wish to.

The individual right to privacy should allow people to harm their own bodies with dangerous drugs, should they choose to do so. If people want to kill themselves slowly, they should have the option.

2. People who are for the ban of the production and sales of cigarettes argue that the ban is reasonable for the following reasons:

Cigarettes pose a grave public health hazard, killing half its long-term users.

Cigarettes are a significant cause of harm to the natural environment.

Smoking imposes a financial burden on public and private treasuries, principally from the costs of treating illnesses due to smoking. Cigarette use also results in financial losses from diminished labor productivity.

The cigarette is also a defective product because it is addictive by design.

3. People who are against the ban think that it is understandable not to ban the production and sales of cigarettes because tobacco is essential to the economy of many rural communities. Also, the cigarette industry pays huge taxes and contributes to national revenue.

4. Regardless of the arguments pro and con, a national ban on cigarettes is a practical impossibility because it is not enforceable.

For example, approximately 45 million Americans smoke. The U.S. government simply does not have adequate law enforcement personnel to change the behavior of 45 million people by force. People will find a way to smoke, whether it is legal or not. What's more, any smoking ban would have such an overwhelmingly massive effect on U.S. politics that the party or politician responsible for the ban would soon lose all political power.

Scripts

In this episode we're going to look at the historical origins of our legal system. Before we take a look at the past though, we need to think about why do we have laws, what are their purpose. Laws are made to help people get along and keep the peace. There are several factors that we have when we put a law together. A law should be fair. It should be reasonable. It should be understandable and it should be enforceable. Let's go back in time. The first laws that we're going to look at are the Code of Hammurabi, and this goes all the way back to ancient Babylonia. Now not all of the laws that were in the Code of Hammurabi were fair. Most of them gave (wealthy) the wealthy of society more protection than the poor. We do need to realize, though, that Hammurabi's Code was the very first written code of laws in recorded history. It was based on two different ideas: retribution and restitution. Retribution is the idea of an eye for an eye that you should be punished with the same velocity or the same veracity as the crime. The other is restitution that you should have to repay the victim. We still see remnants of this idea of restitution in our laws today. A lot of times people will have to pay restitution they commit property damage or if somebody is injured in a car accident, you would have to pay for their injuries.

The next is the Israelite laws. You will know these most likely as the Ten Commandments. They're more concerned about punishing a deliberate action than accidental acts of harm. So the Ten Commandments I'm sure most Christians are familiar with, ten basic rules that still have relevance in our society today. Next step is the Greek laws or Draconian laws. Ancient Greece, we should remember, is going to be one of our very first democracies that we talk about. They're here in ancient Greece, in Athens. There was only a small number of people who are recognized as citizens and had political rights. Women, children, slaves, immigrants, none of them were allowed to have citizenship. And women who were on trial were not even allowed to speak for themselves. But this is what's really interesting about their system. Their juries were huge. You could have over 1500 people on the jury deciding that person's fate. Now the reason why they did this is because they were afraid that the jury would be bribed. Who would spend money to bribe over 1500 people? That was how they figured they would keep the system honest. Next step, we have the Roman laws. Roman laws were based on two different principles: (that) the law must be recorded or written down and justice cannot be left in the hands of judges alone to interpret. Maybe start out and they have 12 Tablets of Roman Law and they are really considered the foundation of our modern laws today. Now Roman laws actually lead to lawyers. The Roman Empire was huge. They realized that with the more and more and more laws that are passed, they were going to need experts to keep track of all these laws, and that is really where we get the idea of a lawyer. And the first lawyers were in the Roman Empire. Now with time we're going to see the Roman Empire split in two, and the eastern half is going to be called the Byzantine Empire, and its first emperor was Justinian. He's going to take these 1600 different books of Roman Law, and he's going to basically pay or commission ten men to study and clarify them. They're basically going to let boil them all down into something that makes sense. That is going to be called the Justinian Code, and it's really going to be the basis of our modern laws here in society. Next step, we have France and the Napoleonic Code. Napoleon was an emperor in France. And he is basically torn between Germanic laws coming out of what today is Germany in the north of France and the Justinian Code which is popular in the south of France. He's going to basically boil it down and come up with his own version. And they're going to be popular, because it's very non-technical and it's going to make it easy for the average person to understand. Next step and lastly, we have English Common Law. By far this is the most

influential on our American legal system. Common Law revolves around the idea of a legal precedent. A precedent is when you look at an older case for guidance on a current case. Common law (take) took Roman law, it took church law which is called canon and blended it all together within the idea of individual rights. For most of English history, remember, they're a monarchy, what the King says goes and he had control of the (the) legal system as well. Over time, however, we're going the system is going to give more and more power to Parliament and democracy. And they're going to focus more on what is called statutes, (written) laws written by a legislature instead of those tradition and what the King would have said. OK, that's it for this time.

Part Three Intercultural Reflection

Task 1

Keys

Cultural concepts behind the death penalty:

1. Chinese idiomatic terms: a tooth for a tooth, an eye for an eye (以牙还牙, 以眼还眼); pay with one's life for a murder or a life for a life (杀人偿命)
2. The old biblical concept of "an eye for an eye."

Cultural concepts behind the ideas against the death penalty:

1. The idea of Ahimsa(不杀生), an important part of some sects of Buddhism and Hinduism expresses that acting with violence incurs very bad karma (因果报应) .
2. In the New Testament in the Gospels of Matthew and Luke, Jesus says to his followers, "If someone strikes you on the right cheek, turn to him the other also." "Turn the other cheek" is often interpreted as not responding with aggression to aggressive attacks. The answer to violence is passivity and humility.
3. This idea can also be found in the work and philosophy of people like Mahatma Gandhi.

Pros for the death penalty:

One reason for supporting the death penalty is retribution. Many people feel that execution is a natural human response to the crime of murder. The rationale is that, if the defendant has taken a life, then the defendant's life should be taken.

Another reason given for supporting the death penalty is that it is a deterrent. One argument for punishment of criminals is that by punishing someone who has committed a crime, others will be deterred from committing the same or similar crimes. Supporters of the death penalty feel that if someone knows that he or she could be executed for breaking the law, then he or she will be less likely to commit a crime.

The other reason is incapacitation(使无能力). One way to be certain that a criminal will not re-offend is to take away the possibility of re-offending. Some people feel that prison still affords a person the ability to commit a crime and so the only true way to incapacitate the offender is execute him or her.

Cons for the death penalty:

One of the primary reasons often given for opposing the death penalty is the possibility of a false conviction leading to the punishment of an innocent person.

Another reason for opposing the death penalty is the concern that it may be biased. Even though most agree that modern laws are usually written without an intentional racial or financial bias, people with more money and social status are often able to get a better defense because they can afford more accomplished lawyers and pay for more impressive expert witnesses. Some people also believe that the racial composition of a jury can give minorities a huge disadvantage.

The death penalty should be retained in China:

The death penalty can discourage crime and deter criminals; it can alleviate the overcrowding of prisons and reduce the cost of housing prisoners; it offers retribution; execution prevents the accused from committing further crimes.

The death penalty should not be retained in China:

Innocent people may be executed; the law may not be fairly applied; it is barbaric and inhumane; serious criminals should be imprisoned.

Session Two: What Makes a Good Lawyer?

Warming up

Keys

1. D 2. C 3. A 4. B

Part One Good Lawyer, Bad Lawyer

Lead-in

Task 1

Keys

1. Yes, I agree that lawyers make very good money. For example, US lawyers made a median wage of \$119,250 in 2017, while the median wage for all occupations was \$38,070 (Bureau of Labor Statistics cite: Lawyers <https://www.bls.gov/oes/current/oes231011.htm>). Under any objective standard of “make a lot of money”, earning more than three times the median has to qualify.

No, I disagree that lawyers make very good money. They seem to earn a lot, but they work long hours. For example, a lawyer named Hakki said that he made \$180,000 per year, but he had probably averaged 75 hour weeks. And that’s with half of those weeks being 100, and half being 50. There are people at his firm working harder than him. (<http://www.top-law-schools.com/forums/viewtopic.php?f=4&t=274753>) They can never make plans without the threat of everything getting cancelled lurking in the background. They are often forced to stay at home all day on weekends because some email might come in at any moment and they need to be ready to work off that quickly.

2. No. According to the video clip, half the graduates can’t find a job after they graduate. Moreover, to be a lawyer, you should have 1) practical training and specialized skills; 2) advanced competencies. E.g.: Skill sets like business development, emotional intelligence, reading and understanding financial statements, and project management are all critical professional skills. 3) a framework of the changing legal landscape. Broadly speaking, you

need to understand the intersection of the legal profession and the field in which you plan to practice law. Specifically speaking, you need to figure out how you fit into a global, technology influenced career. 4) a strong, connected network. However, all these things are largely absent in many graduates.

3. Based on the video clip, you have to have perfect grades, excellent reasoning and acting ability.

More reference answers: To be a good lawyer requires a combination of high intelligence, strong analytical and advocacy skills, and an ability to communicate effectively both verbally and in writing. Great lawyers typically have a passion for a particular legal specialty or practice area, and master excellence as an expert, which fosters a high level of commitment to their work. They also understand their clients' objectives, and advocate on that basis.

Scripts

“Would I be a good lawyer?”

“Oh, no, you want to be a lawyer.”

“They make very good money, and their lives seem pretty exciting based on TV shows like.”

“Newly minted lawyers are having trouble finding jobs these days, and we have lawyers suing everyone and everything hoping to earn a living.”

“It isn't that bad. There are still new law schools opening up.”

“And admissions are going down, because half of the grads can't find a job in law school. But they are still stuck with 100K in school loans.”

“What if I did go to law school? What could I do?”

“You could be an attorney or, eventually, a judge. A lot of lawyers go into politics.”

“You sound like you agree with the old Shakespeare line to first kill all the lawyers.”

“I doubly agree with it given how many are in politics. That's how we get 500-page laws that are incomprehensible to anyone but lawyers.”

“The legal profession is still growing.”

“It is powered by paralegals and legal assistants, not lawyers. Paralegals make good money, and law firms are more likely to hire two paralegals to review contracts and fill out forms than one attorney.”

“There are exotic niches lawyers can fill.”

“Gay divorce law?”

“No, more like patent law or international adoptions.”

“Then you have to specialize in an area and become familiar with it and hope you can find enough clients.”

“If I get a good specialty, I can bill a high rate to offset the smaller client base. And practice the prayer—thank you God for the hours I am about to bill.”

“If you’re that determined and stubborn, you might make a good attorney. But you have to have perfect grades, excellent reasoning and acting ability.”

“Acting ability?”

“To tug on the jury’s heartstrings or to convince a scholarship board you are such a worthy candidate to pay for your law school degree, because I’m not.”

Task 2

Keys

1. confrontation; 2. distinguish; 3. fulfilling; 4. promptly; 5. referral

Scripts

- A. **lucrative:** producing money, wealth or benefit from a job or business
- B. **fulfilling:** providing happiness and satisfaction
- C. **distinguish:** to notice or recognize a difference between people or things
- D. **referral:** the act of sending someone to another person or place for treatment, help, advice, etc.
- E. **confrontation:** a situation in which people or groups fight, oppose, or challenge each other in an angry or argumentative way
- F. **promptly:** to do something right away or in a timely fashion, avoiding any delays

Listening Skills & Strategies

Keys

Task 1

1. F 2. F 3. T 4. T 5.F

Task 2

Step 1: the focus of the speaker: how you can develop a fulfilling and lucrative legal career

Step 2: the first piece of advice: Do not focus too much on the short term .

Step 3: the factors that distinguish a good lawyer:

- 1) Legal skills
- 2) Reliability
- 3) Work ethic

4) Personality

Step 4: the aspects that may cause a lawyer to fail:

- 1) Bad lawyers don't do research.
- 2) Bad lawyers don't communicate.
- 3) Bad lawyers don't prepare.
- 4) Bad lawyers don't ever overcome their fears.
- 5) Bad lawyers don't build relationships.

Critical Listening

Keys

Task 1

1.

	Main Traits
a good lawyer	<ol style="list-style-type: none">1. Having good legal skills.2. Being reliable.3. Being communicative and diligent.4. Having a good work ethic.5. Having good personality.6. Being good at generating business.7. Being good with clients.8. Returning clients' calls promptly....
a bad lawyer	<ol style="list-style-type: none">1. Bad lawyers don't do research.2. Bad lawyers don't communicate.3. Bad lawyers don't prepare.4. Bad lawyers don't ever overcome their fears.5. Bad lawyers don't build relationships....

2. My criteria for a good lawyer are:

1) Good communication skills

Lawyers must be orally articulate, have good written communication skills and also be good listeners. In order to argue convincingly in the courtroom before juries and judges, good public speaking skills are essential. Lawyers must also be able to write clearly, persuasively and concisely, as they must produce a variety of legal documents.

2) Judgement

The ability to draw reasonable, logical conclusions or assumptions from limited information is essential as a lawyer. Lawyers must also be able to spot points of weakness in an opposition argument.

3) Analytical skills

At times, there will be more than one reasonable conclusion, or more than one precedent applicable to resolving a situation. A lawyer must therefore have the evaluative skills in order to choose which is the most suitable.

4) Research skills

Being able to research quickly and effectively is essential to understanding your clients, their needs, and to preparing legal strategies.

5) Perseverance

When working on a case, a lawyer must have the perseverance to complete the work necessary to drive it to a successful finish.

6) Creativity

The very top lawyers are not only logical and analytical, but they display a great deal of creativity in their problem solving. The best solution is not always the most obvious. It is often necessary to think outside the box.

Task 2

People who hold the view that law school is worth the cost in China think that:

1. Law school is a gateway to a number of different career paths.
2. Law school helps graduates to think more logically, making them more attractive to other employers.

People who hold the view that law school is not worth the cost in China think that:

1. Pursuing a law degree can be extremely costly.
2. The debt or student's loan incurred in the pursuit of a law degree compels recipients to seek out the highest paying jobs, which might lead to unemployment.
3. The actual opportunities outside of the good law schools in China are quite limited.

The value of higher education:

1. Short-term value

(1) Abilities developed

- 1) Job skill-specific abilities (e.g. "Introduction to Java programming") which can immediately land you a job with those skills
- 2) Critical thinking skills and the ability to evaluate sources of information
- 3) Improved rational debate ability (e.g. better logical argumentation)
- 4) Communications skills (e.g. ability to write and speak effectively, speak other languages, increased vocabulary)
- 5) Problem-solving skills
- 6) Leadership

(2) Job-related benefits

- 1) Career assistance and career counselors
- 2) Internship opportunities
- 3) campus jobs
- 4) Membership in campus societies/groups that will look good on your résumé

5) Receiving status and reputation associated with the school

2. Long-term value

(1) Direct benefits for employment

1) Meeting the qualifications for jobs (many jobs require a bachelor's degree)

2) Increased average salary

3) Reduced chance of layoffs

4) Improved job conditions (e.g. less likely to perform manual labor, more likely to have a comfortable job environment)

(2) Other long-term benefits

1) Alumni network

2) Family/relations proud of you for completing school

3) Setting an example for others

Scripts

The focus of my presentation today is on how you can develop a fulfilling and lucrative legal career. So what are the characteristics of lawyers that succeed and have fulfilling law practices? And that's what I want to talk about. The first piece of advice I have for you is not to focus too much on the short term. I see a lot of people, and I was one of them when I graduated from law school, very focused on going to work for a law firm that had a fabulous reputation and that paid the highest salaries. You know, I was very interested in going to a very large firm, and I did. I went to work for Latham and Watkins which was one of the largest law firms in the country. And I left after nine months.

So I decided for me that it is so important to be involved in, feeling like I'm a team and in building the practice and my own practice, that I really needed a smaller firm. And so I went to a smaller firm in San Francisco. And it was a much more fulfilling practice with me than (than, than) it would have been, I think, if I had stayed at a large law firm. And so you gotta think for yourself, what is it, long term, that I'm looking for? Am I looking for a job where, you know, it's 9 to 5? I'm looking for a job where it's not 9 to 5 and I'm gonna be contributing to the future success of the law firm. And that may have something to do with whether you decide you really want to be at a giant law firm, or a smaller law firm, or another institution. So what do I think you should be asking (when you) when you are looking to go to work at a firm: Where are you gonna learn the most? Where are you gonna have the opportunities to become a partner and to grow as a lawyer? For most of you, your legal careers are going to be long. I'm now looking back on 30 years of experience. Probably I'll have another, I don't know, 10 or 20 or 30 more. And so this is a long endeavor. Your starting salary in your first job is very unlikely to be the end of the process, and so, thinking about bettering yourself, for the long term, is far more important than your initial salary that you get right out of law school.

Those were the good old days. I think things are a little tougher now, and firms are gonna be looking at you and deciding, you know, what do you bring to the table. What (makes) distinguishes you from the mass of resumes that all of these employers are getting? And some of the things are obvious. Legal skills, you know. Do you have good legal skills? Do you have good knowledge of the law? Do you have the ability to figure out what you don't know? Are you able to apply the law to the facts? You know, those (those) kinds of things are (primarily) of primary

importance to an employer.

Secondly, are you reliable? Can an employer trust you to handle a case properly? In large part, this is about communication and diligence.

Work ethic. I think the law is a terrible profession for someone who wants a 9 to 5 job. There are lots of 9 to 5 jobs around, but very few good lawyers that I know work 9 to 5 jobs. They have to work on weekends when things are busy, they have to work at night when things are busy, they have to work in the morning when things are busy. That's just the reality of the practice. You have to do whatever is necessary to do a good job on your case, and the work doesn't come in from 9 to 5. And it means there are going to be times in your life when you have to put your work ahead of your personal life.

Personality is, of course, a very important factor. Successful lawyers are good at generating business. And as a new first-year associate, you may not be expected to generate business, but it won't be too long before you are. And the people that succeed and become partners and are successful at a law firm are good with clients, and (get refer get get) get additional referrals from the same client, because they handled the case well and they start building (what) what they call a book of business, which is the coin of the realm (in the) in the world of partners transferring from one law firm to another. And so, being good with your clients, returning their calls promptly, showing that you care about their problem, and that you're gonna find a solution to it is absolutely of fundamental importance. And your personality in being able to do that is going to be an important skill that you have to develop.

OK. What do bad lawyers... Let me tell you a little bit about bad lawyers. First of all, bad lawyers don't do research. If you ever find a lawyer that says "I never do research.", you can be pretty sure that that's a bad lawyer. And there are lots of them out there, you know. They hate doing research. They don't really like talking about the law. And if they ever have to write something for court, they grab a couple of headnotes out of a secondary source and set the headnotes.

Number 2: Bad lawyers don't communicate.

So return client calls promptly, return calls from other lawyers promptly, send confirming letters to confirm conversations, to confirm deadlines. Read and respond to email promptly, and always meet deadlines and responsibilities. That's the bare minimum that's required for the practice of law.

Bad lawyers don't prepare.

Bad lawyers don't ever overcome their fears. We all have fears. Some of you have a fear of public speaking.

A fear of confrontation. The law is a very confrontational process. You're gonna have people yell at you, and you're gonna have to respond in a polite way and not get flustered.

One of the hardest I think is a fear of losing. And so you've got to kind of overcome the fear. You may lose a case here and there, but you're gonna win a lot more than you lose.

Bad lawyers don't build relationships. No one is successful on their own. Our success depends on the connections that we have with others.

I think for most of you, you've got to decide: Do I love the law? And if you do, if you like talking about it, if you like thinking about it, I think you're gonna find that this is a good business.

Part Two How a Lawyer Defends the Rule of Law

Lead-in

Task1

Keys

1. couriered 2. offense 3. case 4. lawsuit 5. 714-454-9346 6. tumours 7. radiation 8. chronic 9. 454-9554

Scripts

"Those are my files."

"Yeah. We had them couriered over. And listen, good work. They're a great start. We're just going to have to spend a little time filling in the holes in your research."

"Excuse me. Theresa, is it? There are no holes in my research."

"No offense. There are just some things we need you probably didn't know to ask."

"Don't talk to me like I'm an idiot, OK? I may not have a law degree, but I spent 18 months on this case. And I know more about these plaintiffs than you ever will."

"Erin, you don't even have phone numbers for some of them."

"Whose number do you need?"

"Everyone's. This is a lawsuit. We need to be able to contact the plaintiffs."

"I said, 'whose number do you need?'"

"You don't know 600 plaintiffs' numbers by heart."

"Annabelle Daniel's."

"Annabelle Daniel's. 714-454-9346. Ten years old. Eleven in May. Lived on the plume since birth. Wanted to be a synchronized swimmer, so she's spent every minute she could in the PG&E pool. She had a tumor in her brain stem detected last November. An operation on Thanksgiving shrunk it with radiation after that. Her parents are Ted and Rita. Ted's got Crohn's Disease. Rita

has chronic headaches and nausea and underwent a hysterectomy last fall. Ted grew up in Hinkley. His brother Robbie and his wife May and their 5 children Robbie Jr., Martha, Ed, Rose and Peter also lived on the plume. Their number is 454-9554. You want their diseases?”

“OK. Look, I think we got off on the wrong foot here.”

“That’s all you got, Lady! Two wrong feet in fucking ugly shoes!”

Task 2

Keys

1. insanity; 2. detain; 3. deep-seated; 4. punitive; 5. litigate; 6. superseded;
7. shied away

Scripts

- A. **deep-seated**: firmly established and difficult to change or to destroy
- B. **punitive**: intended as punishment
- C. **litigate**: to take legal action
- D. **detain**: to officially prevent (someone) from leaving a place or hold or keep (someone) in a prison or some other place
- E. **shy away (from)**: to avoid doing something because you are nervous or frightened
- F. **supersede**: to take the place of something/somebody
- G. **insanity**: being mentally ill or very foolish

Listening Skills & Strategies

Keys

Task 1

- 1.F 2. F 3. T 4. T 5. T 6. F

Task 2

1. Naghma’s brother died and her mother became very ill – so he probably needed the money for a funeral and medical bills.
2. She was temporarily detained. She was accused of running a brothel, and accused of being a spy. She had a grenade thrown at her office.

Critical Listening

Keys

Task 1

	The First Jirga	The Second Jirga
topic	They sat down to decide the best way to satisfy the debt.	They all should understand that Naghma had a right to be protected based on law.
moderator	religious leaders and village elders	I (the lawyer)

agreement	Naghma married the neighbor's 21-year-old son.	The first decision was erased, and the \$2,500 debt was satisfied. The engagement was terminated and Naghma was freed.
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Task 2

1. The speaker says the laws are ours and there to protect us so justice can't be insane. No matter what your ethnicity, nationality, gender, and race are, laws belong to us. The rule of law benefits all of us. It is a compelling obligation instead of an insane act to fight for justice.

2. The speaker's main achievements as a lawyer:

- 1) She has the knowledge, the skill, and the position in society to intervene between two parties to resolve the dispute equitably.
- 2) She gives individuals a sense of security and lets them know that someone will have their back if they need it.
- 3) She advocates for and advises her clients.

She has surpassed the criteria of a good lawyer mentioned in Part One.

Scripts

Let me tell you a story about a little girl named Naghma. Naghma lived in a refugee camp with her parents and her eight brothers and sisters. Every morning, her father would wake up in the hopes he'd be picked for construction work, and on a good month he would earn 50 dollars. The winter was very harsh. And unfortunately, Naghma's brother died and her mother became very ill. In desperation, her father went to a neighbor to borrow 2,500 dollars. After several months of waiting, the neighbor became very impatient, and he demanded that he be paid back. Unfortunately, Naghma's father didn't have the money, and so the two men agreed to a jirga. So simply put, a jirga is a form of mediation that's used in Afghanistan's informal justice system. It's usually presided over by religious leaders and village elders, and jirgas are often used in rural countries like Afghanistan, where there's deep-seated resentment against the formal system. At the jirga, the men sat together and they decided that the best way to satisfy the debt would be if Naghma married the neighbor's 21-year-old son. She was six.

Now, stories like Naghma's unfortunately are all too common, and from the comforts of our home, we may look at these stories as another crushing blow to women's rights. And if you watched Afghanistan on the news, you may have this view that it's a failed state. However, Afghanistan does have a legal system, and while jirgas are built on long-standing tribal customs, even in jirgas, laws are supposed to be followed, and it goes without saying that giving a child to satisfy a debt is not only grossly immoral, it's illegal.

In 2008, I went to Afghanistan for a justice funded program, and I went there originally on this nine-month program to train Afghan lawyers. In that nine months, I went around the country and I talked to hundreds of people that were locked up, and I talked to many businesses that were (also) also operating in Afghanistan. And within these conversations, I started hearing the connections between the businesses and the people, and how laws that were meant to protect them were being underused, while gross and illegal punitive measures were overused. And so

this put me on a quest for justness. And what justness means to me is using laws for their intended purpose, which is to protect. The role of laws is to protect. So as a result, I decided to open up a private practice, and I became the first foreigner to litigate in Afghan courts. Throughout this time, I also studied many laws, I talked to many people, I read up on many cases, and I found that the lack of justness is not just a problem in Afghanistan, but it's a global problem. And while I originally shied away from representing human rights cases, because I was really concerned about how it would affect me both professionally and personally. I decided that the need for justness was so great that I couldn't continue to ignore it. And so I started representing people like Naghma pro bono also.

Now, since I've been in Afghanistan and since I've been an attorney for over 10 years, I've represented from CEOs of Fortune 500 companies to ambassadors to little girls like Naghma, and with much success. And the reason for my success is very simple: I work the system from the inside out and use the laws in the ways that they're intended to be used.

I find that achieving justness in places like Afghanistan is difficult, and there's (are) three reasons. The first reason is that, simply put, people are very uneducated as to what their legal rights were, and I find that this is a global problem. The second issue is that even with laws on the books, it's often superseded or ignored by tribal customs, like in the first jirga that sold Naghma off. And the third problem with achieving justness is that even with good, existing laws on the books, there aren't people or lawyers that are willing to fight for those laws. And that's what I do: I use existing laws, often unused laws, and I work those to the benefits of my clients. We all need to create a global culture of human rights and be investors in a global human rights economy, and by working in this mindset, we can significantly improve justice globally.

Now let's get back to Naghma. Several people heard about this story, and so they contacted me because they wanted to pay the \$2,500 debt. And it's not just that simple. You can't just throw money at this problem and think that it's going to disappear. That's not how it works in Afghanistan. So I told them I'd get involved, but in order to get involved, what needed to happen is a second jirga needed to be called, a jirga of appeals. And so in order for that to happen, we needed to get the village elders together, we needed to get the tribal leaders together, the religious leaders. Naghma's father needed to agree, the neighbor needed to agree, and also his son needed to agree. And I thought, if I'm going to get involved in this thing, then they also need to agree that I preside over it.

So, after hours of talking and tracking them down, and about 30 cups of tea, they finally agreed that we could sit down for a second jirga, and we did. And what was different about the second jirga is, this time we put the law at the center of it, and it was very important for me that they all understood that Naghma had a right to be protected. And at the end of this jirga, it was ordered by the judge that the first decision was erased, and that the \$2,500 debt was satisfied, and we all signed a written order where all the men acknowledged that what they did was illegal, and if they did it again, that they would go to prison. Most — (Applause) Thanks. And most importantly, the engagement was terminated and Naghma was free. Protecting Naghma and her right to be free protects us.

Now, with my job, there's above-average amount of risks that are involved. I've been

temporarily detained. I've been accused of running a brothel, accused of being a spy. I've had a grenade thrown at my office. It didn't go off, though. But I find that with my job, that the rewards far outweigh the risks. And as many risks as I take, my clients take far greater risks, because they have a lot more to lose if their cases go unheard, or worse, if they're penalized for having me as their lawyer. With every case that I take, I realize that as much as I'm standing behind my clients, that they're also standing behind me, and that's what keeps me going.

A few months ago, a South African lawyer visited me in my office, and he said, "I wanted to meet you. I wanted to see what a crazy person looked like." The laws are ours. And no matter what your ethnicity, nationality, gender, race, they belong to us. And fighting for justice is not an act of insanity. Businesses also need to get with the program. A corporate investment in human rights is a capital gain on your businesses, and whether you're a business, an NGO, or a private citizen, rule of law benefits all of us. And by working together with a concerted mindset, through the people, public and private sector, we can create a global human rights economy and all become global investors in human rights. And by doing this, we can achieve justness together.

Thank you.

Part Three Intercultural Reflection

Suggested answer

Task 1

China should implement anti-bullying law to prevent school bullying because it would help protect children who experience harassment and discrimination. In addition, it would provide support for students, when bullying interferes with them receiving a free and appropriate public education. It would help schools to reduce bullying of all types based on physical condition, gender, ethnicity, race, or sexual orientation.

Task 2

It's a superb movie. It is one of the best Matthew McConaughey movies I have ever seen. Matthew McConaughey is just flawless and unbelievable. He plays his role brilliantly. The film has a brilliant twist in the plot. But what is more engaging is McConaughey's charismatic presence in the cast. He plays it his way. It seems that he was made for this role. Other actors are equally good.

Unit 4 Political Science

Session One: What is political science?

Warming up

Suggested answers

1. Political theories, International relations, Foreign policies, international political economy, etc.

2. Pros:

You get the best chance to serve the nation.

You get international recognition and you have lot of name and fame.

You can become versatile. As politicians need to be perfect in every field which makes them a versatile personality.

You get a chance to participate in major decisions and represent the problems of the people of your category.

Cons:

You do not get time for your social life.

You are often personally attacked by other politicians by words.

If there is some problem all citizens blame politicians.

People develop prejudices against you as they believe that politicians make false promises.

You do not get time to take hiatus from your mundane schedule and rejuvenate your tired spirit.

Part One Introduction to Political Science

Lead-in

Task 1

Keys

1. Because she wanted to help people but she doesn't like medical stuff and business. She wanted to help people through the government and make changes that would affect them. In the long run, she'd like to become a lobbyist.
2. Classes that focus on international relations, comparative politics, a lot of theory classes, institutional American classes such as American presidency, classes that involve political thoughts, etc.
3. The fact that you are not only learning about current events, but about why things occurred, what you would expect it to happen later based on the information you are given.

Scripts

Hi, my name is Brooke. I am at the University of West Florida and I'm in the political science program. I chose this major because I wanted to help people but I don't like medical stuff and I don't like business. I'd assume that political science would be a good route for me to do (take), because I can help people through the government in making change(s) that would affect them. And in the long run, I would like to become a lobbyist in the state government in Florida. I really enjoy higher education, so I hope that through lobbying I can help people in the higher education field.

Coming into the political science program, you are gonna expect to take classes that focus on international relations, comparative politics and American politics and a lot of theory classes. Some of the classes that you will take will be institutional American classes such as the

presidency and the legislative process. These will help you better understand the institutional framework of the American government. Also you'll take classes that involve American political thought(s) or masters of political thought(s). These classes will teach you why (you) we have government in the first place and why it is important to study it. So you learn not just what government is, but why we have government. To better help understand what government is and why we learn it, we have a lot of guest speakers that come to speak to us. Recently we had Carl Bernstein. He is a distinguished person in the Watergate scandal, which is very controversial and very interesting. So and also we will be able to go to the state capitol and learn a little bit about what goes on there by talking to legislators and important officials in the State Capitol arena.

My favorite part about the political science program is being able to learn about political parties and the American government as a whole. When you come into the political science program, that's what you kind of expect to learn. But (the) learning about the political party system are (is) not just Republicans and Democrats, but what they actually believe in and what other countries have and how it compares. It's very interesting. Also at the presidency and being able to learn about the American president, you get to understand how past presidents have render (rendered their) country and how it has affected other, uh... the next generation of the presidents, and being able to understand how their connections between different presidents and different generations (are) is very interesting (to know). Now compare to the hardest part, which would be a lot of theory. You don't just learn about what's going on in politics and American government, but you learn about why it's happening. This is very hard because you have to learn their subjective answers to things. There's not just yes and no like you learn in math and sciences. But (that) there is (are) multiple answers and different people think there's (are) different answers for the same exact question. And so because you are learning about a lot of theory, (you have to) you'll have to write a lot of papers and read a lot. You are not just reading chapters of books, but you are reading the whole entire book because a lot of theory is based on the whole entire thing. So normally it's about, I'd say, 50 pages per class a week. So it might not be a lot to you, but some people it is a lot for. And you have to write papers on this because these multiple choice answers won't get you to understand what you are learning about. So you have papers to write -- what you feel and how you think and how the (how the) philosophers felt that their (their) theories came about.

One thing I wish I would have been told before entering this program is that you are not learning mostly about current event(s) and what's happening in the government or political arena, but you are learning more about why things occurred and what you'd (be) expect to happen later based on the information we are given. An example of this is we learn about wars, but we are not learning about the facts of where it happened and what the casualty rate is or whatever, but you are learning more about why it happened and then from this information what we'd expect to happen in the American foreign policy or in the country that the wars are occurring again.

Task 2

Keys

- grappling
- Hard power
- formulate
- Soft power
- literate

- nuance

Scripts

1. If you **formulate** a thought, opinion, or idea, you express it or describe it using particular words.
2. A **nuance** is a small difference in sound, feeling, appearance, or meaning.
3. If you **grapple** with a problem or difficulty, you try hard to solve it.
4. **Hard power** is the ability to achieve one's goals by force, esp. military force.
5. **Soft power** is the ability to achieve one's goals without force, esp. by diplomacy, persuasion, etc.
6. Someone who is **literate** is able to read and write.

Listening Skills & Strategies

Keys

Task 1

1. Political science is the systematic study of government and politics.
2. Political science is fascinating! It's about people. Politics impacts our lives directly and indirectly whether we're aware of it or not.
3. Some of the sub-disciplines include national, state, and local government. For example, international relations, political theory and/or political philosophy, comparative government and politics, research methodology or quantitative analyses courses, etc.
4. One could work for government at the federal, state, or local levels. One could work for the United Nations or other international governmental organizations. One could work in the nonprofit sector for non-governmental or nonprofit organizations, or one might actually become a Senator or president or an elected official. In addition, one could teach with a political science background. One could be a diplomat and work as a foreign service officer or work for the State Department. One can also work in business and/or even in journalism, in the news media.

Task 2

- 1) Political science is the systematic study of **government** and **politics**. It's about **power** relationships and about **people**. Political science is a very broad discipline and some of its sub-disciplines including **national**, state and local government, Another sub-discipline of political science is **comparative** government and politics. Another sub-discipline in the area of political science would be research methodology or **quantitative** analyses courses.
- 2) A political science background really prepares you for a wide range of possible **career** options. One could work for the government at **federal**, state, or local levels, for the United States and other international organizations, or work in the **non-profit** sector. One can also work in business and/or even in **journalism**, in the news media.
- 3) Political science will help you better **analyze** current events. It'll help you better **formulate** arguments, and **strengthen** your arguments, and develop your **critical thinking** skills. It's perhaps human nature to sort of look for easy answers and easy **solutions** and kind of get into black-and-white thinking, but what political science will do for someone is actually get you to understand that there are **shades** of grey, and that there's **nuance**, and that the world around us is not just black and white.

Critical Listening

Keys

Task 1

1. Because failing to provide textbooks to the students might be the result of state budget cuts in education. And the decision to raise or reduce investment in education programs is made by policy-makers and politicians involved.
2. The mentality of either-or and zero tolerance of grey areas can be detrimental when it comes to delicate and complicated issues. Without taking all the stake-holders into consideration and only attempting to cater for the interest of bigger groups may hurt those minorities who barely make themselves heard. Therefore, easy solutions are at the expense of certain groups who are unable to be representative in percentage and might lead to conflicts if policies are insensitive to nuanced situations. These could be prevented by the systematic knowledge of political science.

Task 2

Sub-disciplines	Possible research topic/questions
American presidency	Do racial and gender issues matter in the American presidential elections?
International relations	How does Sino-US relations develop throughout the years?
Foreign policy studies	What are the Chinese foreign policies toward Japan?
Political philosophy	How have Thomas Hobbs' theory and thoughts influenced contemporary politics?
Comparative politics	What are the differences between Mexican political system and American political system?

Scripts

Political science is the systematic study of government and politics. It is a social science, just like sociology or psychology or anthropology in that we are fascinated by human behavior, but in the case of political science we look at political behavior in particular. Political science has often been defined as who gets what, when, where, and how. Political science is about power relationships.

Why should one study political science?

Political science is fascinating! It's about people. Politics impacts our lives directly and indirectly whether we're aware of it or not. If there's a crime that takes place, one calls the police. That's government. If there's a fire that takes place, one calls the fire department. You know, that's also government. The military is government as well. Our civil liberties, our rights, that impacts us on a daily basis. So if one happens to get pulled over by a police officer, for example, what are their legal rights in that kind of situation? The question of a textbook cause

and (and) so on and so forth, these are actually fundamentally political decisions that are made by politicians, by elected officials.

Political science is a very broad discipline, but some of the sub-disciplines include national, state, and local government, so if one is taking political science courses in the United States, then they might take courses in American government, on the American presidency, the court system.

There's international relations. That is a discipline where we look at how all of the various actors within the global system or the international system interact with one another. In an international relations course one might learn about topics such as human rights, such as globalization, such as international relations theories that help us understand the world around us or at least attempt to explain various international phenomena: power, military power, hard power, soft power. Another area that one might study within international relations would be foreign policy decision-making. And, in fact, one can take courses at most American colleges and universities and colleges and universities, indeed, throughout the world in studying the foreign policy of particular countries.

Another sub-discipline within political science is political theory and/or political philosophy. And, in those courses one would study some of the great thinkers throughout human history who have grappled with tough political, philosophical questions about the nature of power, about the nature of human beings, and also really get into discussing various ideas and many of the "isms".

Another sub-discipline of political science is comparative government and politics. In comparative politics courses, we discuss and analyze the various political systems around the world.

And, there are two major approaches to the study of comparative politics. The first is the thematic approach where one would study the various broad themes that would help us understand the various political systems around the world, such as revolutions or nationalism, things of that nature. Another approach is a country-by-country approach where one studies the various countries around the world and their political systems, and domestic politics, and domestic political issues within a particular country. So, within comparative politics one can focus on the various regions of the world. So, for example, Middle East, North African politics, or Latin American politics, or Asian and/or African politics, or European politics.

Another sub-discipline in the area of political science would be research methodology or quantitative analysis courses, and that's actually sort of the science part of political science where one would utilize numbers to understand, explain, and predict political behavior.

There are many things that one can do with a political science major in terms of career options. One could work for government at the federal, state, or local levels. One could work for the United Nations or other international governmental organizations. One could work in the nonprofit sector for non-governmental or nonprofit organizations, or one might actually become a senator or president or an elected official. In addition, one could teach with a political science background. One could be a diplomat and work as a Foreign Service Officer or work for the

State Department. One could also work in business and/or even in journalism, in the news media. A political science background really prepares one for a wide range of possible career options.

I would say that one would want to study political science because it's fascinating. It's about people; it's about the story of people. Political science will help you better analyze current events. Anyone who's literate can read newspapers or articles online, but political science will give you that ability to analyze the current events that are going on. It'll help you better formulate arguments, and strengthen your arguments, and develop your critical thinking skills. It's perhaps human nature to sort of look for easy answers and easy solutions and kind of get into black-and-white thinking, but what political science will do for someone is actually get you to understand that there are shades of grey, and that (there's) there's nuance, and (it's) (that) the world around us is not just black and white.

And, again, political science is a social science, so it's about people, and any social scientist finds the study of people fascinating. If you'd like to learn more about your legal rights, if you'd like to learn more about the constitution, United States Constitution (that) impacts you every day, then political science might be for you.

Part Two: Government Transparency

Lead-in

Task 1

Keys

1. The reputation of politics in the UK has sunk so low that British politicians are like rats.
2. We have vast budget deficits so how we make things better without spending more money is very important.

Scripts

Someone once said that politics is, of course, "showbiz for ugly people". So, on that basis, I feel like I've really arrived. And the other thing I think to think of is what an honor it is, as a politician, to give a TED talk, particularly here in the U.K., where the reputation of politics, with the expenses scandal, has sunk so low.

There was even a story recently that scientists had thought about actually replacing rats in their experiments with politicians. And someone asked, "Why?" And they said, "Well, there's no shortage of politicians. No one really minds what happens to them, and after all, there are some things that rats just won't do." (Laughter)

Now, I know you all love data, so I'm starting with a data-rich slide. This, I think, is the most important fact to bear in mind in British politics or American politics, and that is: We have run out of money. We have vast budget deficits. This is my global public debt clock, and as you can see, it's 32 trillion and counting.

And I think what this leads to is a very simple recognition, that there's one question in politics at the moment above all other, and it's this one: How do we make things better without spending more money? Because there isn't going to be a lot of money to improve public services, or to improve government, or to improve so many of the things that politicians talk about. So what

follows from that is that if you think it's all about money, you can only measure success in public services in health care and (in) education and (in) policing by spending more money. You can only measure progress by spending money. You're gonna have a pretty miserable time.

But if you think a whole lot of other things matter that lead up to well-being -- things like your family relationships, friendship, community, values -- then, actually, this is an incredibly exciting time to be in politics. And the really simple argument I want to make tonight, the really straightforward argument is this: That if we combine the right political philosophy, the right political thinking, with the incredible information revolution that has taken place, that all of you know so much more about than I do, I think there's an incredible opportunity to actually remake politics, remake government, remake public services, and achieve what's up on that slide, which is a big increase in our well-being. That's the argument I want to make tonight.

Task 2

Keys

1. A 2. A 3. B 4. B 5. A 6. B

Scripts

1. Celebrity mourners at Jackson's service could include **showbiz** legends such as Sir Paul McCartney, who sang with him, and Elizabeth Taylor.
2. They're ready to cut the federal budget **deficit** for the next fiscal year.
3. There's more than a **grain** of truth in that.
4. The new governing body must create a clear **accountability** between school management, governors and trustees.
5. He gave his **assent** to the proposed legislation.
6. Elderly people need time and **compassion** from their physicians.

Listening Skills & Strategies

Task 1

Keys

Main argument: Political philosophy + behavioral economics = an increased well being
political philosophy (two beliefs):

- If you give people more power and control over their lives, if you give people more choice, if you put them in the driving seat, then actually, you can create a stronger and better society.
- Politics and politicians will only succeed if they actually try and treat with people as they are, rather than as they would like them to be.

Three chief ways:

Transparency: for example, the Missouri Accountability Portal.

Choice: public services like education, or **health care** or policing are available for searching online.

Accountability: we can see what crimes are being committed -- where, when and by whom.

The discipline of **behavior economics** informs us of why people behave in the way they do

Task 2

1. T
2. F
3. T
4. F
5. F

Critical Listening

Keys

Task 1

1. The speaker cites the website of the Missouri Accountability Portal to tell the audience that nowadays on one website, one state in America, every single dollar spent by that government is searchable, is analyzable, is checkable. This is what the speaker means by “government transparency”.
2. By using a crime map from Chicago, the speaker wants the audience to know that now we can hold the police to account and we can see what crime is committed where, and therefore we have the opportunity to hold police force to account. This is what the speaker means by “government accountability”.

Task 2

Teachers could organize a debate among groups to sharpen the contrast between political ideas held by conservatives and by liberals.

Or teachers could provide a real social issue such as poverty, and ask students to what extent should our government intervene to alleviate poverty without indulging indolence.

Scripts

So, starting with the political philosophy. Now I’m not saying for a minute that British Conservatives have all the answers. Of course we don’t. But there are two things at heart that I think drive a conservative philosophy that are really relevant to this whole debate. The first is this: We believe that if you give people more power and control over their lives, if you give people more choice, if you put them in the driving seat, then actually, you can create a stronger and better society. And if you marry this fact with the incredible abundance of information that we have in our world today, I think you can completely, as I’ve said, remake politics, remake government, remake your public services.

The second thing we believe is we believe in going with the grain of human nature. Politics and politicians will only succeed if they actually try and treat with people as they are, rather than as they would like them to be. Now, if you combine this very simple, very conservative thought -- go with the grain of human nature -- with all the advances in behavioral economics, some of which we were just hearing about, again, I think we can achieve a real increase in well-being, in happiness, in a stronger society without necessarily having to spend a whole lot more money.

So, how could this happen? Well, I think there are three chief ways that it is gonna make, it should make an enormous difference: in transparency, in greater choice and in accountability, in giving us that genuine people power. If we take transparency, here is one of my favorite websites, the Missouri Accountability Portal. In the old days, only the government could hold the

information, and only a few elected people could try and grab that information and question it and challenge it. Now here, on one website, one state in America, every single dollar spent by that government is searchable, is analyzable, is checkable.

Think of the huge change that means: Any business that wants to bid for a government contract can see what currently is being spent. Anyone's thinking, "I could do that service better. I could deliver it cheaper. It's all available there." We have only, in government, in politics, started to scratch the surface of what people are doing in the commercial world with the information revolution. So, complete transparency will make a huge difference. In this country, if we win the election, we are gonna make all government spending over 25,000 pounds transparent and available online, searchable for anyone to see. We're gonna make every contract -- we're announcing this today -- available on the Internet so anyone can see what the terms are, what the conditions are, driving huge value for money, but also huge increases, I believe, in well-being as well.

Choice. Now you all shop online, compare online, do everything online, and yet this revolution has hardly touched the surface of public services like education, or health care or policing. And you're gonna see this change massively. And with information we should be making this change with the information revolution in our country, with searchable health sites, so you can see what operations work out properly, what records doctors have, the cleanliness of hospitals, who does best at infection control. All of the information that would once be locked in the Department of Health is now available for all of us to see.

And the third of these big changes: accountability. This, I think, is a huge change. It is a crime map. This is a crime map from Chicago. So, instead of having a situation where only the police have the information about which crimes are committed where, and we have to employ people in government to try and hold the police to account, suddenly, we've got this vast opportunity for people power, where we, as citizens, can see what crimes are being committed -- where, when and by whom -- and we can hold the police to account. And you can see this looks a bit like a chef's hat, but actually that's an assault, the one in blue. You can see what crime is committed where, and you have the opportunity to hold your police force to account. So those three ways -- transparency, accountability and choice -- will make a huge difference.

Now I also said the other principle that I think we should work on is understanding of people, is recognizing that going with the grain of human nature you can achieve so much more. Now, we've got a huge revolution in understanding of why people behave in the way that they do, and a great opportunity to put that knowledge information to greater use. We're working with some of these people. We're being advised by some of these people, as was said, to try and bring all the experience to book.

Let me just give you one example that I think is incredibly simple, and I love. We want to get people to be more energy efficient. Why? It cuts fuel poverty. It cuts their bills. And it cuts carbon emissions at the same time. How do you do it? Well, we've had government information campaigns over the years when they tell you to switch off the lights when you leave the home. We even had one government minister once told us to brush our teeth in the dark. I don't think they lasted very long. Look at what this does. This is a simple piece of behavioral economics.

The best way to get someone to cut their electricity bill is to show them their own spending, to show them what their neighbors are spending, and then show what an energy-conscious neighbor is spending. That sort of behavioral economics can transform people's behavior in a way that all the bullying and all the information and all the badgering from a government cannot possibly achieve. Other examples are recycling. We all know we need to recycle more. How do we make it happen? All the proof from America is that actually, if you pay people to recycle, if you give them a carrot rather than a stick, you can transform their behavior.

So what does all this add up to? Here are my two favorite U.S. speeches of (of) (of) the last 50 years. Obviously, here we have J.F.K with that incredibly simple and powerful formulation, "Ask not what your country can do for you; but ask what you can do for your country," an incredibly noble sentiment. But when he made that speech, what could you do to build the stronger, better society? You could fight for your country. You could die for your country. You could serve in your country's civil service. But you didn't really have the information and the knowledge and the ability to help build the stronger society in the way that you do now.

And I think an even more wonderful speech, which I'm going to read a big chunk of, which sums up what I said at the beginning about believing there is more to life than money, and more that we should try and measure than money. And it is Robert Kennedy's beautiful description of why gross national product captures so little: "It does not allow for the health of our children, the quality of their education, or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country. It measures everything, in short, except that which makes life worthwhile."

Again, a sentiment that was so noble and beautifully-put 40 years ago, and a beautiful dream 40 years ago, but now with the huge advances in information technology, with the massive changes in behavioral economics, with all that we know about how you advance well-being, that if we combine those insights of giving power to people, and using information to make that possible, and using the insight of going with the grain of human nature, while at the same time, understanding why people behave in the way they do, it is a dream more easy to realize today than it was when it was made in that beautiful speech 40 years ago.

Part Three Intercultural Reflection

Task 1

Task 2

The plot: Washington Post reporters Bob Woodward (Robert Redford) and Carl Bernstein (Dustin Hoffman) are assigned to cover a routine burglary at the National Democratic Committee headquarters at the Watergate offices (read their story from June 19, 1972). Two of the burglars have the phone number of Howard Hunt, a White House aide and CIA consultant. Woodward and Bernstein start digging. Interviews with other aides and cabinet members uncover contradictory stories.

Their investigation is helped by a high-level source called Deep Throat (Hal Holbrook), who would meet Woodward in a dark parking garage.

The reporters are constantly challenged by Ben Bradlee (Jason Robards), The Post's executive editor. When some of the other editors question the newspaper's coverage, Bradlee stands by his young reporters and prints the articles.

Their investigation uncovers involvement all the way up to President Richard Nixon. And as the White House continues to deny any wrongdoing, The Post continues to print story after damaging story. The Watergate scandal eventually helps take down Nixon, who resigns in August 1974.

The role of new media in politics: New political media are forms of communication that facilitate the production, dissemination, and exchange of political content on platforms and within networks that accommodate interaction and collaboration. They have evolved rapidly over the past three decades, and continue to develop in novel, sometimes unanticipated ways. New media have wide-ranging implications for democratic governance and political practices. They have radically altered the ways in which government institutions operate and political leaders communicate. They have transformed the political media system, and redefined the role of journalists. They have redefined the way elections are contested, and how citizens engage in politics.

Session Two: International Relations

Warming up

Keys

- A: UN: an intergovernmental organization to promote international co-operation. A replacement for the ineffective League of Nations, the organization was established on 24 October 1945 after World War II in order to prevent another such conflict. At its founding, the UN had 51 member states; there are now 193. The headquarters of the United Nations is in Manhattan, New York City, and experiences extraterritoriality. Further main offices are situated in Geneva, Nairobi and Vienna. The organization is financed by assessed and voluntary contributions from its member states. Its objectives include maintaining international peace and security, promoting human rights, fostering social and economic development, protecting the environment, and providing humanitarian aid in cases of famine, natural disaster, and armed conflict.
- B: WHO: working with 194 Member States, across six regions, and from more than 150 offices, WHO staff are united in a shared commitment to achieve better health for everyone, everywhere. Together we strive to combat diseases – communicable diseases like influenza and HIV, and noncommunicable diseases like cancer and heart disease. We help mothers and children survive and thrive so they can look forward to a healthy old age. We ensure the safety of the air people breathe, the food they eat, the water they drink – and the medicines and vaccines they need.
- C: IMF: The International Monetary Fund (IMF) is an organization of 189 countries, working to foster global monetary cooperation, secure financial stability, facilitate international trade, promote high employment and sustainable economic growth, and reduce poverty around the world. Created in 1945, the IMF is governed by and accountable to the 189 countries that make up its near-global membership. The IMF's primary purpose is to ensure the stability of the international monetary system—the system of exchange rates and international payments that enables countries (and their

citizens) to transact with each other. The Fund's mandate was updated in 2012 to include all macroeconomic and financial sector issues that bear on global stability.

- D: UNESCO's initial emphasis was on rebuilding schools, libraries, and museums that had been destroyed in Europe during World War II. Since then its activities have been mainly facilitative, aimed at assisting, supporting, and complementing the national efforts of member states to eliminate illiteracy and to extend free education. UNESCO also seeks to encourage the free exchange of ideas and knowledge by organizing conferences and providing clearinghouse and exchange services.

Part One An Introduction to International Relations

Lead-in

Task 1

Keys

1. Why is international relations strategic?
2. Why is it difficult for states to work together?
3. How does future punishment induce cooperative behavior today?

Scripts

First we are gonna start with, asking ourselves what is international about International Relations. So we'll touch on concepts of sovereignty and anarchy which separate interstate action with intrastate action. And we are gonna ask ourselves specifically why is international relations so strategic. And because it's so strategic, it allows us to use these (these) formal models, these game theoretical models to help us analyze it. But first we need to understand why we are able to do that and why these things are so great for studying international relations. To do that, we need to understand sovereignty and anarchy, so that's what we are gonna start with. Then we are gonna move on to big broad questions about conflicts vs. cooperation and why it is so difficult for states to work together given the framework that we live in (in) the international relations, in this (this) state of anarchy as we call it and you will see what that means shortly. And we are also going to see how future punishment induces cooperative behavior today. This relates directly to the concept of the "prisoner's dilemma", repeat it the "prisoner's dilemma", and we'll see that in action. Then lastly (we'll) start talking about more specific things. We'll (we'll) get to the big big thing that sort of overtook international relations in 1995 which was an article by a professor at Stanford named James Fearon, who wrote an article called *Rationalist Explanations for War* and he just asked a very simple question: If wars are costly, why can't states settle the differences at the bargaining table given that it's going to cost both sides something to fight a war? And in this article he lays out this (this) big research question and then provides a few answers. He talks about "preventative war" and "preemptive war" and how "asymmetric information and incentives to misrepresent" can cause war and "issue indivisibility". So we'll talk about this (this) "war's inefficiency puzzle" as it turns now and how these four things at the bottom of the bullet points can lead to states fighting over (over) conflicts rather than bargaining over them.

Task 2

Keys

obsolete
parochial

Normative
proclivity
allegiance

Scripts

- A. If you describe someone as **parochial**, you are critical of them because you think they are too concerned with their own narrow affairs and should be thinking about more important things.
- B. Something that is **obsolete** is no longer needed because something better has been invented.
- C. Your **allegiance** is your support for and loyalty to a particular group, person, or belief.
- D. **Normative** means creating or stating particular rules of behavior.
- E. A **proclivity** is a tendency to behave in a particular way or to like a particular thing.

Listening Skills & Strategies

Keys

Task 1

- (3) Our widening ambition
- (5) How to study IR
- (4) War and Peace
- (1) What is IR
- (2) What we study

Task 2

- 1. F
- 2. T
- 3. F
- 4. T
- 5. F
- 6. T

Critical Listening

Keys

Task 1

I didn't know that the discipline of international relations is mainly about foreign policy (Statement No. 3). I used to think this discipline was more about some historical facts of the diplomatic relationships between nations. I didn't know it could be both descriptive and **normative** at the same time. I suppose IR majors will be more motivated and truly see the real value of their major if they are encouraged in class to discuss questions like what a state SHOULD do and what kind of foreign policy should be made.

Task 2

I consider myself an optimist when it comes to war and peace among states. The odds of having a third World War is pretty slim considering the fact that the majority of people nowadays do not want casualties, departure from family members and deprivation of food and clothing. Yes, there are regional battles and conflicts due to religious beliefs or some historical reasons, but I do believe that the voice of yearning for peace and cooperation will never be drowned or silenced by those pro-violence.

Scripts

International Relations is actually a pretty new field. There is a lot of debate over when it started, but it's pretty much came about in the early twentieth century after (after) the end of WWI more or less. But it only really started being studied in most universities after WWII. So international relations is always trying to justify its existence, why isn't it politics, why isn't it history.

The LSE is one of the few places in the country where we have separate departments for international relations. Most other departments are in politics.

What IR scholarship or IR as a sub-field of political science brings to the study of international politics is the application of concepts, theories and methods.

I don't think there is one view of a subject. There're different people working in the field and they have different approaches.

And I think it's a good thing. I think it is good that there is a diversity of approaches, diversity of methods to be used in understanding the world.

But what unites them is that we are not talking about solely domestic contexts within a particular territory, but much more on how that territory, be at a state or a region, or whatever, links in with other territories and then more globally, with sort of the (the) community, (the) the international community.

But as those relations are becoming more complex, as transnational relations have involved multinational companies, smugglers, refugees, international relations then focuses on everything that is above the state, that flows above the territory that extend(s) of one government jurisdiction...

But also then dynamics and (trans) and factors which could have affect(ed) those relationships or which could have affect(ed) particular states, but do not stem from the states themselves or anything from, say, international migration to pollution, international, you know, pollution which goes across borders, to war.

So international relations looks at those crucial decisions: when's to go to war, how wars are waged, why we should or shouldn't go to war.

Wars are bread and butter of IR, but I think it's better to talk in terms of violence because war produces you to looking at one state fighting another state. But when you look at violence, you can look at conflicts within a state or transnational conflict or these non-state wars, kind of terrorism, that sort of thing. I think that's much broader and more useful way of studying international politics and international relations.

I think what unites us then is trying to identify, you might say, at least a large part of disciplines are trying to identify causes, why certain things happen and when you start to do that, you are going much deeper into events, into developments, into longer term trans, than you (can) could understand from a newspaper article.

Most International Relations is about foreign policy, and most foreign policy is about what a state thinks it should do in the world.

There is always this tension between domestic political objectives, i.e. politicians wanting to get reelected or stay in power, and therefore they focus on their more parochial, local interest and they neglect(s) the broader international cooperation that is necessary if an international economy is gonna remain stable.

Now what is interesting about IR is how in the past 30 years or so, people have questioned this states-centered notion of IR. So, rather than just accepting that international relations is just foreign policy studies, a lot of us, especially in the IR department at the LSE, are looking at reactions to this and who is left out.

Now you and I ultimately give our allegiance to our country and our country can ask us in extreme situations to die for it, to go on fight to defend it. So that the benefit for the community that we live in is understanding how we interact with other communities, other states, but also examining the moral and behavioral dynamics that structure that interaction.

So international relations scholars don't just study war and atrocities. We also study processes of cooperation and integration.

French and Germans have murdered each other, for, you know, for at least 100 years, you know, leading up to WWI. And then the process of European integration has meant that the prospect of war between France and Germany is obsolete. I mean it is simply inconceivable. That is phenomenal. I mean, that in and of itself, is an extraordinary achievement and accomplishment.

There is a tension between thinking about the world as it is and the world as it should be. I think it's impossible to (to) take out all your own sort of normative approaches etc. and simply make the study of the world a mechanical study. But there is a good case for trying to be very clear about what your own proclivities are when you do the study.

In order to be able to dig deeper and to consider questions out of context as well, and decides that the emotion and the morality that often attaches to issues such as crisis in Syria or crisis in Ukraine and so forth.

You will have to come clean on the moral stuff, where you stand and you will also have to try and suspend it when you are doing your studies.

And this kind of detachment delivered from or on the foundation of broad scholarship is probably something that can inform, and can improve and advance journalistic debates and debates in society more generally.

And that is one of the big differences between the public conversations about International Relations and the academic conversations about International Relations that you can't start without rage. I mean that can be the impetus for you to study something, but you will have to do the argument and (and) it's interesting to see that it takes a couple of weeks or even months for students to get that when they come to the department, that this is not simply about sort of,

yelling at the top of your voice about what you think is right. It's about understanding and underpinning that.

I think there are two distinct groups of students, the first I think which is the most interesting are those who just want to understand, to (to) use LSE's motto, to understand the causes of things, so why across this broad sweep of global politics, why are these things happening? And that's pure intellectual inquiry. There is another group of students, equally as large, who wants to go into diplomacy, International Relations, International Economic relations, and they want to understand how the world functions, how International Relations functions, how interstate relations functions, so they can get involved and do it better. So you have a pure intellectual pursuit of understanding and also the (the) desire to become a statesperson, to become a decision maker, and do the job better than their peers.

Part Two Theories of International Relations

Lead-in

Task 1

Keys

Conflict is the dominant theme of realism and **cooperation** is the dominant theme of liberalism.

Scripts

All right, so, let's focus in on realism and liberalism. Again these are the two major paradigms of international relations and as I mentioned before, realism can trace its roots back to Thucydides with a reading of the Melian dialogue if you are interested in going to the library and checking out the history of Peloponnesian War. But beyond that, let me say a few things about realism and liberalism. Again we are gonna focus on that international system level of analysis, so what (what) is really important are the external factors: what happens outside of the state, for example, imagine, states on a blackboard, represented by (by) square blocks, OK? And so bigger blocks that I would draw on the board means that state has more power vs smaller blocks on the board. Now all around those blocks on the board, there are other actors in the international systems such as IGOs, intergovernmental organizations, the UN, for example. There is (are) NGOs, non-governmental organizations, like Mst International. There are terrorist groups. There are multinational corporations. There are individuals. These are the actors that we are talking about in the international system, and so what we are focusing on in IR is (the) those external factors, those things that are beyond the state, beyond the black box. And the system we can think of two major phenomena occurring, there is conflict on one hand, and cooperation on the other, and these two things are indicative of the dominant theme of realism and the dominant theme of liberalism.

Task 2

Keys

1. rival
2. anarchy
3. ruffle a few feathers

Scripts

A. To **ruffle a few feathers** means to cause them to become very angry, nervous, or upset.

B. Your **rival** is a person, business, or organization who you are competing or fighting against in the same area or for the same things.

C. If you describe a situation as **anarchy**, you mean that nobody seems to be paying any attention to rules or laws.

Listening Skills & Strategies

Keys

Task 1

1. It illustrates security dilemma and how arms race come into being.
2. In order to feel secure, the state arm themselves and as they arm themselves, this activity is going to lead other state particularly their traditional rival to feel unsafe. So they are going to start building weapons as well. This is the traditional arms race.

Task 2

- 1) inevitable
- 2) relative power
- 3) no changes
- 4) avoidable
- 5) Immanuel Kant

Critical Listening

Keys

Task 1

1. Realism (central assumptions): international system is characterized by anarchy (absence of world government) and security dilemma; conflict is inevitable, international politics is politics between states; there is not going to be a lot of changes as how states behave; states must rely upon themselves for security.

Liberalism (central assumptions): security dilemma can be overcome through cooperative activity, and international organizations then international institutions help facilitate this cooperation. power can be shared and going to help states overcome the barriers to cooperation such as the security dilemma; peace and cooperation among states produce absolute gains rather than relative gains

2. From a liberal perspective, UN represents an effective institution to promote international cooperation while from a realist perspective, UN represents an ineffective institution in terms of maintaining world peace and brings no changes in power politics.

Task 2

Suggested Answers

China's unprecedented development after Deng Xiaoping's "reform and opening up" policy (Gaige Kaifang) in 1978 laid the foundations for some indisputable achievements. This is evident in the three decades of 9.8 per cent average annual gross domestic product (GDP) growth since 1979, the lifting of more than 600 million people out of poverty. "The most remarkable economic transformation in human history" has led to a significant 'rise of China' phenomenon. Xi Jinping's assertion that "we all need to work together to avoid the so-called Thucydides trap" and academics such as Justin Yifu Lin argue that a liberalist approach via economic interdependence offers a more accurate method of interpreting China's rise.

In a world where perceptions matter, China's actions are in some quarters perceived as Realist. China's unprecedented economic growth has been coupled with the "world's largest military build-up" via a huge expansion of military spending and technological advancement. This would superficially adhere to Realist interpretations of a China that wants to "change the international system" and "obtain global hegemony". Nevertheless, solely Realist interpretations of China's rise through a military perspective would constitute an oversimplification and exaggeration of reality.

In contrast to realist assumptions, liberalist ones are optimistic in that they assume human nature is fundamentally good and that conflict can be avoided. China's trade interaction with the rest of the world accounts for nearly 50 per cent of its GDP. This shows an intertwined economic relationship between the nation's economy and the global economy. Conflict would undermine this economic relationship and result in universal losses and repercussions. Furthermore, China is now an active member in a range of regional and international organizations, institutions and frameworks.

For a more detailed analysis of these two perspectives, please visit <http://www.e-ir.info/2015/04/03/interpreting-the-rise-of-china-realist-and-liberalist-perspectives/>

Scripts

Let's look at the cartoon, and so in the first square we have former President Bush talking about building a missile defense shield and that might ruffle a few foreign feathers, and you see one missile from Russia pointing at us, but he doesn't care and so you see some more missiles. And he says we can't forget our main objective and that is to feel safer, and as we are providing more safety for ourselves, at least that's what we believe, Russia is building more and more missiles.

All right, this is referred to as a security dilemma. And this is occurring because the international system is characterized by anarchy, so anarchy and security dilemma are two key concepts to (to) get (a) hold of. By anarchy what we mean is the absence of any world government. That doesn't mean that the international system doesn't recognize the UN as a supranational organization but it doesn't constitute world government. That differs (that differs) (from) what we understand domestically where we are under the rules and obligations of the laws governing our states, and what we as citizens are supposed to do and not do. That doesn't exist at the international system level. Instead you have anarchy, that is, (it's) a self-help system. Ultimately states have to rely upon themselves for security. And so in order to feel secure, they arm themselves and as they arm themselves, this activity is going to lead other states particularly their traditional rival to feel unsafe. So they are going to start building weapons as well. This is the traditional arms race. OK.

And so for realists, they look at the international system and say(s) because of anarchy, because of the security dilemma, conflict is inevitable and I have to arm myself in order to protect my state, the national interest of my state. Liberals on the other hand, please don't confuse this liberal with liberal politics in the United States. This is the liberal international relations philosophy. Liberals on the other(s) hand argue that this security dilemma can be overcome through cooperative activity, and international organizations then international institutions help facilitate this particular cooperation.

Here we see a very simplistic flow chart about how realists and liberals differ and how they view the world. So from the realist perspective, what really matters is relative power, that is what is your power vs (the) your traditional rival. What really matters to you is what is your relative power. Are you more or less powerful than your traditional rival? And this (concept, this this) focus on power is gonna influence how states act. So those states have relatively more power, have very few constraints, relative to those states that have less power. And all that's gonna influence the overall stability of the system. Liberals on the other hand focus on shared institutions, shared power and are more likely to say that these types of institutions and the idea that power can be shared is gonna help states overcome the barriers to cooperation such as the security dilemma. So liberalism is the most well-developed rival paradigm or challenger to realism. So unlike realists who assert that the competitive power-oriented and violent (characteral) character of world politics is an unchangeable fact of life in the anarchic system, liberals believe that this global cooperation is possible, and we can move beyond power politics, which is really the syndrome focus of realism.

So realism believes that these ideas are fixed that there is not going to be a lot of change in how states behave because of this security dilemma, anarchy and the focus on power and relative power. Kinda think of the Hobbes in view of an international system. Liberals on the other hand are focusing on the idea that peace and cooperation among states produce absolute gains rather than relative gains. And so what is really important to states is -- are you better off now than you were before? OK. So as long as your state is better off as a result of cooperating with others, the gains of other country should not really matter. OK? So this is the huge difference between realists and liberals. So if you want someone to think about in terms of who you('d) might think of as a liberal philosopher, think of Immanuel Kant who wrote *Perpetual Peace*, or he talked about how the international system can become more peaceful and that is to have liberal states in an organization like the league of nations or the UN where you have a specific federation of states. That's gonna lead to cooperation. And liberals argue that states learn how to be cooperative over time and therefore conflict is not inevitable. OK. So the next lecture is gonna focus a little bit more on the particulars of realism and liberalism and dive into some of the alternative theories of IR.

Part Three Intercultural Reflection

Task 1

Suggested answers

Martin Jacques asks: How do we in the West make sense of China and its phenomenal rise? The author of "When China Rules the World," he examines why the West often puzzles over the growing power of the Chinese economy, and offers three building blocks for understanding what China is and will become. "We can't understand the rise of China using Western concepts" argues Martin Jacques.

Since 2013, more than 130 countries have signed deals or expressed interest in the Belt and Road Initiatives (BRI). The World Bank estimates some 575 billion U.S. dollars worth of railways, ports and other projects have been or are in the process of being built. However, critics suggest China is exploiting developing countries by luring them into debt traps for its own interest under the name of the BRI.

Former German Foreign Minister Sigmar Gabriel viewed the BRI as a threat to Europe, as it breaks down the free trade business model around the world and disturbs the global economic order. Facebook user Elisha Flores posted that "China's military strength continues to grow," and China would "bully less powerful country and occupy their territories." Qian Feng, a senior member of the National Strategy Institute at Tsinghua University, believes these comments came from "complicated feelings" toward China.

Instead of being opponents and enemies, Qian said China is trying to be good friends and partners with India.

"During the past 70 years, China hasn't sought any kind of military expansions," Qian said. "That is based on ancient Chinese culture, we cherish peace and harmony."

Scripts

The world is changing with really remarkable speed. If you look at the chart at the top here, you'll see that in 2025, these Goldman Sachs projections suggest that the Chinese economy will be almost the same size as the American economy. And if you look at the chart for 2050, it's projected that the Chinese economy will be twice the size of the American economy, and the Indian economy will be almost the same size as the American economy. And we should bear in mind here that these projections were drawn up before the Western financial crisis.

A couple of weeks ago, I was looking at the latest projection by BNP Paribas for when China will have a larger economy than the United States. Goldman Sachs projected 2027. The post-crisis projection is 2020. That's just a decade away. China is going to change the world in two fundamental respects. First of all, it's a huge developing country with a population of 1.3 billion people, which has been growing for over 30 years at around 10 percent a year.

And within a decade, it will have the largest economy in the world. Never before in the modern era has the largest economy in the world been that of a developing country, rather than a developed country. Secondly, for the first time in the modern era, the dominant country in the world -- which I think is what China will become -- will be not from the West and from very, very different civilizational roots.

Now, I know it's a widespread assumption in the West that as countries modernize, they also westernize. This is an illusion. It's an assumption that modernity is a product simply of competition, markets and technology. It is not. It is also shaped equally by history and culture. China is not like the West, and it will not become like the West. It will remain in very fundamental respects very different. Now the big question here is obviously, how do we make sense of China? How do we try to understand what China is? And the problem we have in the West at the moment, by and large, is that the conventional approach is that we understand it really in Western terms, using Western ideas. We can't. Now I want to offer you three building blocks for trying to understand what China is like, just as a beginning.

...

Okay, so how would I like to finish? Well, what should our attitude be towards this world that we see very rapidly developing before us? I think there will be good things about it and there will be bad things about it. But I want to argue, above all, a big-picture positive for this world. You

know, for 200 years, the world was essentially governed by a fragment of the human population. That's what Europe and North America represented. The arrival of countries like China and India -- between them 38 percent of the world's population -- and others like Indonesia and Brazil and so on, represent the most important single act of democratization in the last 200 years. Civilizations and cultures, which had been ignored, which had no voice, which were not listened to, which were not known about, will have a different sort of representation in this world. As humanists, we must welcome, surely, this transformation, and we will have to learn about these civilizations.

This big ship here was the one sailed in by Zheng He in the early 15th century on his great voyages around the South China Sea, the East China Sea and across the Indian Ocean to East Africa. The little boat in front of it was the one in which, 80 years later, Christopher Columbus crossed the Atlantic. (Laughter) Or, look carefully at this silk scroll made by Zhu Zhou in 1368. I think they're playing golf. Christ, the Chinese even invented golf.

Welcome to the future. Thank you.

(Applause)

Task 2

Suggested answers

The prospects of a female president in China:

Although women represent half of the population, they do not even fill close to 50 percent of all senior corporate roles. There is one big exception: China.

China has one of the highest proportions of women in top management globally. Half of the world's female billionaires are Chinese. Two of the four companies in the world with all-female boards are from China.

It is well known that gender inequality has gone through a long history. For females, gender inequality can impact almost all aspects of their lives, from education to work, putting them at a disadvantageous situation when competing with males. And it is reported that among the IMF's 189 member countries, about 90 percent have at least one gender-based legal restriction, ranging from females' inheriting ability to borrowing limitations.

However, with more attention paid to gender equality and rising awareness of female power, the situation has improved a lot. In last year, the sweeping #MeToo movement has witnessed the shift of the global narrative on gender parity. And global initiatives aiming at reducing gender bias and boosting female development are also increasing in number.

Therefore, there is the possibility that we will have a female president in China. It is just a matter of time.

Unit 5 Sociology

Session One: Sociology as a Discipline

Warming up

Keys

The three images respectively depict sociological theories, prominent sociologists, and major approaches in sociological study.

Part One Introducing Sociology

Lead-in

Task 1

Keys & Scripts

The basic foundation of sociology is the belief that a person's attitudes, actions, and (1) opportunities are shaped by all of these aspects of society. The sociological perspective is fourfold: Individuals belong to groups; groups influence our behavior; groups take on characteristics that are (2) independent of their members (i.e. the whole is greater than the sum of its parts); and sociologists focus on behavior (3) patterns of groups, such as differences based on sex, race, age, class, etc.

Sociology originated from and was influenced by the (4) industrial revolution during the early nineteenth century. There are seven major founders of sociology: August Comte, W.E.B. Du Bois, Emile Durkheim, Harriet Martineau, (5) Karl Marx, Herbert Spencer, and Max Weber. August Comte is thought of as the "Father of Sociology" as he coined the term sociology in (6) 1838. He believed that society should be understood and studied as it was, rather than what it (7) ought to be. He was the first to recognize that the path to understanding the world and society was based in (8) science. W.E.B. Du Bois was an early American sociologist who laid the groundwork for the sociology of (9) race and ethnicity and contributed important analyses of American society in the immediate aftermath of the Civil War. Marx, Spencer, Durkheim, and Weber helped define and develop sociology as a science and discipline, each contributing important theories and concepts still used and understood in the field today. Harriet Martineau was a British scholar and writer who was also fundamental to establishing the sociological perspective, who wrote prolifically about the relationship between politics, morals, and society, as well as (10) sexism and gender roles.

Task 2

Keys

1.C 2.B 3.D 4.A 5.F 6.G 7.E

Scripts

1. Despite the **primacy** of its influence, socialization in the early years of life is not confined to the family.
2. It is these social **constructs** that determine our relations to each other.
3. This new scanner can **encode** characters on a page and store them electronically.
4. Corruption in the police force is **systemic**; therefore it takes full-scale measures to deal with the problem.
5. A dog's protective instincts are **manifested** in increased alertness.
6. The weather is the **overriding** factor in deciding whether to cancel the picnic.

7. It was never our intention to **slight** minority communities.

Listening Skills and Strategies

Keys

Task 1

1. People behave based on what they believe and not just on what is objectively true. Or in other words, society is socially constructed through human interpretation.
2. It may miss the larger issues of society by focusing too closely on one specific perspective.

Task 2

1. F; 2. T; 3. F; 4. F

Critical Listening

Keys

Task 1

1. For example, a firm handshake, esp. in western culture, is considered a sign of confidence and sincerity. But it may cause misunderstanding when a westerner shakes hands with an Eastern Asian, who may consider that gripping the other's hand too hard shows one's aggression and is thus rude behavior.
2. Chinese college students may not have this problem, especially English majors who have more female teachers than male teachers. However, it would not hurt to ask the learners for their opinions.

Task 2

To always bear in mind that it is highly likely that many social phenomena have been caused by multiple factors: focusing too closely on any one of them could mean overlooking other important perspectives. For example, owning an apartment is considered by many people as a prerequisite for marriage, because housing condition plays an important role in family life. However, the need for a secure and comfortable home is inadequate for explaining Chinese people's passion for investing in real estate. The ever-growing housing prices may be a graver concern for many.

Scripts

The symbolic interaction perspective, also called symbolic interactionism, is a major framework of sociological theory. This perspective relies on the symbolic meaning that people develop and rely upon in the process of social interaction. Although symbolic interactionism traces its origins to Max Weber's assertion that individuals act according to their interpretation of the meaning of their world, the American philosopher George Herbert Mead introduced this perspective to American sociology in the 1920s.

Symbolic interaction theory analyzes society by addressing the subjective meanings that people impose on objects, events, and behaviors. Subjective meanings are given primacy because it is believed that people behave based on what they believe and not just on what is objectively true. Thus, society is thought to be socially constructed through human interpretation. People interpret one another's behavior and it is these interpretations that form the social bond. These interpretations are called the "definition of the situation".

For example, why would young people smoke cigarettes even when all objective medical evidence points to the dangers of doing so? The answer is in the definition of the situation that people create. Studies find that teenagers are well informed about the risks of tobacco, but they also think that smoking is cool, that they themselves will be safe from harm, and that smoking projects a positive image to their peers. So, the symbolic meaning of smoking overrides the actual facts regarding smoking and risk.

Some fundamental aspects of our social experience and identities, like race and gender, can be understood through the symbolic interactionist lens. Having no biological bases at all, both race and gender are social constructs that function based on what we believe to be true about people, given what they look like. We use socially constructed meanings of race and gender to help us decide who to interact with, how to do so, and to help us determine, sometimes inaccurately, the meaning of a person's words or actions.

One shocking example of how this theoretical concept plays out within the social construct of race is manifested in the fact that many people, regardless of race, believe that lighter skinned blacks and Latinos are smarter than their darker skinned counterparts. This phenomenon occurs because of the racist stereotype--the meaning--that has been encoded in skin color--the symbol--over centuries. In terms of gender, we see the problematic way in which meaning is attached to the symbols "man" and "woman" in the sexist trend of college students routinely rating male professors more highly than female ones.

Critics of this theory claim that symbolic interactionism neglects the macro level of social interpretation—the "big picture". In other words, symbolic interactionists may miss the larger issues of society by focusing too closely on the "trees" rather than the "forest". The perspective also receives criticism for slighting the influence of social forces and institutions on individual interactions. In the case of smoking, it might miss the powerful role that the institution of mass media plays in shaping perceptions of smoking through advertising, and by portraying smoking in film and television. In the cases of race and gender, this perspective would not account for social forces like systemic racism or gender discrimination, which strongly influence what we believe race and gender mean.

Part Two Humanae

Lead-in

Task 1

Keys & Scripts

Photography is part of the evolution of the human desire to capture and express life; since the earliest days of artistic expression and documentation in the form of (1) cave paintings, humans have been attempting to capture and record life around themselves in various (2) formats, including drawing, painting, sculpting, writing and photographing. The question of photography's (3) ultimate purpose is in many ways a deeply (4) philosophical question, though the easy response can be seen in the ways people use cameras and what they choose as their (5) subjects. Since cameras became widely available in the (6) 1900s, people have been capturing still images of their lives by photographing their families, the places they visit, the things that are important to them and even themselves.

Task 2

Keys

1.B 2. F 3.E 4.C 5.A 6.D

Scripts

- A. vanilla: the color is a rich tint of off-white as well as a medium pale tint of yellow
- B. cinnamon: a sweet-smelling brown substance used for giving a special taste to cakes and other sweet foods
- C. hazel: the green-brown color of a kind of nuts
- D. beige: a pale brown color
- E. lobster: a sea animal with eight legs, a shell and two large claws
- F. palette: a thin curved board that an artist uses to mix paints

Listening Skills and Strategies

Keys

Task 1

1. Growing up in a family with members of various ethnic origins, she is used to seeing people with different shades of skin color.
2. She became more color-conscious, since many people often judged her status by her skin color. For example, she was mistaken for a nanny, maid, or even a prostitute, all because of the darker color of her skin.

Task 2

1. She calls the project “Humanae”, meaning a “pursuit to highlight our true colors rather than the untrue white, red, black or yellow associated with race”. It is meant to be a game to “question our codes”. As a photographer, Angelica took pictures of thousands of people from all over the world, with different ethnic or social origins. After capturing their portraits against a white background, she matched each individual’s skin color with an industrial palette, Pantone, and painted the background of the photo that color. Her works appeared in galleries, museums, and public spaces.
2. (1) to find her ethnic and gender identity
(2) to use the photos as reference for their sketches and their studies
(3) to guide the students to discover their unique color by drawing self-portraits.

Critical Listening

Keys

Task 1

1. In public speaking, telling personal stories is an effective way to engage the listeners and it can help pave the way for the theme. Such stories are often easy to follow, and they can be attractive because of the vivid details. Angelica’s story is entertaining at the beginning, comparing the skin colors of her family members to those of foods, giving the speech a light-hearted tone, but later it unveils the sad reality of racial stereotypes.
2. At first glance, I am amazed at how diverse the shades of human skin color can be. They are far more subtle and complex than the categories of white, black, brown, and yellow. It reminds me that there has long been genetic integration between people of different races in

human history. No one can claim he or she is “100% pure” in racial identity. Then on a second thought, I notice that the individuals in those portraits wear no makeup, no jewelry and no fancy hairdos. They show their bare shoulders and their eyes are calm and serious. There is no information about their names, gender, nationality, or profession. (And I was quite thrilled when I saw a young woman looking very much like Lady Gaga!) To me, in a way, they are suggesting, “If you want to know my ‘true color’, you will have to know me as a unique individual. You will have to spend time and effort to learn more about me. Do not slot me into a category simply based on the shade of my skin.”

Task 2

If I were a college English teacher, I probably would use the Humanae portraits for two activities: 1) describing the physical features of the people in some of the portraits and then getting students to make guesses about the people’s backgrounds (hopefully to make them think how little one’s looks can tell about that person); 2) inviting the students to role-play imaginary conversations between any two people whose portraits are featured in Humanae.

Scripts

It has been 128 years since the last country in the world abolish(ed) slavery and 53 years since Martin Luther King pronounced his “I Have a Dream” speech. But we still live in a world where the color of our skin not only gives a first impression but a lasting one that remains.

I was born in a family full of colors. My father is the son of a maid from whom he inherited an intense dark chocolate tone. He was adopted by those who I know as my grandparents. The matriarch, my grandma, has a porcelain skin and cotton-like hair. My grandpa was somewhere between (a) vanilla and strawberry yogurt tone, like my uncle and my cousin. My mother is a cinnamon-skin daughter of a native Brazilian, with a pinch of hazel and honey, and a man (who is) a mix of coffee with milk, but with a lot of coffee. She has two sisters. One in a toasted-peanut skin and the other, also adopted, more on the beige side, like a pancake.

Growing up in this family, color was never important for me. Outside home, however, things were different soon. Color had many other meanings.

I remember my first drawing lessons in school as a bunch of contradictory feelings. It was exciting and creative, but I never understood the unique “flesh-color(ed)” pencil. I was made of flesh, but I wasn’t pink. My skin was brown, and people said I was black. I was seven years old with a mess of colors in my head.

Later, when I took my cousin to school, I was usually taken for the nanny. By helping in the kitchen at a friend’s party, people thought I was the maid. I was even treated like a prostitute just because I was walking alone on the beach with European friends. And many times, visiting my grandma or friends in upper-class buildings, I was invited not to use the main elevator. Because in the end, with this color and this hair, I cannot belong to some places.

In some way, I get used to it and accept part of it. However, something inside of me keeps revolving and struggling.

Years later, I married a Spaniard. But not any Spaniard. I chose one with the skin color of a lobster when sunburnt.

Since (of) then, a new question started to chase me. What will be the color of your children? As you can understand, this is my last concern. But thinking about it, with my previous background, my story led me to make my personal exercise as a photographer. And that is how Humanae was born.

Humanae is a pursuit to highlight our true colors, rather than the untrue white, red, black or yellow associated with race. It's a kind of game to question our codes. It's a work in progress from a personal story to a global history.

I portray the subjects in a white background. Then I choose an 11-pixel square from the nose, paint the background, and look for the corresponding color in the industrial palette, Pantone.

I started with my family and friends, then more and more people joined the adventure, thanks to public calls coming through the social media.

I thought that the main space to show my work was the Internet, because I want an open concept that invites everybody to push the share button in both the computer and their brain.

The snowball (is) started to roll. The project had a great welcome -- invitations, exhibitions, physical formats, galleries and museums ... just happen(ed). And among them, my favorite: when Humanae occupies public spaces and appears in the street, it foster(s) a popular debate and creates a feeling of community.

I have portrayed more than 3,000 people in 13 different countries, 19 different cities around the world. Just to mention some of them -- from someone included in the Forbes list, to refugees who crossed the Mediterranean by boat. In Paris, from the UNESCO Headquarters to a shelter. And students both in Switzerland and favelas in Rio de Janeiro.

All kind(s) of beliefs, gender identities or physical impairments, a newborn or terminal(ly) ill. We all together build Humanae.

Those portraits make us rethink how we see each other. When modern science is questioning the race concept, what does it mean for us to be black, white, yellow, red? Is it the eye, the nose, the mouth, the hair? Or does it has (have) to do with our origin, nationality or bank account?

This personal exercise turned out to be a discover(y). Suddenly I realize(d) that Humanae was useful for many people. It represents a sort of mirror for those who cannot find themselves reflected in any label.

It was amazing that people start(ed) to share their thoughts about the work with me. I have hundreds of that. I will share with you, too.

(A mother of 11 years) a mother of an 11-year-old girl wrote me, very good for me as a tool to

work on her confidence. As this past weekend, one of her girlfriends argued with her that she does not belong and should not be allowed to live in Norway. “So your work has a very special place in my heart, and it’s very important for me.”

A woman share(d) her portrait on Facebook and wrote, “All my life, people from across the globe had difficulties to place me in a group, a stereotype, a box. Perhaps we should stop. Instead of framing, ask the individual ‘How would you label yourself?’ Then I would say, ‘Hi. I’m Massiel. I’m a Dominican-Dutch. I grew up in a mixed family and I’m a bisexual woman.’”

Besides these unexpected and touch(ing) reactions, Humanae finds a new life in a different variety of fields. Just to show you some examples. Illustrators and art students using it as a reference for their sketches in the studies. It’s a collection of faces.

Researchers in the fields of anthropology, physics and neuroscience use Humanae with different scientific approaches related to human ethnicity, optophysiology, face recognition or Alzheimer.

One of the most important impacts of the project is that Humanae was chosen to be the cover of Foreign Affairs, one of the most relevant political publication(s). And talking about foreign affairs, I found the perfect ambassadors for my project -- teachers. They are the ones that use Humanae as a tool to (for) educational purposes. Their passion encourages me to go back to drawing classes, but this time as a teacher myself.

My students, both adults and kids, paint their self-portraits, trying to discover their own and unique color.

As a photographer, I realize that I can be a channel for others to communicate. As an individual, as Angélica, every time I take a picture, I feel that I am sitting in front of a therapist. All the frustration, fear and loneliness that I once felt becomes love.

(The last country) the last country in the world who abolished slavery is the country where I was born, Brazil. We still have to work hard to abolish discrimination. That remains a common practice worldwide, and that will not disappear by itself.

Thank you.

Part Three Intercultural Reflection

Task 1

Aspects to consider:

- Award-winning Chinese artistic works (films, novels, TV series etc.);
- Educational exchanges programs at all levels;
- Overseas Confucius Institutions;
- Chinese students studying abroad;
- Industrial and agricultural export & import;
- Belt and Road Initiative
-

Task 2

Consider the setting, theme, characterization, major conflicts, cultural values etc.

Session Two: Application of Sociological Theories

Warming up

Suggested Answers

Theories on evolution of species, the black hole, or “the critical period” for language acquisition.

Part One Homophily

Lead-in

Task 1

Keys

1. F; 2. T; 3. T

Scripts

Homophily is the tendency of individuals to associate and bond with similar others, as in the proverb “birds of a feather flock together”. The presence of homophily has been discovered in a vast array of network studies. More than 100 studies that have observed homophily in some form or another establish that similarity breeds connection. These include race, religion, age, gender, education, class, and organizational role. Individuals in homophilic relationships share common characteristics (beliefs, values, education, etc.) that make communication and relationship formation easier.

As some studies reported, perception of interpersonal similarity improves coordination and increases the expected payoff of interactions, above and beyond the effect of merely “liking others”. Other studies claimed that homophily produces tolerance and cooperation in social spaces, or helps people to access information, diffuse innovations and behaviors, and form opinions and social norms. For example, homophily affects the way a social network develops, and individuals are more likely to successfully influence those who are similar to them.

Social networking websites like Facebook are also fostering homophilic atmospheres. In their research paper titled “Birds of a Feather: Homophily in Social Networks”, McPherson, Smith-Lovin, and Cook observe that homogenous personal networks result in limited “social worlds in a way that has powerful implications for the information they receive, the attitudes they form, and the interactions they experience”. This homophily can foster divides on social networking sites, where people only interact with those of similar ideologies.

Task 2

1. B 2. D 3. E 4. F 5. A 6. C

Scripts

A. **static**: showing little change and lacking movement, animation, or progression

B. **savvy**: having or showing perception, comprehension, or shrewdness especially in practical matters

C. **persona**: the way you behave when you are with other people or in a particular situation, which gives people a particular idea about your character

- D. **altruistic**: having or showing an unselfish concern for the welfare of others
- E. **diaper**: a basic garment for infants consisting of a folded cloth or other absorbent material drawn up between the legs and fastened about the waist
- F. **propagate**: to cause to spread out and affect a greater number or greater area

Listening Skills and Strategies

Keys

Task 1

1. T; 2. T; 3. F 4. F 5. F 6. F

Task 2

1. average 2. persona 3. patterns 4. homophily

Critical Listening

Keys

Task 1

- 1 . College students may share interest in scholarships, online courses, studying abroad, postgraduate programs, job hunting, and social media and entertainment (certain TV shows, games, music, movies etc.)
- 2 . If two things are correlated to each other in a given context, it does not necessarily mean there is a cause-effect relation between them.

Task 2

Tips:

- 1) be aware of the risks when sharing personal information on the Internet;
- 2) be updated with the latest advances in science and technology;
- 3) engage in pushing for privacy-protection legislation.

Scripts

If you remember that first decade of the web, it was really a static place. You could go online, you could look at pages, and they were put up either by organizations who had teams to do it or by individuals who were really tech-savvy for the time. And with the rise of social media and social networks in the early 2000s, the web was completely changed to a place where now the vast majority of content we interact with is put up by average users, either in YouTube videos or blog posts or product reviews or social media postings. And it's also become a much more interactive place, where people are interacting with others, they're commenting, they're sharing, they're not just reading.

So Facebook is not the only place you can do this, but it's the biggest, and it serves to illustrate the numbers. Facebook has 1.2 billion users per month. So half the Earth's Internet population is using Facebook. They are a site, along with others, that has allowed people to create an online persona with very little technical skill, and people responded by putting huge amounts of personal data online. So the result is that we have behavioral, preference, demographic data for hundreds of millions of people, which is unprecedented in history. And as a computer scientist, what this means is that I've been able to build models that can predict all sorts of hidden attributes for all of you that you don't even know you're sharing information about. As scientists,

we use that to help the way people interact online, but there's less altruistic applications, and there's a problem in that users don't really understand these techniques and how they work, and even if they did, they don't have a lot of control over it. So what I want to talk to you about today is some of these things that we're able to do, and then give us some ideas of how we might go forward to move some control back into the hands of users.

So this is Target, the company. I didn't just put that logo on this poor, pregnant woman's belly. You may have seen this anecdote that was printed in *Forbes* magazine where Target sent a flyer to this 15-year-old girl with advertisements and coupons for baby bottles and diapers and cribs two weeks before she told her parents that she was pregnant. Yeah, the dad was really upset. He said, "How did Target figure out that this high school girl was pregnant before she told her parents?" It turns out that they have the purchase history for hundreds of thousands of customers and they compute what they call a pregnancy score, which is not just whether or not a woman's pregnant, but what her due date is. And they compute that not by looking at like the obvious things, like, she's buying a crib or baby clothes, but things like, she bought more vitamins than she normally had, or she bought a handbag that's big enough to hold diapers. And by themselves, those purchases don't seem like they might reveal a lot, but it's a pattern of behavior that, when you take it in the context of thousands of other people, starts to actually reveal some insights. So that's the kind of thing that we do when we're predicting stuff about you on social media. We're looking for little patterns of behavior that, when you detect them among millions of people, lets us find out all kinds of things.

So in my lab and with colleagues, we've developed mechanisms where we can quite accurately predict things like your political preference, your personality score, gender, sexual orientation, religion, age, intelligence, along with things like how much you trust the people you know and how strong those relationships are. We can do all of this really well. And again, it doesn't come from what you might think of as obvious information.

So my favorite example is from this study that was published this year in the Proceedings of the National Academies. If you Google this, you'll find it. It's four pages, easy to read. And they looked at just people's Facebook likes, so just the things you like on Facebook, and used that to predict all these attributes, along with some other ones. And in their paper, they listed the five likes that were most indicative of high intelligence. And among those was liking a page for curly fries. (Laughter) Curly fries are delicious, but liking them does not necessarily mean that you're smarter than the average person. So how is it that one of the strongest indicators of your intelligence is liking this page when the content is totally irrelevant to the attribute that's being predicted? And it turns out that we have to look at a whole bunch of underlying theories to see why we're able to do this. One of them is a sociological theory called homophily, which basically says people are friends with people like them. So if you're smart, you tend to be friends with smart people, and if you're young, you tend to be friends with young people, and this is well established for hundreds of years. We also know a lot about how information spreads through networks. It turns out things like viral videos or Facebook likes or other information spreads in exactly the same way that diseases spread through social networks. So this is something we've studied for a long time. We have good models of it. And so you can put those things together and start seeing why things like this happen. So if I were to give you a hypothesis, it would be that a smart guy started this page, or maybe one of the first people who liked it would

have scored high on that test. And they liked it, and their friends saw it, and by homophily, we know that he probably had smart friends, and so it spread to them, and some of them liked it, and they had smart friends, and so it spread to them, and so it propagated through the network to, kind of a host of smart people, so that by the end, the action of liking the curly fries page is indicative of high intelligence, not because of the content, but because the actual action of liking reflects back the common attributes of other people who have done it.

So this is pretty complicated stuff, right? It's a hard thing to sit down and explain to an average user. And even if you do, what can the average user do about it? How do you know that you've liked something that indicates a trait for you that's totally irrelevant to the content of what you've liked? There's a lot of power that users don't have to control how this data is used. And I see that as a real problem going forward.

Part Two A Radical Experiment in Empathy

Lead-in

Task 1

Keys & Scripts

The term “empathy” is used to describe a wide range of experiences. Emotion researchers generally define empathy as the ability to (1) sense other people’s emotions, coupled with the ability to (2) imagine what someone else might be thinking or feeling. Contemporary researchers often differentiate between two types of empathy: “(3) Affective empathy” refers to the sensations and feelings we get in response to others’ emotions; this can include (4) mirroring what that person is feeling, or just feeling stressed when we detect another’s fear or anxiety. “(5) Cognitive empathy,” sometimes called “perspective taking,” refers to our ability to (6) identify and understand other people’s emotions.

Task 2

Keys

1. B 2. E 3. C 4. D 5. A

Scripts

- A. **Incursion** refers to a sudden attack into an area that belongs to other people.
- B. The **hub** of an area, system, activity etc. is the central and most important part of it, which all the other parts are connected to.
- C. **Insurgents** are people who fight against the government of their own country, or against authority.
- D. An **insignia** refers to a badge or sign that shows what official or military rank someone has, or which group or organization they belong to.
- E. If you feel something **with every fiber of your being**, you feel it very strongly.

Listening Skills and Strategies

Keys

Task 1

In his speech, Richards tries to persuade his audience into putting themselves in the shoes of Iraqi Muslims, particularly those depicted as dangerous enemies. This could be considered a bold move by some of his listeners.

Task 2

1. F 2. T 3. F 4. T 5. F

Critical Thinking

Keys

Task 1

1. Not much evidence apart from “everybody knows”. He also says that the USA’s economic system is “dependent on foreign oil”.
2. For example, statistics showing the US import of crude oil from the Middle East (Iraq in particular) and American companies’ control of Iraqi oil resources.

Task 2

1. Yes, for those who care about dealing with their own narrow-mindedness, it is worthwhile. Evidence can be found in personal experiences, anecdotes of historical figures, or findings of scientific studies etc.

Scripts

A Radical Experiment in Empathy

My students often ask me, “What is sociology?” And I tell them it’s the study of the way in which human beings are shaped by things that they don’t see. And they say, “So, how can I be a sociologist? How can I understand those invisible forces?” And I say, “Empathy. Start with empathy. It all begins with empathy. Take yourself out of your shoes; put yourself into the shoes of another person.”

So I want you to put yourselves in the shoes of an ordinary Arab Muslim living in the Middle East -- in particular, in Iraq. And so to help you, perhaps you’re a member of this middle-class family in Baghdad. What you want is the best for your kids. You want your kids to have a better life. And you watch the news, you pay attention. You read the newspaper, you go down to the coffee shop with your friends, you read the newspapers from around the world. Sometimes you even watch satellite, CNN, from the United States. You have a sense of what the Americans are thinking. But really, you just want a better life for yourself. That’s what you want. You’re Arab Muslim living in Iraq. You want a better life for yourself.

So here, let me help you with some things that you might be thinking. Number one: this incursion into your land these past 20 years and before -- the reason anyone is interested in your land, and particularly the United States, is oil. It’s all about oil; you know that. Everybody knows that. People back in the United States know it’s about oil. It’s because somebody else has a design for your resource. And you know why they have a design? You know why they have their eyes set on it? Because they have an entire economic system that’s dependent on that oil -- foreign oil, oil from other parts of the world that they don’t own.

And what else do you think about these people? The Americans, they’re rich. They live in big

houses. They have big cars. They all have blond hair, blue eyes. They're happy. You think that. It's not true, of course, but that's the media impression. And that's what you get. And they have big cities, and the cities are all dependent on oil. And back home, what do you see? Poverty, despair, struggle. Look, you don't live in a wealthy country. This is what you see. You see people struggling to get by. It's not easy; you see a lot of poverty. And you feel something about this. These people have designs for your resource, and this is what you see.

Something else you see that you talk about -- this militarization of the world, and it's centered right in the United States. And the United States is responsible for almost one half of the world's military spending. Four percent of the world's population! And you feel it; you see it every day. It's part of your life. And you talk about it with your friends. You read about it. And back when Saddam Hussein was in power, the Americans didn't care about his crimes. When he was gassing the Kurds and gassing Iran, they didn't care about it. When oil was at stake, somehow, suddenly, things mattered. And what you see, something else: the United States -- they don't seem to really be supporting democratic countries all around the world. There are a lot of countries, oil-producing countries, that aren't very democratic, but supported by the United States. That's odd.

These incursions, these two wars, the 10 years of sanctions, the eight years of occupation, the insurgency that's been unleashed on your people, the tens of thousands, the hundreds of thousands of civilian deaths? All because of oil. You can't help but think that. You talk about it. It's in the forefront of your mind, always. You say, "How is that possible?" Once a life of happiness and joy and suddenly, pain and sorrow. Everyone in your country has been touched by the violence, the bloodshed, the pain, the horror -- everybody. Not a single person in your country has not been touched.

But there's something else. There's something else about these people, these Americans who are there. There's something else about them that you can see that they don't see themselves. And what do you see? They're Christians! They worship the Christian God, they have crosses, they carry Bibles. Their Bibles have a little insignia that says "US Army" on them. And their leaders: before they send their sons and daughters off to war in your country, they go to a Christian church, and they pray to their Christian God, and they ask for protection and guidance from that God. And the Americans do wonderful things. You read about it. You hear about it. They're to build schools and help people. That's what they want to do. They do wonderful things, but they also do the bad things, and you can't tell the difference.

OK. Now follow me on this, because I'm taking a big risk here. I'm going to invite you to take a risk with me. These gentlemen here, they're insurgents. They were caught by the American soldiers, trying to kill Americans. And maybe they succeeded. Put yourself in the shoes of the Americans who caught them. Can you feel the rage? Can you feel that you just want to take these guys and wring their necks? Can you go there? It shouldn't be that difficult. Now, put yourself in their shoes. Are they brutal killers or patriotic defenders? Which one? Can you feel their anger, their fear, their rage at what has happened in their country? Can you imagine that maybe one of them, in the morning, bent down to their child and hugged their child and said, "Dear, I'll be back later. I'm going out to defend your freedom, your lives. I'm going out to look out for us, the future of our country."? Can you imagine that? Can you imagine saying that? Can you go there?

What do you think they're feeling? You see, that's empathy. It's also understanding.

Now, you might ask, "OK. Sam, so why do you do this sort of thing? Why would you use this example of all examples?" And I say, because you're allowed to hate these people; you're allowed to just hate them with every fiber of your being. And if I can get you to step into their shoes and walk an inch -- one tiny inch -- then imagine the kind of sociological analysis that you can do in all other aspects of your life. You can walk a mile when it comes to understanding why that person's driving 40 miles per hour in the passing lane; or your teenage son; or your neighbor who annoys you by cutting his lawn on Sunday mornings. Whatever it is, you can go so far. And this is what I tell my students: step outside of your tiny, little world. Step inside of the tiny, little world of somebody else. And then do it again and do it again and do it again. And suddenly, all these tiny, little worlds, they come together in this complex web. And they build a big, complex world. And suddenly, without realizing it, you're seeing the world differently. Everything has changed. Everything in your life has changed. And that's, of course, what this is about.

Attend to other lives, other visions. Listen to other people, enlighten ourselves. I'm not saying that I support the terrorists in Iraq. But as a sociologist, what I am saying is: I understand. And now perhaps you do, too.

Thank you.

Part Three Intercultural Reflection

Task 1

Keys

Choose one of the key areas given, for example, objectification. Study the concept, find examples in the mass media in both China and western countries. Report on the comparison of the two.

Task 2

Keys

As its name suggests, "an imaginary bad place", a dystopian society has the following characteristics: propaganda used to control the citizens; information, independent thought restricted; a figurehead or concept worshipped by all members; citizens under constant surveillance; the fear of the outside world. The role of dystopia in literary works is to educate and give awareness to the audience. Dystopias also serve as warnings about the current state of affairs of a government, or of those in power.

Unit 6 Anthropology

Session One: What Do Anthropologists Do?

Warming up

Keys

1. This is a typical western wedding ceremony, usually held in the church, presided over by a priest and witnessed by the family members and friends of the newly-weds. The bride's father walks the bride down the aisle, giving her to her future husband. The new couple will exchange wedding vows, rings and kisses, accompanied by bridesmaids and groomsmen. The bride is wearing a beautiful wedding dress; the white color symbolizes the purity and virginity of the bride. The bridegroom is dressed in a solemn suit.

As part of the wedding ceremony, the guests will spray rice on the bride and bridegroom. This ritualistic act symbolizes the guests' best wishes for the new couple: They wish them a big family in future. The bride will throw her bouquet to the girls who attend the ceremony. It is a good luck for any girl to catch the flower, because it is believed that she will be the next one to be wedded.

In anthropology, "ritual" is used to define the situations like these—situations characterized by certain processes, symbols and objects. A ritual is a sequence of activities involving gestures, words and objects, performed in a sequestered place and performed according to set sequence. In many cultures, there are ritualistic practices that are interwoven into the fabric of the culture as a means to socialize individuals who participate within that culture. Rituals are characterized by formalism, traditionalism, invariance, rule-governance, sacral symbolism and performance.

2. A: sacrificial services, the rite of sacrifice
B: burial rite, death ritual

Picture One presents the typical sacrificial services in China. The ritual is usually conducted in the temple or a scared place at one's home. Various sacrifices are laid out to show the respects to the gods in the heaven and the hell, Confucius or one's ancestors. People believe that these gods, Confucius and our ancestors can guarantee us good luck.

Picture Two presents a typical burial rite in the West. The family members and friends of the deceased usually get together to show their respect for and memory of the dead. People are dressed in black and carry bunches of flowers at the occasion. Sometimes a priest is invited to conduct a religious service.

Both rites indicate that death plays an important role in both Eastern and Western cultures, as it is part of human life.

In this part, the teacher should let students understand that rituals are not necessarily religious. As a feature of all known human societies, rituals include not only the worship rites and sacraments of organized religions and cults, but also rites of passage, atonement and purification rites, oaths of allegiance, dedication ceremonies, coronations and presidential inaugurations, marriages and funerals, school "rush" traditions and graduations, club meetings, sporting events, Halloween parties, veterans parades, Christmas shopping and more.

Part One Defining Anthropology

Lead-in

Task 1

Keys

1. modern social anthropology;
2. four years, revolution;
3. 1942, Yale University, 1967
4. a revered academic figure, rather unpleasant, rather superior, an ideal model.

Scripts

The story of Bronislaw Malinowski is one of the greatest tales in anthropology. Almost 100 years ago his short visit to some remote islands of Papua New Guinea turned into a four-year Odyssey. Here Malinowski started a revolution in anthropology. He left behind the colonial settlements to live cheek by jowl with the natives. His experience would overturn the Victorian notion of the simple savage, and transform the way we look at our own society. But with the publication of his private diaries in 1967, a complex truth about the man began to come out. Who really was Malinowski? And what drove him to become the founder and hero of modern social anthropology?

In 1942 at Yale University, some battered notebooks were found on top of a cupboard. They were the private diaries of Bronislaw Malinowski, the man who founded modern social anthropology. For a further 25 years, these diaries were a closely guarded secret until 1967 when their publication sent shockwaves through the world of anthropology. “His attitude was rather unpleasant and rather superior, and not an ideal model for younger anthropologists.”

“The diaries from this hero showed a feet of clay to be a lustful, indiscreet, arrogant, lying racist of the times. He was all the things (that he) that they wished he wasn’t.” The diaries laid bare the dark side of a revered academic figure. This film reveals a man driven close to the edge of reason in his passionate pursuit not only of a new science but of his own power and prestige.

Task 2

Keys

1. F, 2. D, 3. G, 4. C, 5. E, 6. A, 7. H, 8. B.

Scripts

- A. Due to a **plurality** of causes, he lost in the speech contest.
- B. The cosmopolitan life was quite **alluring** for a bumpkin like him who just left his hometown for higher education.
- C. He has travelled widely since he went to college because he believed that travel was an **edifying** experience, which could widen his horizon.
- D. Mary hit upon a **pragmatic** approach to solving the problem.
- E. The research team decided to **tinker** with their methods as they proved to be ineffective in previous experiments.
- F. He was caught by the police while selling **crack** on the street.

- G. What Tom proposed proved to be useful, **methodologically** and practically.
- H. Anthropology **overlaps** with various subjects, such as history, economics, sociology, and politics.

Listening Skills & Strategies

Keys

Task 1

1. dinosaurs; insects
2. about people: the environments they inhabit and the things they get up to
3. The more we know about how other people live, the better we can live ourselves.
4. to uncover the logic of the people that we want to understand or the setting that we want to understand
5. Context shapes behavior

Task 2

Anthropologists Answers to “What is Anthropology?”

Paul Stoller telling other people’s stories so that we can understand human difference; how other people live; their passions; their desires, the conflicts in their lives; their issues basically

Daniel Goldstein lab work; quantification; numbers and formulas and things; going out into the world and talking to people and meeting them as equals; understand their lives and their worlds through the perspective of people living those lives

Alex Golub the modern science of human behavioral variation

Jeff Juris a perspective; valuing local knowledge; learning about the world based on how people understand the world and their place within it; perspective based on meaning and everyday life; method based on long-term participating observation; sort of experience the world as other people do

Sarah Kendzior traditions, beliefs, and practices

Rob Borofsky History; sociology; politics; economics; what may seem exotic behaviors, the context in which people behave

Critical Listening

Keys

Task 1

1. He means some terms are rather slippery to define. It is better to demarcate their territories by stating what they are not.
2. It means anthropologists should not be biased and self-centred. They should avoid cultural chauvinism and avoid marginalizing other cultures and peoples. They should be willing to accept difference and treat them fairly.
3. The manner in which anthropologists and historians conduct their work are different. Anthropologists are mainly concerned with the study of humans and how they relate to culture, customs and language. They often do field work. In many occasions, they have to live with people whose cultures they want to study which necessitates learning a new language. They also have to learn new ways of living which may be radically different from their own. Historians, on the other hand, study events in the past without necessarily focusing on culture. They gather historical data from different documents and analyze and interpret these to come up with a historical profile of the place, people or event that they are studying. Although they may

sometimes travel to sites to conduct their research, historians normally do their work in museums and public libraries, poring over archives, books, newspapers, photographs and other historical records.

Task 2

There is a common understanding among the anthropologists that people should be met as equals. It means anthropologists should not be biased and self-centred. They should avoid cultural chauvinism and avoid marginalizing other cultures and peoples. They should be willing to accept difference and treat them fairly.

UN Universal Declaration on Cultural Diversity published in 2001 reads:

Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

The declaration upholds the protection of cultural diversity and the importance of maintaining cultural plurality has been evidenced by the gradual eradication of Eurocentrism, the fast development of globalization which facilitates cultural exchanges and the persistent preservation of extinct minor cultures. People around the world better understand that every human society and human culture has their logics. We should treat different traditions, lives, beliefs and practices as our equals and develop intercultural competence. Any means of marginalizing other cultures is not accepted. The obsession with solitarist thinking often leads to violence. The world is increasingly interconnected. Various cultures and people interact. Our knowledge of how other people live enable better lives. (Students can give examples to illustrate the uniqueness of various cultures and their mutual influences and exchanges in multifarious aspects such as economy, culture and politics. A good example will be China's "One Belt One Road" Initiative.)

Scripts

Gerhard: The best way to start defining anthropology is perhaps by what it's not. We are not, unfortunately perhaps, Indiana Jones-like figures, finding treasures in cowboy hats with whips attached, although we will catch up with two anthropologists in Northern Queensland who wear the Australian equivalent of cowboy hats. We're also not generally concerned with dinosaurs and leave that for the paleontologists. Nor do we study insects. That's for the entomologists.

Social or cultural anthropology is about people: the environments they inhabit and the things they get up to. But I'm getting ahead of myself because we travelled across the US and Australia to ask some leading anthropologists about their definitions. Here's what they came up with to the question: "What is anthropology?"

Paul Stoller: Anthropology is telling other people's stories so that we can understand human difference. And in an increasingly globally interconnected world, understanding human difference has become increasingly important. You know, it's really very important for us to know how other people live, how other people, (their) their passions, their desires, but also (their)

the conflicts in their lives, their issues basically. And the more we know about how other people live, the better we can live ourselves.

Daniel Goldstein: It's not about lab work, at least not the kind of anthropology that I do. It's not about quantification, numbers and formulas and things. It's about going out into the world and talking to people and meeting them as equals and getting to understand their lives and their worlds (and) through the perspective of people living those lives. And that was fascinating to me when I was 19, and it still is today.

Alex Golub: Anthropology is the modern science of human behavioral variation. That's the short version.

Michael Jackson: It's an exploration of the paradox of human plurality. The fact is that all human beings are in some sense the same. We're all members of the same species. We have millions of years of evolution that has made us what we are today. And the period of our cultural evolution is relatively small by contrast. So the period in which we have become different culturally, ethnically in appearance (is) is only a small part of our evolutionary history. But we are both, as it were, the same, as with all other human beings, and every individual is absolutely different, genetically and in character. And I think anthropology (is, is) is possibly the most alluring and an edifying way of exploring plurality.

Jeff Juris: So I think anthropology is, on the one hand, a perspective. It's about valuing local knowledge, and learning about the world based on how people understand the world and their place within it. So it's a perspective based on meaning and everyday life. It's also a method based on long-term participating observation, so living with a group of people for a long time and realizing that if what we're interested in is meaning and culture and people's everyday lives, then we have to live that. We have to sort of experience the world as other people do.

Gerhard: A short definition of anthropology, the way you practice it, what would it be?

Sarah Kendzior: I guess, you know, the study of traditions, beliefs, and practices. And I mean, I know that that sounds very broad. I think anthropology can be interpreted in a number of ways. Questions should be led by the subject. You know, you can go in with your own research questions, and you'll often end up, as an anthropologist, in a completely different direction because you're following the lead of the people you're talking to. You're finding out what matters to them, what's important to them. And you know, I don't think that's necessarily unique to anthropology, but I do think it's something that people strive for. It's actually thought of as a virtue and not a fault; you know, not as a flawed research plan, but as a, you know, pragmatic and accurate representation of what people are really experiencing. You know, and I (I) support that.

Alex Golub: When you're in the field, you just feel like you're overwhelmed with experiences, sights, sounds, sensations, feelings. And you have to learn to take risks. You have to think inductively. You have to make connections. You have to be willing to tinker. You have to accept failure, welcome it, and move on in a healthy way. And those are all things that people actually do when they search for information.

Philippe Bourgois: Anthropology is the study of humans by any means necessary. And specifically, cultural anthropology (that, that, that) that we do is (is) very much influenced by bringing the methods of participant observation of ethnography to understanding what's around us, whether it's where we live or somewhere far away. And the crucial thing is that anthropology has this insight it brings to understanding human society and human culture, which is, that everyone lives within their logics, that we're creatures of logic in some sense. Nothing is right or wrong. It just has a logic. Our duty, to put it that way, as anthropologists, is to uncover the logic of the people that we want to understand or the setting that we want to understand. So in that sense, you know, studying, I wasn't gonna pass more judgment on being heroin- addicted or selling crack or something. I was just gonna understand, methodologically and practically, how they understood doing that.

Gerhard: So this question is about: how would you describe anthropology in a nutshell?

Rob Borofsky: Okay. What I'd like to say to you and to the students: it's not something that you just check off on a multiple choice test. If you are given a question in this or some other tests, "what is the anthropology?" and you only have five choices, they're all wrong.

Gerhard: I can't do (that) that for the students.

Rob Borofsky: Well, you do what you want. That's not for me to say. I don't want you to think it's just a definite thing. To be honest, I'm not always sure what anthropology is. I work in the Pacific. History and anthropology totally overlap. It overlaps with sociology, overlaps with politics and economics. One of the key points of anthropology, as they say, that context shapes behavior. And so anthropology is to understand what may seem exotic behaviors, understand the context in which people behave. And so this idea of understanding how people live in their context, understanding the differences from us, and what we can learn from them and what they can learn from us, how we can help them and how they can help us, it really, through (in) a sense, is like a calling. It's a passion that allows us to really enrich the lives of those around us, as well as ourselves.

Part Two Rites of Life and Death

Lead-in

Task 1

Keys

Various Cultures

How to Conduct Funeral Rites and Honour the Dead

the British

To quarantine death with "pragmatism, etiquette and control"

the Balinese To have the most extravagant funeral rites. They spend weeks creating elaborate pyres, often in the shape of a sacred bull, and burn their coffin-sheathed dead in joyous public ceremonies. Crying is frowned upon, as they believe this may hinder the spirit from reaching heaven.

the Shia Muslims in Iran To embrace grief. They hold an annual ceremony of public weeping and wailing to commemorate the martyrdom in 680AD of Imam Husayn, grandson of Muhammad.

Scripts

“In this world nothing can be said to be certain, except death and taxes,” mused Benjamin Franklin. With death, at least, humans have devised myriad ways to deal with the inevitable, from the practicalities of disposing the body to the grief of losing a loved one. In her new book *Making an Exit*, Sarah Murray, a contributor to the *Financial Times*, travels the globe to discover how different cultures conduct funeral rites and honour the dead.

A morbid subject, perhaps. But as Ms. Murray’s book reveals, it is a peculiarly British habit to quarantine death with “pragmatism, etiquette and control”. Other cultures have a more comfortable relationship with the deceased, and even commune with the spirits of ancestors. Funerals are not always solemn affairs.

A self-described “child of globalization”, Ms. Murray has led a nomadic life. Having lived and worked on four continents, she is now based in New York—the depot of choice for those who pine for immortality. She undertook this globetrotting adventure for two reasons: to feed her wanderlust and to ponder her own final resting place. The death of her father, and his clear orders for an unfussy, secular send-off, prompted Ms. Murray to consider her own long goodbye. The result is not only a fascinating travelogue, but also a personal meditation on loss and fate.

Ms. Murray excels in the role of intrepid tour guide. She has an inviting way of taking readers by the hand to explore new cultures and places. Unfortunately, she is less strong when she turns her gaze back at herself. Some anecdotes feel like a distraction—readers may wonder at the relevance of her hairdresser’s great aunt’s cremation, or of her bout of food poisoning in China. But if you are prepared to meander and occasionally indulge, then there is a wealth to discover within these pages.

The Balinese have the most extravagant funeral rites. They spend weeks creating elaborate pyres, often in the shape of a sacred bull, and burn their coffin-sheathed dead in joyous public ceremonies. Crying is frowned upon, as they believe this may hinder the spirit from reaching heaven. Conversely, the Shia Muslims in Iran embrace grief. They hold an annual ceremony of public weeping and wailing to commemorate the martyrdom in 680 AD of Imam Husayn, grandson of Muhammad.

Task 2

Keys

1. A 2. B 3. C 4. A 5. C 6. B 7. A 8. A 9. B

Scripts

A. **Enactment** means dramatically representing the character by speech and action.

B. **Raucous** can be used to modify the sound that is disturbingly harsh and loud.

C. **Grandiose** means great or impressive in appearance or style, especially pretentiously so.

- D. **Incommensurable** means being unable to be judged by the same standard as something.
- E. **Irrefutable** means impossible to deny or disprove.
- F. **Corporeal** means being of or relating to a person's body, especially as opposed to their spirit.
- G. **Cessation** means the fact or process of ending or being brought to an end.
- H. **Visceral** means being of or relating to the internal organs in the body.
- I. **Effigy** refers to a sculpture of someone, especially one destroyed in a protest against them.

Listening Skills & Strategies

Keys

Task 1

1. C 2. A 3. B 4. D 5. A 6. C

Task 2

1. They experience death not as a singular event but as a gradual social process.
2. This cultural complex surrounding death, the ritual enactment of the end of life, has made death the most visible and remarkable aspect of Toraja's landscape.
3. This ceremony has to take place in front of the eyes of the whole community with everyone's participation.
4. We find it true that our relationships with other humans, their impact on our social reality, don't cease with the termination of the physical processes of the body, and that there's a period of transition as the relationship between the living and the dead is transformed but not ended.

Critical Listening

Keys

Task 1

1. Yes, it is. Many cultures believe that death only means the physical cessation of life and the spiritual of the dead still exists. The impact of the dead on our social reality doesn't cease with the termination of the physical processes of the body and there's a period of transition as the relationship between the living and the dead is transformed but not ended.

For many Chinese, after the death of their beloved, they would spend the last moment communicating with the dead, holding his/her hand and talking to him/her, believing the person can still hear and understand. They would take this opportunity to assure the dead that everything will be all right and he/she can leave without any regret. When this has been decently completed, the dead is given a proper funeral attended by his/her relatives, friends and colleges. The funeral ceremony usually matches the status of the deceased. This is the final time to say goodbye to the dead and indicates that the person is truly dead.

For Christians, before the burial of the dead, a memorial is held to express people's respect for and memory of the dead. After that, the dead embarks on the dead journey.

2. No, I don't. For me, the deceased family members will forever live in my heart. They live in another world and are concerned about us. The contact between me and the deceased is intangible. Although we are physically apart, we are emotionally attached. Sometimes I would interpret things happening in my life as a sign from the other world, the embodiment of its existence. I believe if I live a good life, they will feel happy for me and it is a solace for them.

Task 2

Holy Sonnet 10, "Death, Be Not Proud" (1633)

Death, be not proud, though some have called thee
Mighty and dreadful, for thou are not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be, 5
Much pleasure; then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell, 10
And poppy or charms can make us sleep as well
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And death shall be no more; Death, thou shalt die.

Interpretation of the poem

"Death, Be Not Proud" is among the most famous and most beloved poems in English literature. Its popularity lies in its message of hope couched in eloquent, quotable language. Donne's poem tells the reader that death has no right to be proud, since human beings do not die but live eternally after "one short sleep." Although some people depict death as mighty and powerful, it is really a lowly slave that depends on luck, accidents, decrees, murder, disease and war to put men to sleep. But a simple poppy (whose seeds provide juice to make a narcotic) and various charms (incantations, amulets and spells, etc.) can also induce sleep, and do it better than death can. After a human being's soul leaves the body and enters eternity, it lives on; only death dies.

Both the poet and Torajans see death not as the end of life, but the beginning of life, therefore, we should not be afraid of death. For Donne, death is not so much a somber subject producing gloomy thoughts, but a transition moment--often a climax--denoting a change of state. This poem is perhaps Donne's most blatant statement of his philosophy of life and death. Here, a personified Death cannot boast in its power, for death merely transitions the soul from a physical state to a spiritual one. Ultimately, all people will reach their metaphysical state, and thus, "Death, Thou shalt die."

Script

I think it's safe to say that all humans will be intimate with death at least once in their lives. But what if that intimacy began long before you faced your own transition from life into death? What would life be like if the dead literally lived alongside you?

In my husband's homeland in the highlands of Sulawesi Island in eastern Indonesia, there is a community of people that experience death not as a singular event but as a gradual social process. In Tana Toraja, the most important social moments in people's lives, the focal points of social and cultural interaction, are not weddings or births or even family dinners, but funerals. So these

funerals are characterized by elaborate rituals that tie people in a system of reciprocal debt based on the amount of animals -- pigs, chickens, and most importantly, water buffalo -- that are sacrificed and distributed in the name of the deceased. So this cultural complex surrounding death, the ritual enactment of the end of life, has made death the most visible and remarkable aspect of Toraja's landscape. Lasting anywhere from a few days to a few weeks, funeral ceremonies are a raucous affair, where commemorating someone who's died is not so much a private sadness but more of a publicly shared transition. And it's a transition that's just as much about the identity of the living as it is about remembrance of the dead.

So every year, thousands of visitors come to Tana Toraja to see, as it were, this culture of death, and for many people these grandiose ceremonies and the links of the ceremonies are somehow incommensurable with the way that we face our own mortality in the West. So even as we share death as a universal experience, it's not experienced the same way the world over. And as an anthropologist, I see these differences in experience being rooted in the cultural and social world through which we define the phenomena around us. So where we see an unquestionable reality, death as an irrefutable biological condition, Torajans see the expired corporeal form as part of a larger social genesis. So again, the physical cessation of life is not the same as death. In fact, a member of society is only truly dead when the extended family can agree upon and marshal the resources necessary to hold a funeral ceremony that is considered appropriate in terms of resources for the status of the deceased. And this ceremony has to take place in front of the eyes of the whole community with everyone's participation.

So after a person's physical death, their body is placed in a special room in the traditional residence, which is called the tongkonan. And the tongkonan is symbolic not only of the family's identity but also of the human life cycle from birth to death. So essentially, the shape of the building that you're born into is the shape of the structure which carries you to your ancestral resting place. Until the funeral ceremony, which can be held years after a person's physical death, the deceased is referred to as "to makala," a sick person, or "to mama," a person who is asleep, and they continue to be a member of the household. They are symbolically fed and cared for, and the family at this time will begin a number of ritual injunctions, which communicates to the wider community around them that one of their members is undergoing the transition from this life into the afterlife known as Puya.

So I know what some of you must be thinking right now. Is she really saying that these people live with the bodies of their dead relatives? And that's exactly what I'm saying.

But instead of giving in to the sort of visceral reaction we have to this idea of proximity to bodies, proximity to death, or how this notion just does not fit into our very biological or medical sort of definition of death, I like to think about what the Torajan way of viewing death encompasses (of) the human experience that the medical definition leaves out. I think that Torajans socially recognize and culturally express what many of us feel to be true despite the widespread acceptance of the biomedical definition of death, and that is that our relationships with other humans, their impact on our social reality, doesn't cease with the termination of the physical processes of the body, that there's a period of transition as the relationship between the living and the dead is transformed but not ended. So Torajans express this idea of this enduring relationship by lavishing love and attention on the most visible symbol of that relationship, the

human body. So my husband has fond memories of talking to and playing with and generally being around his deceased grandfather, and for him there is nothing unnatural about this. This is a natural part of the process as the family comes to terms with the transition in their relationship to the deceased, and this is the transition from relating to the deceased as a person who's living to relating to the deceased as a person who's an ancestor. And here you can see these wooden effigies of the ancestors, so these are people who have already been buried, already had a funeral ceremony. These are called tau tau.

Part Three Intercultural Reflection

Task 1

Movie: 《落叶归根》(Getting Home, 2007)

This is an award-winning Chinese film, directed by Zhang Yang in 2007, and starring famous Chinese actors such as Zhao Benshan, Song Dandan, Guo Degang, Hu Jun, Xia Yu, Guo Tao and Wu Ma. The screenplay is written by Zhang Yang and Wang Yao. The film features the story of a migrant worker Lao Zhao, who takes the trouble to send his friend's remains home and keep his promise to bury his friend in his hometown. It is based on a true story published on the weekly newspaper The Southern Weekend in 2005. The movie clip (30:38-36:10) focuses on a fake funeral of an old man who is childless and lonely and who wants to feel himself cared by others before his death.

Keys

The funeral ceremony in Torajan culture embodies the relational perspective on death. It ritualizes the impact of death on families and communities. And it's also a moment of self-awareness. It's a moment when people think about who they are, their place in society, and their role in the life cycle in accordance with Torajan cosmology. Torajans believe that after death, they all become part of the ancestral line that anchors them between the past and the present and will define who their loved ones are into the future. The funeral emphasizes the metaphor of membership in the greater human family. It also exhibits the status of the deceased, and, by extension, the deceased's family. By having death as a part of the cultural and social fabric of life, people's everyday decisions about their health and healthcare are affected.

The Chinese funeral comprises keeping vigil beside the coffin (守灵), encoffining (入殓), wailing at the funeral (哭丧), burial ceremony (送葬) and banquet (酒席). The film clip gives a graphic description of wailing at the funeral and banquet. The dead is lying in the coffin; people are in full mourning, dressed in white to express their sorrow. Wailing at the funeral is an important component of Confucian ritual culture. It is composed of wailing and singing. Wailing is an expression of one's lamentation over the bereavement; singing is the remembrance of the deceased's life story. As the most important part of the funeral ceremony, wailing at the funeral lasts throughout the funeral. The offspring, especially the men, will cry at the top of their voices to show filial piety to the deceased. It is common in China that many people hire some professionals to wail at the funeral to show their fealty. It is no surprise that the lonely old man in the movie fakes a funeral before his death so that people are hired to wail at his funeral to make him feel good and beloved.

The funerals in both cultures have different practices and significances. While Torajan culture

stresses the significance of death to life, Chinese culture embodies the patriarchal familial concept: more offspring means more happiness and respect; being loved and cared for by one's family is of utmost importance for a Chinese. (Students can further develop this part.)

Scripts

There's a saying in Toraja that all people will become grandparents, and what this means is that after death, we all become part of the ancestral line that anchors us between the past and the present and will define who our loved ones are into the future. So essentially, we all become grandparents to the generations of human children that come after us. And this metaphor of membership in the greater human family is the way that children also describe the money that they invest in these sacrificial buffaloes that are thought to carry people's soul from here to the afterlife, and children will explain that they will invest the money in this because they want to repay their parents the debt for all of the years their parents spent investing and caring for them.

But the sacrifice of buffalo and the ritual display of wealth also exhibits the status of the deceased, and by extension, the deceased's family. So at funerals, relationships are reconfirmed but also transformed in a ritual drama that highlights the most salient feature about death in this place: its impact on life and the relationships of the living.

So all of this focus on death doesn't mean that Torajans don't aspire to the ideal of a long life. They engage in many practices thought to confer good health and survival to an advanced age. But they don't put much stock in efforts to prolong life in (the) face of debilitating illness or in old age. It's said in Toraja that everybody has sort of a predetermined amount of life. It's called the "sunga". And like a thread, it should be allowed to unspool to its natural end.

So by having death as a part of the cultural and social fabric of life, people's everyday decisions about their health and healthcare are affected. The patriarch of my husband's maternal clan, Nenet Katcha, is now approaching the age of 100, as far as we can tell. And there are increasing signs that he is about to depart on his own journey for Puya. And his death will be greatly mourned. But I know that my husband's family looks forward to the moment when they can ritually display what his remarkable presence has meant to their lives, when they can ritually recount his life's narrative, weaving his story into the history of their community. His story is their story. His funeral songs will sing them a song about themselves. And it's a story that has no discernible beginning, no foreseeable end. It's a story that goes on long after his body no longer does.

People ask me if I'm frightened or repulsed by participating in a culture where the physical manifestations of death greet us at every turn. But I see something profoundly transformative in experiencing death as a social process and not just a biological one. In reality, the relationship between the living and the dead has its own drama in the U.S. healthcare system, where decisions about how long to stretch the thread of life are made based on our emotional and social ties with the people around us, not just on medicine's ability to prolong life. We, like the Torajans, base our decisions about life on the meanings and the definitions that we ascribe to death.

So I'm not suggesting that anyone in this audience should run out and adopt the traditions of the Torajans. It might be a little bit difficult to put into play in the United States. But I want to ask what we can gain from seeing physical death not only as a biological process but as part of the greater human story. What would it be like to look on the expired human form with love because it's so intimately a part of who we all are? If we could expand our definition of death to encompass life, we could experience death as part of life and perhaps face death with something other than fear. Perhaps one of the answers to the challenges that are facing the U.S. healthcare system, particularly in the end-of-life care, is as simple as a shift in perspective, and the shift in perspective in this case would be to look at the social life of every death. It might help us recognize that the way we limit our conversation about death to something that's medical or biological is reflective of a larger culture that we all share of avoiding death, being afraid of talking about it. If we could entertain and value other kinds of knowledge about life, including other definitions of death, it has the potential to change the discussions that we have about the end of life. It can change the way that we die, but more importantly, it could transform the way that we live.

Task 2

Keys

Four Weddings and a Funeral focuses on Charles whose attendance of four weddings and a funeral have changed his view of life and helped him to understand what he really wants from a relationship. Although he often goes to weddings, Charles is afraid of marriage and reluctant to enter a stable relationship. He falls in love with Carrie whom he encounters on weddings, but he lacks confidence in establishing a steady relationship with her. But when he attends the funeral of his best friend, he realizes the transiency of life and understands the importance of spending his life with the one he loves. Love, wedding and funeral are the different stages of man's life. In the film, the wedding and funeral work as a catalyst for Charles's epiphany.

Session Two: How Did Civilizations Begin?

Warming up

Keys

The poet lists the Euphrates, the Congo, the Nile, together with the Mississippi, as the cradles of civilizations.

It is generally agreed that civilizations started with the ancient, natural, life-giving force: rivers. All four of the great ancient civilizations began on rivers—the Nile, the Euphrates, the Indus and the Yellow River. Climate was usually mild in the regions with a plenty of rainfall. The ebb and flow of the rivers brought rich nutrients into the soil along the bank, making it fertile and facilitating the growth of crops, plants and animals. Thus, the banks of the rivers became the ideal habitat for human beings. With the ability to harness the waters of the river for irrigation, ancient people were able to feed bigger and bigger populations and create cities. Thus, the rapid increase in human population and the expansion of human activities gave rise to civilizations.

Part One Humanity's Origins

Lead-in

Task 1

Keys

an upright-walking, big-brained, super-intelligent ape; five and a half thousand; 16; the past six to eight million; 99 percent of their genes; our origins; evolved; a common past; a common future

Scripts

Who are we? That is the big question. And essentially we are just an upright-walking, big-brain(ed), super-intelligent ape. This could be us. We belong to the family called the Hominidae. We are the species called *Homo sapiens sapiens*, and it's important to remember that, (and) in terms of our place in the world today and our future on planet Earth.

We are one species of about five and a half thousand mammalian species that exist on planet Earth today. And that's just a tiny fraction of all species that have ever lived on the planet in past times. We're one species out of approximately, or let's say, at least 16 upright-walking apes that have existed over the past six to eight million years. But as far as we know, we're the only upright-walking ape that exists on planet Earth today, except for the bonobos.

And it's important to remember that, because the bonobos are so human, and they share 99 percent of their genes with us. And we share our origins with a handful of the living great apes. It's important to remember that we evolved. Now, I know that's a dirty word for some people, but we evolved from common ancestors with the gorillas, the chimpanzee and also the bonobos. We have a common past, and we have a common future. And it is important to remember that all of these great apes have come on as long and as an interesting evolutionary journey as we ourselves have today. And it's this journey that is of such interest to humanity, and it's this journey that has been the focus of the past three generations of my family, as we've been in East Africa looking for the fossil remains of our ancestors to try and piece together our evolutionary past.

Task 2

Keys

1.C, 2. E, 3. F, 4. G, 5. A, 6. H, 7. B, 8. I, 9. D

Scripts

A. **Mutational** means having a change in the genes of a plant or animal that causes it to become different from others of its type.

B. **Sediment** refers to a layer of sand, stone, dirt, etc. that becomes a layer of rock.

C. **Pollen** is a powder produced by flowers. It is carried by the wind or insects to other flowers so that they can produce new seed.

D. **Climatological** is relating to the climate of a place or to the scientific study of climate.

E. **Precipitation** is a technical term of climatology. It refers to rain, snow, hail, etc.

F. The word **syntactic** is used in linguistics. It is relating to syntax—the rules about how words are arranged and connected to make phrases and sentences.

G. **Savannah** is a large flat area of land covered with grass in a warm part of the world.

H. **Steppe** is usually used in plural form. It is an area of hot dry land covered in grass that covers wide areas of Russia and Asia.

I. **Paleolithic** is connected with the earliest period of the Stone Age.

Listening Skills & Strategies

Keys

Task 1

1. F 2. F 3. T 4. F 5. F 6. T 7. T

Task 2

1. jumps out at; the deepest lineages; accumulating this mutational diversity; originated in Africa
2. drying out; dropping; turning to desert; human habitat; went extinct; hanging on by our fingernails
3. ultimate African success story; those changes in our brains; survive in Africa survive in Africa; expand out of Africa
4. An early coastal migration; A slightly later migration up into

Critical Listening

Keys

Task 1

1. Our ancestry is from Africa.
2. He shows the audience pictures of some stone tools. The ones on the left are from Africa, from around a million years ago. The ones on the right were made by Neanderthals, dating from around 50,000 or 60,000 years ago. The ones on the left are pretty similar to the ones on the right. The tool styles don't change that much, which proves that the human way of life didn't change that much during that period.
3. The more complex the mode of communication is, the greater chances of survival the species have. It is true not only for humans but for animals as well. For instance, bees have a complex system of communication. The different dances indicate different meanings, which facilitates better cooperation and division of labour among the bee community. The dance that signals danger also increases their chances of survival when encountering an enemy. For human beings, language develops and shapes social lives and the experiences of the people in a given society. Various modes of communication can help humans expand their social networks, enlarge their contact with peoples from other cultures and conduct trade with foreign countries. These activities help increase the chances of a better life.

Task 2

Archaeological findings have proved that drastic climate changes greatly affected people's way of life and caused the decline of civilizations in history. For instance, in the mid-17th century, Europe entered the period called by historians as the General Crisis, which corresponded with the Little Ice Age as climatologists called it. Longer winters and cooler summers disrupted growing seasons and destroyed harvests across Europe. The extreme cold and weather events incurred a series of droughts, floods and harvest failures which consequently resulted in famine, forced immigration, epidemics, wars and revolutions, and sharp decrease in population. Researchers have pointed out that more wars occurred during the cold period, including the famous Thirty-Year war. What happened in the 17th century suggests that altered weather conditions can have political and social catastrophes, an important lesson we should draw today. Nowadays, global warming may possibly lead to similar repercussions, including more frequent but unpredictable crises involving water, food, energy supply and public health. We need to take

immediate action to prevent the disasters.

Scripts

Well, the thing that jumps out at you first is that the deepest lineages in our family trees are found within Africa, among Africans. That means that Africans have been accumulating this mutational diversity for longer. And what that means is that we originated in Africa. It's written in our DNA. Every piece of DNA we look at has greater diversity within Africa than outside of Africa. And at some point in the past, a sub-group of Africans left the African continent to go out and populate the rest of the world.

Now, how recently do we share this ancestry? Was it millions of years ago, which we might suspect by looking at all this incredible variation around the world? No, the DNA tells a story that's very clear. Within the last 200,000 years, we all share an ancestor, a single person—Mitochondrial Eve, you might have heard about her—in Africa, an African woman who gave rise to all the mitochondrial diversity in the world today.

But what's even more amazing is that if you look at the Y-chromosome side, the male side of the story, the Y-chromosome Adam only lived around 60,000 years ago. That's only about 2,000 human generations, the blink of an eye in an evolutionary sense. That tells us we were all still living in Africa at that time. This was an African man who gave rise to all the Y chromosome diversity around the world. It's only within the last 60,000 years that we have started to generate this incredible diversity we see around the world. Such an amazing story. We're all effectively part of an extended African family.

Now, that seems so recent. Why didn't we start to leave earlier? Why didn't *Homo erectus* evolve into separate species, or sub-species rather, human races around the world? Why was it that we, (we) seem to have come out of Africa so recently? Well, that's a (that's a) big question. These "why" questions, particularly in genetics and the study of history in general, are always the big ones, the ones that are tough to answer.

And so when all else fails, talk about the weather. What was going on to the world's weather around 60,000 years ago? Well, we were going into the worst part of the last ice age. The last ice age started roughly 120,000 years ago. It went up and down, and it really started to accelerate around 70,000 years ago. Lots of evidence from sediment cores and the pollen types, oxygen isotopes and so on. We hit the last glacial maximum around 16,000 years ago, but basically, from 70,000 years on, things were getting really tough, getting very cold. The Northern Hemisphere had massive growing ice sheets. New York City, Chicago, Seattle, all under a sheet of ice. Most of the Britain, all of Scandinavia, covered by ice several kilometers thick.

Now, Africa is the most tropical continent on the planet—about 85 percent of it lies between Cancer and Capricorn—and there aren't a lot of glaciers here, except on the high mountains here in East Africa. So what was going on here? We weren't covered in ice in Africa. Rather, Africa was drying out at that time. This is a paleo- climatological map of what Africa looked like between 60,000 and 70,000 years ago, reconstructed from all these pieces of evidence that I mentioned before. The reason for that is that ice actually sucks moisture out of the atmosphere. If you think about Antarctica, it's technically a desert, it gets so little precipitation.

So the whole world was drying out. The sea levels were dropping. And Africa was turning to desert. The Sahara was much bigger then than it is now. And the human habitat was reduced to just a few small pockets, compared to what we have today. The evidence from genetic data is that the human population around this time, roughly 70,000 years ago, crashed to fewer than 2,000 individuals. We nearly went extinct. We were hanging on by our fingernails.

And then something happened. A great illustration of it. Look at some stone tools. The ones on the left are from Africa, from around a million years ago. The ones on the right were made by Neanderthals, our distant cousins, not our direct ancestors, living in Europe, and they date from around 50,000 or 60,000 years ago. Now, at the risk of offending any paleoanthropologists or physical anthropologists in the audience, basically there's not a lot of change between these two stone tool groups. The ones on the left are pretty similar to the ones on the right. We are in a period of long cultural stasis from a million years ago until around 60,000 to 70,000 years ago. The tool styles don't change that much. The evidence is that the human way of life didn't change that much during that period.

But then 50, 60, 70 thousand years ago, somewhere in that region, all hell breaks loose. Art makes its appearance. The stone tools become much more finely crafted. The evidence is that humans began to specialize in particular prey species, at particular times of the year. The population size started to expand. Probably, according to what many linguists believe, fully modern language, **syntactic** language—subject, verb, object—that we use to convey complex ideas, like I'm doing now, appeared around that time. We became much more social. The social networks expanded.

This change in behavior allowed us to survive these worsening conditions in Africa, and they allowed us to start to expand around the world. We've been talking at this conference about African success stories. Well, you want the ultimate African success story? Look in the mirror. You're it. The reason you're alive today is because of those changes in our brains that took place in Africa—probably somewhere in the region where we're sitting right now, around 60, 70 thousand years ago—allowing us not only to survive in Africa, but to expand out of Africa. An early coastal migration along the south coast of Asia, leaving Africa around 60,000 years ago, reaching Australia very rapidly by 50,000 years ago. (A) slightly later migration up into the Middle East. These would have been savannah hunters.

So those of you who are going on one of the post-conference tours, you'll get to see what a real savannah is like. And it's basically a meat locker. People who would have specialized in killing the animals, hunting the animals on those meat locker savannahs, moving up, following the grasslands into the Middle East around 45,000 years ago, during one of the rare wet phases in the Sahara. Migrating eastward, following the grasslands, because that's what they were adapted to live on.

And when they reached Central Asia, they reached what was effectively a steppe super-highway, a grassland super-highway. The grasslands at that time—this was during the last ice age—stretched basically from Germany all the way over to Korea, and the entire continent was open to them. Entering Europe around 35,000 years ago, and finally, a small group migrating up through the worst weather imaginable, Siberia, inside the Arctic Circle, during the last ice

age—temperature was -70, -80, even -100, perhaps—migrating into the Americas, ultimately reaching that final frontier.

Part Two The Conditions of Civilization

Lead-in

Task 1

Keys

1. the mine, the prehistoric miners
2. razor-sharp, ritualistic role
3. adulthood, extreme, the mine, the galleries, back up to the surface, from child into adult

Scripts

“This is one of the large gallery spaces down here in the (in the) mines. A lot of them are far more restricted than this. Because the preservation is so incredible, we’ve still got a whole series of their antelope peaks, the tools they were using down here to chip away at the chalk, they are using the ends sometimes to batter away blocks and also to lever a flint up.”

The high grade flint found in these depth(s) motivated the prehistoric miners.

“It’s some of the floral flints they were looking for and you can see its jade black color. It fractures beautifully and is still razor-sharp.”

Russell also believes the mine served an important ritualistic role.

“Moving towards adulthood in a right passage you need to be doing something that actually is quite extreme and coming down here into the mine, crawling into the galleries, into the unknown, into the mysterious, digging up the flint and bringing it back up to the surface. (It) could move you from child into adult, especially as an audience out there waiting for you to emerge with your flint in hand.”

Excavated human bones from another Neolithic flint mine highlighted the dangers miners faced.

Task 2

Keys

1. decoration added to something
2. between two longer periods
3. very many of them in it
4. the feeling of being tired
5. behaves in a more developed way
6. drying out of the organism
7. good at painting
8. the facilities
9. good communication skills

Scripts

1. **Embellishment** refers to decoration added to something in order to make it more beautiful, or the process of doing this.
2. The **interlude** between the performances is a short period of time between two longer periods.
3. When insects **infest** a place, there are very many of them in it, so that they might cause damage or disease.
4. **Lethargy** means the feeling of being tired.
5. A **precocious** child is more intelligent or behaves in a more developed way than his or her age.
6. **Desiccation** means the drying out of an organism due to evaporation.
7. When someone **has a flair for** painting, he or she is good at painting.
8. The **amenities** refer to the facilities that make it comfortable or enjoyable to live or work somewhere.
9. **Prerequisite** means something that must exist or happen before something else is possible. For instance, good communication skills are a **prerequisite** for the job.

Listening Skills & Strategies

Keys

Task 1

1. F, 2. T, 3. F, 4. T, 5. F, 6. T, 7. F, 8. T

Task 2

Outline

The Conditions of Civilization

1. What is civilization?

CIVILIZATION is social order promoting cultural creation.

Four elements constitute it: economic provision, political organization, moral traditions, and the pursuit of knowledge and the arts.

It begins where chaos and insecurity end.

2. Factors conditioning civilization (prerequisites to civilization): encouraging or impeding it

- 1) Geological conditions: ice age, earthquake, etc.
- 2) Geographical conditions: such as the heat of the tropics
- 3) Economic conditions
- 4) No racial conditions

3. Factors constituting or generating civilization

- 1) Political order
- 2) Unity of language
- 3) Unifying moral code
- 4) Unity of basic belief, faith
- 5) Education

Critical Listening

Keys

Task 1

1. The lecture talks about the factors that condition civilization, either encouraging or impeding

it.

2. “Flower” here means “prosper, flourish, development.” This statement means that cities facilitate the flourishing of civilization. I agree with him. For in the city are gathered the wealth and brains produced in the countryside; in the city invention and industry multiply comforts, luxuries and leisure; in the city traders meet, and barter goods and ideas; in that cross-fertilization of minds, at the crossroads of trade, intelligence is sharpened and stimulated to creative power. In the city some men are set aside from the making of material things, and produce science and philosophy, literature and art.

3. Education is for the transmission of culture. Whether through imitation, initiation or instruction, whether through father or mother, teacher or priest, the lore and heritage of the tribe—its language and knowledge, its morals and manners, its technology and arts—must be handed down to the young, as the very instrument through which they are turned from animals into men.

Task 2

A number of cases of civilization destruction in human history have proved the critical role of these conditions. A case in point is the disappearance of the ancient Mayan civilization. Researchers have found that the collapse of the ancient Mayan civilization may have been linked to relatively modest dry spells. The height of the Mayan empire, known as the Classic period, reached from approximately A.D. 250 to at least A.D. 900. The ancient Maya had what was arguably the most advanced civilization in the Americas. For unknown reasons, the ancient Mayan civilization then disintegrated more than a millennium ago. The number of people declined catastrophically to a fraction of the empire’s former size, and the ruins of its great cities are now largely overgrown by jungle. Scientists have long drawn connections between the slow decline of the ancient Maya, which took about two centuries, to climate change, and especially to drought. Summer was the main season for cultivation and replenishment of Maya freshwater storage systems and there are no rivers in the Yucatan lowlands. The ancient Maya had become reliant on continuous rainfall supplies, and had stretched the capacity of their farmlands to a fine limit based on normal levels of rain. Then, even a rather subtle climatic change was enough to create serious problems. Societal disruptions and abandonment of cities are likely consequences of critical water shortages, especially because there seems to have been a rapid repetition of multiyear droughts, which are more likely to explain the actual collapse of society.

Other examples include the almost concurrent extinction of Mycenaean civilization and civilizations around the Mediterranean such as Hittites and the New Kingdom of Egypt, which corresponded with the dramatic climate change around the area—the extreme cold, sharp decrease in evaporation and rainfall, and severe draughts.

Scripts

Civilization is social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral traditions, and the pursuit of knowledge and the arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards the understanding and embellishment of life.

Certain factors condition civilization, and may encourage or impede it. First, geological conditions. Civilization is an interlude between ice ages: at any time the current of glaciation

may rise again, cover with ice and stone the works of man, and reduce life to some narrow segment of the earth; or the demon of earthquake, by whose leave we build our cities, may shrug his shoulders and consume us indifferently.

Second, geographical conditions. The heat of the tropics, (and) the innumerable parasites that infest them, are hostile to civilization. Lethargy and disease, and a precocious maturity and decay, divert the energies from those inessentials of life that make civilization, and absorb them in hunger and reproduction. Nothing is left for the play of the arts and the mind. Rain is necessary, for water is the medium of life, more important even than the light of the sun. The unintelligible whim of the elements may condemn to desiccation regions that once flourished with empire and industry, like Nineveh or Babylon, or may help to swift strength and wealth cities apparently off the main line of transport and communication, like those of Great Britain or Puget Sound. If the soil is fertile in food or minerals, if rivers offer an easy advantage of exchange, if the coast-line is indented with natural harbors for a commercial fleet, if, above all, a nation lies on the highroad of the world's trade, like Athens or Carthage, Florence or Venice, then geography, though it can never create it, smiles upon civilization, and nourishes it.

Economic conditions are more important. A people may possess ordered institutions, a lofty moral code, and even a flair for the minor forms of art, like the American Indians; and yet if it remains in the hunting stage, if it depends for its existence upon the precarious fortunes of the chase, it will never quite pass from barbarism to civilization. A nomad stock, like the Bedouins of Arabia, may be exceptionally intelligent and vigorous. It may display high qualities of character like courage, generosity and nobility; but without that simple *sine qua non* of culture, a continuity of food, its intelligence will be lavished on the perils of the hunt and the tricks of trade, and nothing will remain for the laces and frills, the curtsies and amenities, the arts and comforts, of civilization. The first form of culture is agriculture. It is when man settles down to till the soil and lay up provisions for the uncertain future that he finds time and reason to be civilized. Within that little circle of security—a reliable supply of water and food—he builds his huts, his temples and his schools; he invents productive tools, and domesticates the dog, the ass, the pig, and at last himself; he learns to work with regularity and order, maintains a longer tenure of life, and transmits more completely than before the mental and moral heritage of his race.

Culture suggests agriculture, but civilization suggests the city. In one aspect, civilization is the habit of civility; and civility is the refinement which townsmen, who made the word, thought possible only in the *civitas* or city. The word “civilization”, Latin “civilis”, pertaining to the “civis” -- citizen -- is comparatively young. Despite Boswell's suggestion, Johnson refused to admit it to his dictionary in 1772. He preferred to use the word “civility”. For in the city are gathered, rightly or wrongly, the wealth and brains produced in the countryside; in the city invention and industry multiply comforts, luxuries and leisure; in the city traders meet, and barter goods and ideas; in that cross-fertilization of minds at the crossroads of trade, intelligence is sharpened and stimulated to creative power; in the city some men are set aside from the making of material things, and produce science and philosophy, literature and art. Civilization begins in the peasant's hut, but it comes to flower only in the towns.

There are no racial conditions to civilization. It may appear on any continent and in any color: at Peking (Beijing) or Delhi, at Memphis or Babylon, at Ravenna or London. It is not the great race

that makes the civilization; it is the great civilization that makes the people. Circumstances—geographical and economic—create a culture, and the culture creates a type. The Englishman does not make British civilization; it makes him. If he carries it with him wherever he goes, and dresses for dinner in Timbuktu, it is not that he is creating his civilization there anew, but that he acknowledges even there its mastery over his soul. Given like material conditions, and another race would beget like results; Japan reproduces in the twentieth century the history of England in the nineteenth. Civilization is related to race only in the sense that it is often preceded by the slow intermarriage of different stocks, and their gradual assimilation into a relatively homogeneous people. Blood, as distinct from race, may affect a civilization in the sense that the nation may be retarded or advanced by breeding from the biologically, not racially, worse or better strengths among the people.

These physical and biological conditions are only prerequisites to civilization; they do not constitute or generate it. Subtle psychological factors must enter into play. There must be political order, even if it be so near to chaos as in Renaissance Florence or Rome. Men must feel, by and large, that they need not look for death or taxes at every turn. There must be some unity of language to serve as a medium of mental exchange. Through church, or family, or school, or otherwise, there must be a unifying moral code, some rules of the game of life acknowledged even by those who violate them, and giving to conduct some order and regularity, some direction and stimulus.

Perhaps there must also be some unity of basic belief, some faith, supernatural or utopian, that lifts morality from calculation to devotion, and gives life nobility and significance despite our mortal brevity. And finally there must be education—some technique, however primitive, for the transmission of culture. Whether through imitation, initiation or instruction, whether through father or mother, teacher or priest, the lore and heritage of the tribe—its language and knowledge, its morals and manners, its technology and arts—must be handed down to the young as the very instrument through which they are turned from animals into men.

The disappearance of these conditions—sometimes of even one of them—may destroy a civilization.

Part Three Intercultural Reflection

Task 1

Keys

The four great civilizations—Egypt, Assyria, Greece and China—started by the banks of rivers. The first three civilizations were disrupted by wars, conquests and natural disasters; China alone has come down until today. These civilizations were endowed with unique features.

Egypt lasted from about 3,000 to 1,000 B.C. It was a time of unprecedented stability—very little change in government, religion, or arts. Egyptian art was art with a purpose. It placated the gods—the entire pantheon, a cosmic zoo of deities, was sculpted and worshipped—and it served as propaganda for the pharaohs. They ruled with unquestioned authority and were considered gods on earth. And much of the art was for dead people—for a smoother departure and a happier afterlife. Egypt has been noted for mummies, pyramids and pharaohs. Corpses were painstakingly mummified: The internal organs were removed and put in jars. Then the body was

preserved with pitch, dried and wrapped from head to toe. The wooden coffin was painted with magic spells and images thought to be useful in the next life. The finely decorated coffins were put into a stone sarcophagus. These were then placed in a tomb, along with the allotted baggage for that ultimate trip. The great pyramids were just giant tombs for Egypt's most powerful—carefully designed to protect their precious valuables for that voyage into the next life.

Assyria—present-day Iraq—conquered Egypt. Assyria considered itself the lion of early Middle Eastern civilizations. It was a nation of hardy and disciplined warriors. Assyrian kings showed off their power in battle and by hunting lions.

Greece is believed to be the cradle of Western civilization. During its Golden Age—roughly 400 B.C.—Greece set the tone of so much of Western civilization to follow. The city of Athens was the site of a cultural explosion, which, within a couple of generations, essentially invented our notion of democracy, theater, literature, mathematics, science, philosophy, and so much more. Greece has been noted for its sculpture. One of the marvels is the sculpture that once decorated the Parthenon—a temple on the Acropolis Hill in Athens. Here, a long procession of citizens honors the goddess Athena. The carvings of the temple's pediment—even in their ruined state—are a masterpiece, showing gods and goddesses celebrating the birthday of Athena. The Greeks prided themselves on creating order out of chaos, here, symbolized by the struggle between half-animal centaurs and civilized humans. First, the centaurs get the upper hand. Then, the humans rally and drive them off. In Golden Age Greece, civilization finally triumphed over barbarism.

China is the oldest continuous state on earth with a splendid history of over five thousand years. It is generally believed to be originated in the Yellow River plain that gave China its name, Zhongguo, the middle land. This story of origin has been accentuated by numerous myths and traditions. According to the myth, Nuwa, the famous female god in Chinese mythology, created humanity out of the yellow mud of the Yellow River and made dogs and chickens out of the mud that was left over. These myths contain a crucial idea, the uniqueness of Chinese ethnic identity. China is a huge and diverse country, with so many languages and cultures. It is boastful of four great ancient inventions, great historical legacies, superior philosophies and marvelous natural wonders. Its arts and architectures have developed to a sophisticated high level. There is a long list of marvels that the Chinese are proud of: the Great Wall, the Forbidden City, the Terracotta Army of Qin Shi Huang, Mogao Caves and Yungan Grottoes, etc.

Scripts

At the peak of its empire, when the Union Jack flew over a quarter of the planet, England collected art and artifacts as fast as it collected colonies. This place, the British Museum, is the showcase for those extraordinary treasures.

Its centerpiece is the Great Court—an impressive example of Europe's knack for preserving old architectural spaces by making them fresh, functional, and inviting. The stately Reading Room—a temple of knowledge and high thinking—was the study hall for Oscar Wilde, Rudyard Kipling, and T. S. Eliot. Karl Marx researched right here while writing *Das Kapital*.

The British Museum is the chronicle of Western civilization. You can study three great civilizations—Egypt, Assyria, and Greece—in one fascinating morning. The Egyptian collection is the greatest outside of Egypt. It's kicked off with the Rosetta Stone, which provided the breakthrough in deciphering ancient Egyptian hieroglyphs. Discovered in 1799, it told the same story in three languages: Greek, a modern form of Egyptian, and ancient Egyptian.

This enabled archaeologists to compare the two languages they understood with the ancient Egyptian, which was yet to be deciphered. Thanks to this stone, they broke the code, opening the door to understanding a great civilization.

The Egypt we think of—you know, pyramids, mummies, pharaohs, and guys who walk funny—lasted from about 3,000 to 1,000 B.C. It was a time of unprecedented stability—very little change in government, religion, or arts. Imagine 2,000 years of Eisenhower. Egyptian art was art with a purpose. It placated the gods—the entire pantheon, a cosmic zoo of deities, was sculpted and worshipped—and it served as propaganda for the pharaohs. They ruled with unquestioned authority and were considered gods on earth. And much of the art was for dead people—for a smoother departure and a happier afterlife. In ancient Egypt, you could take it with you.

Corpses were painstakingly mummified: The internal organs were removed and put in jars. Then the body was preserved with pitch, dried, and wrapped from head to toe. The wooden coffin was painted with magic spells and images thought to be useful in the next life.

The finely decorated coffins were put into a stone sarcophagus like this. These were then placed in a tomb, along with the allotted baggage for that ultimate trip. The great pyramids were just giant tombs for Egypt's most powerful—carefully designed to protect their precious valuables for that voyage into the next life.

In its waning years, Egypt was conquered by Assyria, present-day Iraq. These winged lions guarded an Assyrian palace nearly 900 years before Christ. Assyria considered itself the lion of early Middle Eastern civilizations. It was a nation of hardy and disciplined warriors. Assyrian kings showed off their power in battle, and by hunting lions. This dying lioness, roaring in pain, was carved as the Assyria was falling to the next mighty power, Babylon. History is a succession of seemingly invincible superpowers, which all eventually fall.

Greece, during its Golden Age—roughly 400 B.C.—set the tone of so much of Western civilization to follow. The city of Athens was the site of a cultural explosion, which, within a couple of generations, essentially invented our notion of democracy, theater, literature, mathematics, science, philosophy, and so much more.

An evocative remnant of Greece's glory days is the sculpture, which once decorated the Parthenon, a temple on the Acropolis Hill in Athens. Here, a long procession of citizens honors the goddess Athena. The carvings of the temple's pediment, even in their ruined state, are a masterpiece, showing gods and goddesses celebrating the birthday of Athena. The Greeks prided themselves on creating order out of chaos, here symbolized by the struggle between half-animal

centaurs and civilized humans. First, the centaurs get the upper hand. Then, the humans rally and drive them off. In Golden Age Greece, civilization finally triumphed over barbarism.

Task 2

Keys

It is believed that people use the sculpture as a measure to see and judge people from cultures other than their own. The sculpted body is the most wonderful vehicle for actually expressing our feelings and thoughts about the world and ourselves. If we compare the sculpture from the Renaissance Italy with the sculpture from African culture, we can instantly recognize the distinction between them and understand how these sculptures tell us about the outlooks of their cultures.

The Italian Renaissance sculptures are usually in stone and emphasize the beauty, power and strength of the human body. The body is masculine, sensual and proportional and becomes the subject of aesthetic appreciation. For instance, Michelangelo's David depicts a nude hero combined with ideal and reality, grandeur and nobility. The sculpture expresses the undaunted spirit of a fighter and reflects the influence of humanism, which places man at the center of the universe and explores human potential for a full and rewarding life. It also shows the advanced knowledge of anatomy in the Renaissance.

African sculptures are in pottery, wood and other organic materials. They are more expressionistic than lifelike. The eyes are two holes, the mouth a slit, the nose a simple geometry. The sculptures embody vitality, simplicity and roughness. They are usually used for rituals. In the tribal life, African people believe that death is not the end of life, but a transformation of life. They admire the dead and think they possess the supernatural power. They create the sculpture as the shrine for the soul which exists after death. Some African sculptures exaggerate and emphasize the sexual organ of the body, which expresses the procreation worship. Some African tribes believe that the remarkable procreative power guarantees the survival of the tribe.

Scripts

And that past goes back thousands of years. China is the oldest continuous state on earth. There are no historical texts that describe its birth but later myths and traditions take us to the Yellow River Plain that gave China its name, Zhongguo, the middle land. And here you can still reach back to those beginnings.

"I'm at a great farmers' festival in the Plain of the Yellow River with a million people all around me."

And these vast crowds have come to celebrate an ancient myth that tells of the origins of the Chinese people. As in many ancient cultures, it's the women who have treasured the tales and handed them down.

"How much? Three?"

Especially the tale of the mother goddess of the Chinese people, Nvwa.

“Little dog. It’s great, isn’t it? This whole great festival is to two ancient gods in Chinese mythology—Fuxi, the male god, and Nvwa, the female god. And she’s famous because she created humanity out of the yellow mud of the Yellow River. And the mud that was left over she made dogs and chickens, according to the myth.”

These myths have been handed down for over 4,000 years. And they contain a crucial idea, the uniqueness of Chinese ethnic identity. China is a huge and diverse country, with so many languages and cultures.

The myths also tell us about the origins of the Chinese state by the banks of the Yellow River. All four of the great old world civilizations began on rivers - the Nile, the Euphrates, the Indus and the Yellow River.

“It was the ability to harness the waters of the river for irrigation that enabled ancient people to feed bigger and bigger populations and eventually to create cities and make civilization. But where the rising of the Nile, for example, was predictable to the day and seen by the Egyptians as a joyful and benign source of life, the Yellow River here in China has been a destroyer, the killer of millions in its great floods throughout Chinese history, right up to the 20th century. And so the beginnings of Chinese history, the control of the river and its environment, lay at the very heart of political power.”

And the tale of the king who tamed the mighty Yellow River and claimed the right to rule the hundreds of tribes along its banks became a myth still told by today’s storytellers.

Unit 7 Education

Session One: Education Around the Globe: Where Is It Going?

Warming Up

Keys

Internet technology is the most important factor that is reshaping education around the globe.

Major changes that are taking place in education:

- (1) Massive open online courses (MOOCs) provide either free or relatively inexpensive education.
- (2) Virtual educational online communities rely on the technologies and web services that provide peer-to-peer communication and interaction. They can congregate around social networks, forums, blogs, micro-blogs, podcast sites, wikis, audio and video conferencing tools (such as Skype, Wechat, etc.). These communities emerge either in response to some specific educational needs, or just as a result of sharing common views and ideas.
- (3) Online educational projects have become popular and are expanding rapidly. Their members share cross-cultural and cross-disciplinary educational experience with their audience.
- (4) Creation and utilization of open knowledge bases such as Wikipedia and Baidu are a part of the new educational reality. These knowledge bases have become outstanding examples of successful global knowledge-sharing projects.

Part One The Future of Learning

Lead-in

Task 1

Keys

1. Teachers and students are living in a world with so much knowledge which is hard to grasp. People are creating 2,000 new websites every hour. They are uploading 35 hours of video every minute and watching 2 billion YouTube videos every day. By the time they leave, school teenagers average nearly 1,000 Facebook friends. They connect with people thousands of miles away as if they were in the same room. They consume, produce and communicate information in previously unimaginable ways. They truly are the children of a globalized world. They are heading as they grow up to a hyper-connected world, a busy and competitive world full of uncertainties, a workforce that is more mobile and better qualified than ever before, and careers that span multiple jobs, positions and skill sets, some of which haven't been invented yet. Such a globalized world has high demands on teachers and students.
2. In South Korea schools are switching to digital textbooks so students can study anytime and anywhere with online hours recognized as school attendance. In Denmark, students are using the internet while taking exams. They can access any site they like, even Facebook, as long as they don't message each other or use email. In the USA, ultra-personalized learning approaches allow students to create their own individual schedules. Their interest and performance are logged daily to generate playlists of learning options, with teachers' time freed up to mentor and supervise students. Learning can happen anywhere and everywhere. Some Australian schools are pushing learning beyond school walls, where internships with local organizations are a fundamental part of each student's learning plan. Distance learning programs are connecting seriously disengaged students with online learning communities and personal mentors to help them rediscover their love for learning.

Scripts

We wanted to talk about 21st century education. We are living through an educational revolution. The pace of change is staggering. Schools, regions, entire countries are turning education on its head and redefining the experiences of students and of teachers. The impact is felt by millions of children and their families around the world. Let's consider for a moment the world in which they live. In a world with so much knowledge, it's hard to grasp. People are creating 2,000 new websites every hour. They are uploading 35 hours of video every minute and watching 2 billion YouTube videos every day. By the time they leave school, teenagers average nearly 1,000 Facebook friends. They connect with people thousands of miles away as if they were in the same room. They consume, produce and communicate information in previously unimaginable ways. They truly are the children of a globalized world. And where are they heading as they grow up? To a hyper-connected world with more people and fewer resources. A busy and competitive world full of uncertainties. A workforce that is more mobile and better qualified than ever before. And careers that span multiple jobs, positions and skill sets, some of which haven't been invented yet.

In response, education leaders are making big changes, building 21st century skills, using enabling technologies and personalizing learning to engage students in diverse and creative ways. In South Korea, schools are switching to digital textbooks, so students can study anytime and anywhere with online hours recognized as school attendance. In Denmark, students are using the Internet while taking exams. They can access any site they like, even Facebook, as long as they don't message each other or use email. In the USA, ultra-personalized learning approaches allow students to create their own individual schedules. Their interest and performance are logged daily to generate playlists of learning options, with teachers' time freed up to mentor and supervise students. Learning can happen anywhere and everywhere. That's why some Australian schools are pushing learning beyond school walls, where internships with local organizations are a fundamental part of each student's learning plan. Distance learning programs are connecting seriously disengaged students with online learning communities and personal mentors to help them rediscover their love for learning. The opportunities for 21st century education are immense. These examples point the way to ensuring that tomorrow's workers, parents and citizens are more creative problem solvers, better communicators and lifelong learners. To make sure that change happens on a massive scale, we need to make big changes.

Task 2

Keys

1. capital; 2. utopia; 3. dread; 4. integrate; 5. ecosystem

Scripts

- A. If you **dread** something which is going to happen or which may happen, you feel very unhappy and worried about it, because you know or think that it will be very unpleasant.
- B. If you say that a situation is a **utopia**, you mean that it is one in which society is perfect and everyone is happy.
- C. If you **integrate** things, you combine them so that they are closely linked or they form part of a whole idea or system.
- D. An **ecosystem** is all the plants and animals that live in a particular area together with the complex relationships that exist between them and their environment.
- E. **Capital** is the money, knowledge or skill which a person has in a particular subject or for a

particular job.

Listening Skills & Strategies

Keys

Task 1

1. T 2. F 3. F 4. T 5. T

Task 2

1. the factory; the farm; the university
2. what they learn; how we know they're learning; who's involved
3. personalized; learner-driven; applied; cost-effective

Critical Listening

Keys

Task 1

1. Society's new purpose is to create a single integrated system where students will practice becoming lifelong learners ready to go on to college or good jobs, ready for the challenges and opportunities of the future that awaits them.
2. The new learning ecosystem refers to a system of six parts which create a student's experience. First, what they learn, how they learn and how we know they're learning and also where and when learning happens and who's involved. These six parts can be designed and configured to help accelerate kids' learning. It is a personalized, learner-driven, applied, cost-effective and tech-enabled learning model. This new model needs to be aligned with the conditions that help kids succeed. It is an integrated system where students practice becoming lifelong learners ready to go on to college or good jobs, ready for the challenges and opportunities of the future that awaits them.
3. Key attributes of the new models of learning: (1) It is personalized. It increases student engagement, and prepares students as they become self-directed, lifelong learners by meeting their individual needs. It focuses on student voice and choice, customization to each student's strengths and needs, and flexibility of instruction.
(2) It is learner-driven. The student is more active and engaged in this mode. The teacher is seen as a "facilitator," organizing the conditions that would help the students to acquire the knowledge, to become more independent and to collaborate with peers.
(3) It is tech-enabled. It increases accessibility for students who would not be able to attend conventional classroom sessions (due to location, disability, or work/domestic commitments, etc.). It provides students with additional opportunities to communicate with teachers, support staff and fellow students. It provides opportunities for students to access books, journal articles and other resources (texts, sound recordings, still and moving pictures) in digital format from a variety of sources and locations.

Task 2

	Characteristics
dreaming	When we dream we start with an idea, a positive trend and take this idea to its logical conclusion. We imagine a utopia that represents our hopes for all that's possible. For instance, that

	idea is a belief in the promise of technology to transform learning. We might dream of being able to assess each student's needs and then magically give them exactly what they need exactly when they need it. This ignores the complexities of the learning process.
dreading	When we dread we start with a fear, a downward trend and we play out this idea to its logical conclusion. We imagine a dystopia filled with our fears of what might happen in the future. The very same issue of the use of technology in the classroom might veer off in a completely wrong direction with dreadful outcomes. Kids trapped in a matrix of robotic instruction. This ignores technology's potential.
designing	Designing is a form of activism. It's about selecting and integrating many different parts to create the foundation of a new model in which students practice becoming lifelong learners ready to go on to college or good jobs, ready for the challenges and opportunities of the future that awaits them.

The advantages of the designing approach:

Since a student's learning process consists of six parts: what they learn, how they learn and how we know they're learning and also where and when learning happens and who's involved, the designing approach can deal with the six parts at once and make them integrated. The designing approach makes it possible for kids to accelerate their learning to move forward in the direction they want to go. It is personalized, learner-driven, applied, cost-effective and tech-enabled. Students will practice becoming lifelong learners.

Scripts

What do we think of when we think of the future? As a country, we've always embraced the future and discussed many big ideas about what the future may hold. All of us have a common interest in the future. Kids. What does the future hold for them? Our current system is failing our kids and our country. We know that America is falling behind. We are not getting kids where they need to be in reading, science and math. Education is a critical part of the solution to every problem we face.

The key question is "What does the future of learning look like and how will we create it?" When we think about the future, we're usually doing one of two things: dreaming or dreading. When we dream, we start with an idea—a positive trend—and take this idea to its logical conclusion. We imagine a utopia that represents our hopes for all that's possible. Maybe that idea is a belief in the promise of technology to transform learning. What would that look like? We might dream of being able to assess each student's needs and then magically give them exactly what they need exactly when they need it. But this is impossibly perfect and simplistic ignoring the complexities of the learning process. When we dread, we start with a fear—a downward trend—and we likewise play out this idea to its logical conclusion. We imagine a dystopia, one filled with our fears of what might happen in the future. Here the very same issue: the use of

technology in the classroom might veer off in a completely wrong direction with dreadful outcomes. Kids trapped in a matrix of robotic instruction. Of course this is equally simplistic and ignores technology's potential. Whether dreaming or dreading, our role in the future we imagine is usually passive, where the future is something that happens to us and to those around us. But there is a third way we can think about the future. Between dreaming and dreading lies designing. For designers, the future is in a far off place. It's a place where they work every day. Design is a form of activism. We imagine the future we want, then pick up the tools to start building it. Designers see the world as a kit of parts. They reshape and reassemble the best pieces from what's already out there to create something new and better. So what does it take to rethink learning? It's not about replication. It's about selecting and integrating many different parts to create the foundation of a new model. This is the art of integrative design.

From birth to adulthood, society's purpose is critical: to accelerate our learning. And what's most important for kids today is learning how to learn. Society must develop learners ready to tackle challenges that cannot anticipate. Education is the system we created to serve that purpose. Over a hundred years ago, we invented modern schooling to send kids to one of three main places: the factory, the farm or the university. We always lost some kids, but this model provided a middle class life for most and economic growth. Over time, the economy changed. Farm jobs diminished and office jobs surged. College grads always had better access, but there was also a path straight from high school to the office. As office work changed, it got harder to get there from high school. Eventually, that path disappeared. College became the main path to opportunity. We started sending more kids to college, but we didn't change the overall system. Education broke down, trapping too many kids on paths, and no longer made sense for them or for the country. As farm and factory jobs continued to decline, we started to lose even more students. The retail sector rose up to catch them, but these low-skill low-wage jobs often fail to move kids forward in life.

With a decline of good jobs, kids have nowhere to go. Retail increasingly offered the only alternative. We lost even more students to dead-end futures. More high school graduates tried to get into college, but found they were not prepared for success academically or financially. Fortunately, community colleges emerged to help people reengage in their own learning and seek new pathways forward. They helped many students get back on track. But most students still found their way to community college on their own or by accident. Today, far too many kids exit the K-12 (K through 12) system, feeling stuck. Our model of school is broken. To understand how it's broken, we need to look inside.

We see a system of six parts which create a student's experience. First, what they learn, how they learn and how we know they're learning and also where and when learning happens and who's involved. How we configure these parts determines how kids move through the learning process. More often than not, these parts form rigid barriers blocking the way forward or putting kids on the wrong path. Various innovators have focused on adjusting one or two of these parts to help kids move forward. This has spurred important progress, but this approach is not the answer. What we need is learning integrated. By design, addressing all parts at once rather than one or two in isolation. When we get this right, we make it possible for kids to accelerate their learning to move forward in the direction they want to go. The best design models require Kidpower. Students must apply themselves to the learning process. It's our job to give them this chance, and

we believe that's more possible now than ever before. Our research shows that a few key attributes are central to the new models we need. Future of learning models must be personalized, learner-driven, applied, cost-effective and tech-enabled. And of course, kids don't power this system on their own. For every model, a set of outside conditions can either block its progress or help it take off and really work for kids. Without the right conditions, better models cannot take hold and scale. But just imagine what the future of learning would look like, if we align these new models with the conditions that help them succeed.

It would be a future where schools help kids get what they need to become successful learners and to accelerate their learning. But while school remains critical, it's not the only place where learning happens. Kids must be able to explore all their opportunities for learning both in school and beyond. When we create a single integrated system, students will practice becoming lifelong learners, ready to go on to college or good jobs, ready for the challenges and opportunities of the future that awaits them. This is society's new purpose. We're already mapping this new learning ecosystem. We call our map the human capital continuum, the paths that learners travel from birth to age 26 as they prepare for success in the adult world.

Part Two The Global Transformation in Education

Lead-in

Task 1

Keys

1. The first storm was the arrival of a raft of new technologies and a shift to the internet. The second storm was how we would understand the brain to learn, how we actually learn and how we know how we learn best. And the third storm was the ability for young people to build their own creativity to learn, to be able to research through the inquiry process, through action learning, to be able to do their own learning and build understanding and take that understanding and be creative with it.
2. Teachers are changing from teaching young people a historical body of knowledge to teaching them to be able to learn. Young people are taught to understand how to learn and to be lifelong learners.

Scripts

Almost 12 years ago, I wrote a paper entitled *The Perfect Storm*. In that paper, we described the collision of three storms that would come in the future. Those three storms were the arrival of a raft of new technologies and a shift to the Internet. The second storm was around how we would understand the brain to learn, how do we actually learn and how do we know how we learn best. And the third storm in this whole picture was the ability for the young people to build their own creativity to learn, to be able to research through the inquiry process, through action learning, to be able to actually do their own learning and build understanding and take that understanding and be creative with it. These storms have collided, and they're changing the very world we live in.

There was a time when learning was about units of work. We studied the Trojans. We've studied Romans, the Aztecs, space, dinosaurs. We took projects home, and we burnt the edges for reasons I can no longer understand. But now, suddenly content is so vast. We simply can't predict what new knowledge is going to come out, what knowledge young people need to know

in the future. So now, we're saying to young people: it's far more important to learn to learn. It's not about the content. It's now about understanding how to learn.

We have to change the way which we teach our young people. They're moving into a world where we can't even predict their future. What they're going to need to know in the future is unknown. What they need to understand is unknown. So now we're moving from a historical body of knowledge we used to teach them to suddenly teach them to be able to learn. They now have to become lifelong learners. And this is a different mode of education completely. So how do we prepare them for that? How do we prepare teachers to teach young people to be lifelong learners, to apprentice them and gradually build the capacity over years to become capable of managing their own learning and learning forever? Not only are we as teachers struggling with these changes in the world outside of our own world, but within our own world of education there are changes. We're now looking at far greater emphasis on teacher accountability. We're also looking at a new national curriculum. We're looking at new technologies coming into school. And how we are supposed to put all that together? This is a huge challenge from professional perspective. Almost every aspect of what we do is changing, and now we need to try, work that all in together in a strategic process to allow us to build capacity to change our practice across all areas and really take onboard this paradigm shift and work our way into creating a world of education that will meet the needs of learners in our 21st century.

Task 2

Keys

1. authentic
2. disposition
3. collaboration
4. eliminated

Scripts

- A. **Collaboration** is the act of working together to produce a piece of work.
- B. **Disposition** is a natural or acquired habit or characteristic tendency in a person or thing.
- C. The verb **eliminate** means to remove or get rid of something.
- D. An **authentic** piece of information or account of something is genuine, true and original.

Listening Skills & Strategies

Task 1

Keys

1. F
2. F
3. T
4. F
5. T

Task 2

1. creativity; 2. collaboration; 3. communication; 4. critical thinking; 5. connections; 6. computing (in any sequence)

Critical Listening

Keys

Task 1

1. Two powerful ways of learning:

(1) **classroom learning**: sitting somewhere for a certain period of time with a certain group of others in an institution. Students learn with the people in a face-to-face world and have face-to-face interactions.

Importance of classroom learning:

1) Teaching style can be modified according to the student's issues

Teachers can modify their teaching style based on types of learners in their classroom i.e. Classroom activities can help visual learner; Interactions can help auditory learners, etc. Teachers can get a clear idea whether students are following what has been taught or they require further explanation.

2) Classroom learning improves social skills

Inside a classroom, students experience social interactions with peers and establish rapport with teachers.

3) Classroom learning promotes collaborative learning.

Basically, classroom environment is essential to promote and stimulate collaborative learning. Collaborative learning increases a student's self-awareness about how other students learn and enables them to learn more easily and effectively

(2) **online learning:** an informal deep powerful learning that people can do on their own through computing and connections. Students can learn from people face to face from the network. They can learn with strangers every single day of their lives on the internet.

Importance of online learning:

1) flexibility of time and location

Learning and teaching can happen now and again that are more helpful and beneficial for both students and teachers. Students can work at their own pace inside a given system. Learning and teaching can occur in any area (home, office, while driving, coffee shop) and can incorporate students and teachers from different land areas.

2) Information sharing

Online learning gives chances to get to and share data all the more effectively and promptly. Teachers and students can join online groups of practice.

3) Online resources

Online learning gives access to an expansiveness of assets and data at a nearby, national or global level.

4) Access, equity & disability

Online learning opens a door for teachers and students living with a disability, or who have openness challenges that limit their capacity to go to a personal class.

2. Measures we should take to reshape the current learning model:

(1) Online tutorial. It enables tutors to keep an up-to-date direct link to students by regular emailing and text messaging. This is more time-efficient.

(2) Online seminars. Also referred to as online discussion forums, they allow a flexible time of entry and departure and give students more time to prepare and to plan their own intervention. They promote better planning of the use of supervision in independent learning.

(3) Online assessment. Links can be made to assessment databases, where the teacher can easily see the students' profile of marks or academic performances. Students can complete online assessment questionnaires to review their learning and personal development and have self-assessment.

(4) Online information sharing. It helps give all students equal access to excellent learning materials.

Task 2

Meaning and Significance of the Six Cs	
two new Cs	<ol style="list-style-type: none"> 1. People don't need to be face-to-face interactive. It benefits people living with a disability, or who have openness challenges that limit their capacity to go to a personal class. 2. Class work can be scheduled around work or at home. 3. Students can study anywhere they have access to a computer and Internet connection. 4. Self-paced learning modules allow students to work at their own pace.
four original Cs	<ol style="list-style-type: none"> 1. Creativity can be defined on a variety of levels: cognitively, intellectually, socially, economically, spiritually, and from the perspective of different disciplines within the arts, sciences, and humanities. Creativity is a phenomenon whereby something new and somehow valuable is formed. The created item may be intangible (such as an idea, a scientific theory, a musical composition, or a joke) or a physical object (such as an invention, a literary work, or a painting). 2. Collaborative learning can occur peer-to-peer or in larger groups. It involves students working in pairs or small groups to discuss concepts, or find solutions to problems. Teams that work collaboratively can obtain greater resources, recognition, and reward when facing competition for finite resources. 3. Communication is the act of conveying intended meanings from one entity or group to another through the use of mutually understood signs and semiotic rules. 4. Critical thinking is self-directed, self-disciplined, self-monitored, and self-corrective thinking. It is the ability to think clearly and rationally about what to do or what to believe. It encompasses six vital skills: problem solving, analysis, creative thinking, interpretation, evaluation, and reasoning.

Scripts

How do we define an education? Are we really going to say from this point forward that we're not gonna give credit or not gonna value any of the informal deep powerful learning that people can do on their own, that the only way you can get an education is to sit somewhere for a certain period of time with a certain group of others in an institution somewhere that says "Yes, you have done this particular work."? These are the types of questions that we have to ask, and that redefinition is really important right now. We have to talk about this, because mastering this is a whole lot different, for mastering this. They're two very very different things. And they're two powerful ways to learn. Again there's a lot of learning that happens in this place, and I don't want my kids to be without face-to-face interactions, to be without teachers who care about them. But this can't be the only way that we think about learning now. It can't be the only way that we think about an education. And mastering this basically requires more than just a concentration on four C's. I mean creativity, which Sir Ken is going to talk a lot about, I'm sure, as he comes up next. And collaboration, and communication, and critical thinking – these are all really, really important. And I'm not in any way suggesting that we (that we) don't focus on those things in

schools. But these are not new. These are not new things. These are not new skills and dispositions. But I think there are two new C's that we do have to think about, and they are computing and connections. Those are the two.

You know this is a picture of my network. I'm at the center of that. There are people from around the world who I interact with on a regular basis. This is a powerful place to learn. If you told me that I could only learn with the people in my face-to-face world, you realize you would be eliminating about 99% of my opportunities to learn right now. If you told me that I could only learn from people who I know regardless of whether face to face from my network, you'd be eliminating about 99% of my learning opportunities right now. I would think there wouldn't be a person in this room who doesn't want to be found by strangers on the Internet to learn with them. I do. And my kids are going to be learning with strangers every single day of their lives. Now you know we think about that, and that upsets some people. It makes them uncomfortable. If we look at where we go, yeah, right. I'm not doing that. But think about that. Are you really gonna say to kids, "You can't learn with people who you don't know. You can't learn with people who are out there, who share your passions, who are building authentic, meaningful, incredible things. We're not going to let you learn with them." I don't think we can do that any longer. And by the way, computing is the currency of my kids' success. Connections and computing. Their ability to understand how to make help(s) computers to solve problems to create beautiful, meaningful, authentic work and share it with the world, work that changes the world. That is currency in their lives right now. And we have to understand those two C's as much as we understand the other four C's. And it begs this important question: In this world, if we look at it and understand it and see it for what it is and it is here. This is the world that we live in right now. Can we as educators and policy makers make relevant, informed decisions (about) just about everything that we do in school, everything that affects our kids' lives? Can we really make (make) relevant decisions without a personal context, a personal lens of what computing and connections look like in our own lives? Can we really prepare them to be learners in this modern world, if we ourselves are not learners in that (in that) regard? Can we really do that? So are you changing? How are you creating using computers to solve problems, to create things in meaningful and important ways? How are you connected to people around the world who share your passions with whom you can learn at a moment's notice? Because the transformation has to start here before we can transform our schools, before we can transform our education system.

Part Three Intercultural Reflection

Task 1

Keys

1. Reasons why a growing number of parents decide to send their children to US high schools:

(1) In US high schools, students are encouraged to be creative and inventive. Schools honor the creative spirit and innovative thinking.

(2) Competition is valued in US high schools. It is the reason teachers assign grades, group students by ability, and administer tests: to sort students by categories so as to encourage them to choose "appropriate" career paths.

(3) US high schools offer abundant extracurricular activities. U.S. schooling system ensures that children have many opportunities beyond academics and spend much time engaged in extracurricular activities. The athletic, drama, and music experiences are of great value to

American high schools.

(4)US high schools honor critical thinking. Schools purposely encourage students' questioning. U.S. high schools sanction critical thinking by offering social studies at every grade level.

(5)U.S. high schools develop alternate paths for students not interested in college. High schools offer auto-repair classes, training for careers in hair salons, and opportunities to learning beginning carpentry, to name a few examples. They offer students a chance to discover their interests and begin to pursue them during high school.

Advantages: First of all, it can broaden the students' vision. They get a chance to experience a totally different culture. Secondly, there are academic advantages. Students can learn advanced science and technology. Thirdly, when they finish their studying abroad, they will have more choices for their future career.

Disadvantages: For one thing, living far away from home, students will suffer from loneliness and homesickness. Overseas students often feel disoriented and depressed for lack of adequate knowledge and understanding of the local customs and lifestyle. For another, many students do not want to return to their native country after graduation, which will inevitably incur a huge loss of talents.

Scripts

Students from China have a long history of coming to the United States for education. And this month, American educators expect high schools across the U.S. to enroll more Chinese students than ever.

17-year-old, Grace Liu is one of about 30,000 Chinese citizens at American high schools. She grew up in Tianjin, a city of 14 million people on China's east coast. This fall, she is starting her third year of high school in the Southeastern United States.

Grace attends Rabun Gap Nacoochee school in Rabun Gap, a small community in the State of Georgia. She sounds very happy with her surroundings.

"The people here are really nice, and we say 'hi' to each other, and even though we don't know each other. The people here help me a lot, and the environment here is really good."

Anthony Sgro heads the Rabun Gap School. He says Chinese applications or requests to attend the school have risen sharply.

"First couple of students came in the 1980s, late 80s. And they have come in significantly, (in) significantly greater numbers in the last 15 years."

Many of the students are from China's growing middle class. They want a good education and an advantage -- a better chance to compete for places in America's most respected universities.

Attending schools outside China also means an escape from the intense competition at schools inside China. Memorization by rote is common there. This method of learning through memory

exercises uses up a lot of time. It can keep students from taking part in sports or interest groups.

In addition, Chinese students in the U.S. do not face the Chinese examination, *Gaokao*. It is designed to measure a student's ability to do college work. Many students in their home country worry about this difficult test.

Mr. Sgro says his students see stories about China, when they open a newspaper or watch television news. He says they also will know five students from that country. 17-year-old, Yvette Yang, says she and her Chinese classmates are part of a new future.

The number of international students attending university in the United States is also reaching record numbers. 800,000 foreign students were studying at American colleges in 2012.

Task 2

Keys

Some people might think that the Chinese school is robotic and is not superior to the Liberal British Way. Actually both systems have their advantages and disadvantages. It depends on the circumstances and each student responds to each style differently.

In my opinion, early education, for example: primary school, needs to be more robotic. It's just like the army training the recruit basic military skills. It's telling you what to do. Robotic learning is effective and efficient if the teacher has to teach basic skills to a large number of students in a short time. However, as students progress up the education ladder, they need to think more and be more creative. Therefore, when students are in secondary schools, the system needs to be more relaxing. The current Chinese system is too robotic and needs to be more relaxing. Whereas the British style as portrayed in the BBC program is just too loose and relaxing. Ideally somewhere in the middle is needed.

Session Two: How Is IT Transforming Education?

Warming Up

Keys

Chalkboards have been updated to whiteboards and Smart Boards. Notebooks and textbooks have been replaced with laptops and iPads. Traditional classroom has been changed into multimedia classroom, flipped classroom and MOOC(massive, open, online courses).

Part One Technology and E-learning

Lead-in

Task 1

Keys

(1) There are many cool gadgets nowadays: iPads, laptops and smart mobile phones etc. Use of these gadgets is abbreviated to ICT---information and communication technology.

(2) Children learn much better by using ICT. Computers can teach students to learn things in different ways and they also make learning advanced concepts easier. For instance, instead of reading about DNA molecules and cramming in facts that students don't really understand, ICT can visualize, simulate and animate the DNA molecule. In maths, ICT can bring formulas to life

using dynamic graphs. Students don't have to struggle with cryptic X's and Y's. In other subjects, ICT can inspire students to have all the information in the world at their fingertips just a few mouse clicks away.

(3) We could increase the use of ICT and the teacher training to encourage teachers to use ICT in their own lessons. We could also give teachers the time and resources to keep their ICT knowledge up to date. These would pave the way for the smarter use of ICT in education.

Scripts

I've been thinking about something. We have so many cool gadgets nowadays: iPads, and laptops and smart mobile phones. So how come we can hardly ever use them at school? Who decides, so we, the people (who) are supposed to learn, can't even use the tools we're most comfortable with? Use of these gadgets is abbreviated to ICT -- information and communication technology. In fact, many people believe that children learn much better by using ICT, but many local authorities struggle to provide their students with this. The problem is not the actual hardware. The schools are full of it. The problem is how to use ICT smartly to improve learning.

Okay. If we agree that society benefits from improved learning, how do we reach this goal? Well, then we're back to the gadgets. I believe it would be smart to take advantage of students' interest in ICT. Computers can teach us to learn things in different ways, and they also make learning advanced concepts easier if that's what you want. Imagine instead of reading about DNA molecules and cramming in facts you don't really understand, why not visualize, simulate and animate the DNA molecule? Wouldn't this make school more exciting, if you actually understand what you learn? How about Maths? Wouldn't learning improve if formulas were brought to life using dynamic graphs rather than struggling with cryptic X's and Y's? And how about other subjects? Wouldn't it inspire us to have all the information in the world at our fingertips just a few mouse clicks away? I think it would. I feel excited just thinking about it.

So what's holding us back? ICT is a part of the curriculum as the fifth basic skill. That's a good start. But the curriculum itself is no guarantee, because nothing happens to those who don't follow it accurately. Therefore, it's probably more important to get the actual teachers into the idea of using ICT in their lessons. Could (the) increase use of ICT and teacher training encourage teachers to use ICT in their own lessons? And what if they were given the time and resources to keep their ICT knowledge up to date? Wouldn't that pave the way for smarter use of ICT in education? Could we, by using ICT smartly, improve learning, motivation and then results? If we could do that, wouldn't we be better suited to create the knowledge-based Norway of the future?

Task 2

Keys

1. amplified 2. obstacle 3. flipped classroom 4. naysayer 5. budgetary

Scripts

A. A **naysayer** is someone with a negative attitude.

B. A **budgetary** matter or policy is concerned with the amount of money that is available and how it needs to be spent.

C. If you **amplify** a sound, you make it louder, usually by using electronic equipment.

D. The **flipped classroom** describes a reversal of traditional teaching where students gain first

exposure to new material outside of class, usually via reading or lecture videos, and then class time is used to do the harder work of assimilating that knowledge through strategies such as problem-solving, discussion or debate.

E. An **obstacle** is anything that makes it difficult for you to do something.

Listening Skills & Strategies

Keys

Task 1

1. F 2. T 3. T 4. F 5. T

Task 2

Reasons to Use Technology in Education	
1.Students love it.	6. It helps students with low attention spans.
2. It engages the four key components.	7. Students can learn from the experts.
3.It allows students to learn another skill set.	8. It encourages students to do homework.
4.It makes life easier for teachers.	9. It saves money.
5. It improves test scores.	10. It removes obstacles.

Critical Listening

Keys

Task 1

(1) Among the 10 reasons to use technology in education, I think reason 4 and reason 9 are the most persuasive.

Reason 4. It makes life easier for teachers.

Teachers can operate and utilize today's education equipment in the classroom. From the replacement of chalkboards with smart boards to the use of iPads in the classroom with apps for learning in English, Math, Science, and many other areas, the advances in technology are taking hold in today's classrooms and make life easier for teachers. Teachers may spend less time in preparing for lessons while utilizing more abundant teaching resources. Technology also helps teachers to produce more interesting and lively classes.

Reason 9 It saves money.

While spending money on new technology means an upfront investment, in the long term it will save money. Technology will save schools money by multiplying the number of teachers in the classroom. Instead of having one teacher teaching 20 students, adding technology like a school listening center or tablet computer will increase the number of functional teachers in your classroom and free up the real teacher to answer questions and help students. With the ability to use free online content, teachers will not need to spend as much money on curriculum resources. Computers also reduce paper usage.

Reason 6 is the least convincing because:

In the present era, it is difficult to keep the concentration of students at its maximum potential during the class time because technologies have negatively impacted students' concentration. Technologies such as laptops and cell phones have invaded the classroom, distracting students' attention in the classroom. ICT devices have dramatically changed the ecology of education from "learner-plus-learning-material" into "learner-plus-learning-material-plus-technology-and-distraction". Therefore, students can easily be distracted by the use of ICT.

(2) Other reasons to use technology in education:

Equality: School districts across the country are not created equal. There is so much disparity in educational resources depending on the wealth, or lack thereof, depending on certain areas. Students using technology in low-income districts gain significant skills and advantages in the learning process. Using the same technology is an equalizer for disadvantaged students.

Mobile: Using technology the classroom can be taken anywhere. With all the knowledge and resources contained and deliverable on demand on a mobile device, students can learn at home or in the "field".

Assessments: Assessing students' performance can be done instantly with technology. It's more than just test scores, simply understanding students grasp of the subject in real time can be done on tablets in classrooms. A classroom could be questioned with a multiple-choice problem. Students could then input their answer and the feedback score is instantly given to the student and teacher.

Global: Students and classrooms or even schools can be connected to anyone in the world instantly. Devices coupled to the Internet can allow for a free way to communicate globally. The chance to understand international or different cultural perspectives on the same topic is incredible.

Task 2

What we can do to deal with the negative effects of technology on education:

1) Technology in the classroom can be a distraction:

Identify specific projects, times during class, and your intentions for allowing the use of technology in the classroom. Creating expectations and guidelines for students, and sticking to them, will be important for them in respecting your boundaries.

2) Technology can disconnect students from social interactions:

By creating assignments in class that use both technological tools as well as oral presentations and group collaboration, students will learn to be dynamic in how they learn and interact with others. The teacher is in control—and knows how to bring the best out in the student.

3) Technology can foster cheating in class and on assignments:

While technology could be seen as yet another avenue for cheating, it's possible to structure assignments and exams in a way that makes cheating difficult, or make exams open-book and

focus on problem-solving and mastery rather than retention. Some classroom software allows the teacher to set questions that are subtly different for every student.

4) Students don't have equal access to technological resources:

If some students can't afford iPads, ect., point them in the direction of library or community resources, or create assignments that allow them to work in groups and share resources.

5) The quality of research and sources students find may not be top-notch:

The school and teachers should give guidance and instructions on identifying proper sources and unreliable sources.

Scripts

Teachers are finding that using different classroom technologies like tablet computers, digital video, ipods and video games are great tools for helping students learn, while there are some naysayers who bring up some negative effects of technology on education, mainly budgetary reasons. Using new technologies is the future of the education system. The following reasons should silence the naysayer and help heed the wisdom from Sheryl Nussbaum-Beach which says teachers will not be replaced by technology, but teachers who don't use technology will be replaced by those who do.

The first reason to use technology in the classroom is because students love it. Students love using new technologies whether it's the cool factor or just a genuine interest in new technology. It allows the teacher to vary the activities of the day and engage students. There is no commandment for education that says: "Thou Shalt Not Have Fun!" Students spend hours using technology like computers and television when they get home from school. Why not engage them through their favorite mediums?

Number 2: it engages the four key components to learning, which are active engagement, participation in groups, frequent interaction and feedback and connection to real world experts, so and so.

Number 3: professional development.

Using new technologies allows students to learn another skill set which will help them in the marketplace. How many jobs need basic computing skills, let alone advanced computing skills? Anytime a teacher can encourage a student to learn through technology, they kill two birds with one stone. The tech industry is only getting bigger. Encourage your students to know and understand technology, so that they can be the tech leaders of the future. With the power of the Internet, knowing how to use a simple piece of technology can turn an aspiring singer into Justin Bieber, whose mom uploaded YouTube videos of him singing which ultimately led to his fame, or a katana hilarious prankster into a YouTube star and Ed Bassmaster who recently used an amplified sound cruiser PA system in one of his videos.

Number 4: it makes life easier for teachers. Teachers have to juggle a variety of tasks outside of teaching including planning lessons, grading, meeting with parents and administrative work. Why not help yourself out and put tests online, so students can instantly see their grades instead of spending valuable time grading.

Number 5: It improves test scores. A benefit of engaging students through technology and media is allowing them to work at their own pace and not to be held back by students who learn at a slower rate. This can allow gifted students to progress several grade levels ahead of their peers over the course of a year. Another proof of improved test scores comes from reaching different learning styles through the use of technology. The use of electronic drilling and education can help students learn quickly and provide incentives like games for them to keep progressing.

Number 6: Help students with low attention spans. Students with ADD or ADHD can be aided through the use of technology by mixing up the learning process with different methods and through providing them engaging activities to keep their interest. Technology is a favorite among teachers who teach in ESL classrooms or in special education settings.

7: Learn from the experts. With an increasing amount of free resources available on the Internet, you can engage your students with content from the smartest and best teachers in the world.

8: Encourages homework. Wait a minute. There's something that actually encourages students to do homework? Yes. Some are finding that a flipped classroom approach where homework is done at school and lectures are viewed online at home is the best model, because it allows teachers to give real-time homework help and lecture off the clock. This can help students overcome barriers quickly by removing frustration and negative feelings or emotions that develop in the learning process.

Number 9: Saves money. Although using new technology normally has an initial investment, it will save schools money by multiplying the number of teachers in the classroom. Instead of having one teacher teaching 20 students, adding technology like a school listening center or tablet computer will increase the number of functional teachers in your classroom and free up the real teacher to answer questions and help students. With the ability to use free online content, teachers will not need to spend as much money on curriculum resources.

10: Remove obstacles. Do you have students who have trouble hearing? Using a classroom amplifier system can allow teachers to amplify their voices and allow teachers to speak at a comfortable level. One hundred percent of teachers in a recent study said that it was easier to get the attention of the whole class and one hundred percent of teachers said that they spent less time managing behavior and more time focusing on curriculum. This is just one of many examples of how technology can remove obstacles in the learning process.

Part Two: Technology Transforming Education

Warming up

Keys

I find it very interesting to look at how the digital tools that are available are changing the planet and the lifestyle students are leading. The fact is most people who are teaching now in schools were born before these tools are available and our students take them completely for granted. Someone said that technology is not technology if it happened before you were born. When I was born in 1950 which just seems like a very long time ago now, but I wasn't very excited about electricity. You know, it wasn't like some major breakthrough for me, but it was for my grandparents. And our kids are not that excited about a lot of the technology now that excite

adults. They simply take them for granted. So our students have a facility with digital technology in its right and proper therefore that we should build them into the heart of Education. But it's also important we do it because the tools themselves are creating cultural changes and possibilities which are really quite new. Our students are connected not just with the people in the room around them, but would literally anybody on the planet they care to be connected to. And that's an entirely new cultural proposition I think and it changes the game. And my argument is that one of the reasons we have to transform education and we really do is because the technologies have changed the whole context of education. But they're also among the ways in which the transformation itself will take place. So this shift to me is much more than a shift in the way we do art or the way we do design although that's certainly the case. These tools are extraordinary. Now they affect the way we think in all disciplines. They affect the way we think of disciplines. They affect the way disciplines interact. So these new tools seem to me to be providing opportunities and a palette of possibilities which will be available to every single student, not just to a few. (共 2'20'')

Part Two Technology Transforming Education

Lead-in

Task 1

Keys

1. connected
2. planet
3. proposition
4. transform
5. context
6. transformation
7. extraordinary
8. interact
9. opportunities
10. Possibilities

Scripts

I find it very interesting to look at how the (the) digital tools that are available are changing the planet and the lifestyle students are leading. The fact is most people who are teaching now in schools were born before these tools are available, and our students take them completely for granted. Someone said that technology is not technology, if it happened before you were born. When I was born in 1950 which just seem(s) like a very long time ago now, but I wasn't very excited about electricity. You know, it wasn't like some major breakthrough for me, but it was for my grandparents. And our kids are (not) that excited about a lot of the technologies now that excite adults. They simply take them for granted. So our students have a facility with digital technology in its right and proper, therefore that we should build them into the heart of education. But it's also important, we do because the tools themselves are all creating cultural change(s) and possibilities which are really quite new. Our students are connected not just with the people in the room around them, but would literally anybody on the planet they care to be connected to. And that's an entirely new cultural proposition I think, and it changes the game. And my argument is that one of the reasons we have to transform education, and we already do is because the technologies have changed the whole context of education. But they're also among the ways in which the transformation itself will take place. So this shift to me is much more than a (a, a) shift in the way we do art or the way we do design, although that's certainly the case. These tools are extraordinary now. They affect the way we think in all disciplines. They affect the way we think of disciplines. They affect the way disciplines interact. So these new tools seem, to me, to be providing opportunities and a palette of possibilities which will be available to every single student, not just to a few.

Task 2

Keys

1. ripe 2. visualized 3. digital native

Scripts

A. The term **digital native** describes a person that grows up in the digital age, rather than acquiring familiarity with digital systems as an adult.

B. If you **visualize** something, you imagine what it is like by forming a mental picture of it.

C. If a situation is **ripe** for a particular development or event, you mean that development or event is likely to happen soon.

Listening Skills & Strategies

Keys

Task 1

1.B 2. C 3.A 4.C 5. C

Task 2

1.T 2. F 3.F 4.T 5. F

Critical Listening

Keys

Task 1

characteristics	
traditional education	<p>1.Traditional education system often needs the physical presence of a teacher.</p> <p>2.The traditional educational system seems to isolate the children from the society.</p> <p>3. Traditional education only ensures the transition of a cliché; a stereotyped manner of learning in which nothing new is discovered because the information-gathering means is absent and at the same time, no data is present to collate pre-existing observations and thus, the same kind of knowledge and thought is transferred.</p> <p>...</p>
modern education	<p>1. The modern education uses technological gadgets, textbooks and other diagrammatic materials in exposing the student to a worldwide</p>

	<p>view of learning.</p> <p>2. A teacher may not be necessary for the modern education system.</p> <p>3. In modern education, information from observations with regards to any issue, no matter how old or distant, maybe can be obtained using the internet.</p> <p>...</p>
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Task 2

1. The speaker is going to talk about technologies in education, how technology can facilitate education and transform education.
2. I agree with this idea because education is something that happens in school or university, and it is there whether you like it or not. But learning as a lifelong journey happens throughout every point in your life.

Scripts

Good afternoon! Thank you for your time! My name is Juan. I work for a company called Pearson. We're a global education company and we use technology to improve effectiveness of learning. Today, I'm not going to talk about our company's products. I just want to share with you what's happening in the field of education technology and hopefully get more startups interested in this space, because there are a lot of opportunities to innovate here.

The starting point is a little bit of storytelling. So once upon a time, there was a classroom, and the classroom had rows of students and a teacher at the front. There may be a whiteboard on the side or at the front long, long time ago, in a land far, far away. Well, actually this hasn't changed that much. It's amazing. I mean, think about hospitals a hundred years ago versus hospitals today, or an office fifty years ago versus an office today. That has changed, but schools haven't. Now is that an issue not necessarily mean the parts of the school system that are working very well? But when you start looking at the stats, the parts of it that are increasingly worrying. 46% of US college students don't graduate. They drop out. For the ones that actually graduate, 40% of the employers say you don't have the right skills to work. And actually tuition has gone up 70% in a decade. And the value of the degree has gone down. So there's (are) lots of opportunities to rethink the model and to think about the opportunities of doing it differently. It's also in the context of a fast-moving world. This is a start from the US as well. 65% of kids in school today are going to work in jobs that don't exist yet, right? If you have kids or nephews, you know, make sure they become data scientists. You know that's a great career opportunity. Where do you study that? How do you learn that? So this generation is really the first one as well that's truly digital native. They're not afraid of technology like, you know, our parents or grandparents. So it's a great opportunity when you combine the digital natives' ability to use data and devices.

It's time for change. So what does change look like? Well, I've got you hopefully excited about the opportunities to change education. There're probably some investors in this room watching this. There's also big money opportunity. So education is a 4-trillion-dollar industry. We talk a lot

about the mobile industry. Education is three times the size of mobile. We hear a lot about advertising driven models. Advertising is one-eighth of the size of education. So both from the point of view of helping people make progress in their lives through learning but also viable business models, education is ripe for transformation. Now a traditional school probably looks something like this. My school was definitely not this fancy, but it has a series of common elements. I mean you go to the school (which) is one physical place. There's one method through which you're learning. This one instructor that's giving you that and this one speed. But think about that. Just across this room, each of you has a different preferred method of learning. Some of you might prefer to draw something up on the whiteboard and visualize it. Others might prefer just to work by yourself and memorize it. Some people would go faster. Some people go slower. The current model doesn't allow you to do that. Everybody is in the same place, the same teacher moving at the same speed. Now, technology allows us to do personalized learning and really focus on how you want to learn, but do it at scale. And there's a bigger transformation under way. This is a quote from Joi Ito from MIT labs. He says, you know, education is something that happens to me whereas learning is something that we do for (for) ourselves. So think about that change, the ability to think about learning as a lifelong journey, not something that happens in school or university, but actually that you do throughout every point in life.

Part Three Intercultural Reflection

Task 1

Keys

Special needs schools offer tailored instruction, specialized support, and crucial resources and services. Sometimes, though, they can lead to a lack of integration and negative stigmas, etc.

Advantages

Necessary support: Students get the support they need to get the most out of their education. This may include accommodations, modifications, or remediations.

Qualified teachers: Teachers have specialized training in special education.

Differentiated instruction: Instruction is tailored to individual students to meet their unique learning needs.

Special resources and services: Special resources and services may be available. This may include academic and psychological counselling, tutoring programs, speech-language therapy, physical and occupational therapy, and learning aids.

Fitting in: Students learn and interact with peers who also have challenges. This may include learning, developmental, behavioural, and physical challenges.

Disadvantages

Lack of integration: Students may only learn and interact with peers with special needs. They thus won't be exposed to a wide range of influences.

Stigma: The label special needs can have a stigma or negative connotation. Being in a special needs program can reinforce this.

Social relations: Students in a special needs class may have problems relating to other kids in the class or school. This can impede their social growth.

Academics: Special education sometimes involves lowering expectations. This can lead to problems at higher levels of education.

The best model of special needs education:

Special children should be offered different programs: dedicated school(These schools are exclusively devoted to special needs education. They are self-contained special needs schools, where 100% of the students have one or more special need.), dedicated class(Some schools have classes exclusively devoted to special needs education, which run parallel to regular classes.), integrated class(Some schools have classes with both students with and without special needs.), withdrawal class(Some schools offer withdrawal or “pull-out” classes, where students are periodically taken out of their regular class to receive special needs support.), regular class with resource support(Students are given break-out support from special education staff, either on their own or in small groups.), or regular class with indirect support(Teachers and staff adapt their approach and tailor their instruction to meet students’ unique needs.).

Students who need lots of support are likely best off in a dedicated special needs school or class. Students who need less support and don’t require as many adaptations may be better off in a part-time withdrawal class, an integrated class, or a regular class with resource support or indirect support.

Task 2

I support such practices because:

1. It helps to grasp the critical period of children’s education and cultivate their abilities.
2. The training of special skills is beneficial to children’s intelligence development and children’s self-confidence.
3. It helps to cultivate children’s strengths and interests and enhance their comprehensive ability.
4. It can satisfy their curiosity and make them learn more knowledge.

I oppose such practices because:

1. It can’t really improve students’ performance, because interest class pays more attention to the pursuit of profit.
2. Too many interest classes will aggravate the burden of children’s basic courses after school.
3. Interest classes affect students’ physical and mental health because they don’t have much time to rest.
4. It may bring about the rigidity of thinking.

Unit 8 Psychology

Session One Positive Psychology

Warming up

Keys

1. Sigmund Freud and his theory of psychoanalysis, his notion of Id, ego and superego; mental illnesses and psychotherapy;
2. The Stanford prison experiment was a social psychology experiment that attempted to investigate the psychological effects of perceived power, focusing on the struggle between prisoners and prison officers.
3. American TV series *Criminal Mind* on profiling suspects' personality traits;
4. Psychotherapy refers to a range of treatments that can help with mental health problems, emotional challenges, and some psychiatric disorders. It aims to enable patients, or clients, to understand their feelings, and what makes them feel positive, anxious, or depressed.

Part One What Is Love?

Lead-in

Task 1

Keys

1. How the human mind works, how we think, what makes us what we are.
- 2.

Neuroscience	the study of how people act in/within groups
Developmental	the study of the mind by looking at the brain
Cognitive	the study of mental health and mental illness
Social	computational approach to studying the mind
Clinical	how people develop and grow and learn

Scripts

The study of scientific psychology has a lot of insight of real world relevance to real problems that we face in our everyday lives. And I wanna try — and when these issues come up — I'm going to try to stress them and (and, and) make you try to think about the extent to which the laboratory research I'll be talking about can affect your everyday life: how you study, how you interact with people, how you might try to persuade somebody of something else, what sort of therapy works best for you. But the general goals of this course are actually I think even more interesting than that.

What I want to do is provide a state of the art introduction to the most important topic that there is: us—how the human mind works, how we think, what makes us what we are. And we'll be approaching this from a range of directions. So, traditionally, psychology is often broken up (into the following) into five sub-areas: neuroscience, which is the study of the (of the) mind by looking at the brain; developmental, which is the area which I focus mostly on, which is trying to learn about how people develop and grow and learn; cognitive, which is the one term of the five that might be unfamiliar to some of you, but it refers to a sort of computational approach to studying the mind, often viewing the mind on analogy with a computer and looking at how people do things like understand language, recognize objects, play games, and so on. There is social, which is the study of how people act in groups, how people act with other people. And there is clinical, which is maybe the aspect of psychology that people think of immediately when

they hear psychology, which is the study of mental health and mental illness. And we'll be covering all of those areas.

Task 2

Keys

1. permutations
2. fatuous
3. Infatuation

Scripts

- A. A **permutation** is one of the ways in which a number of things can be ordered or arranged.
- B. If you have an **infatuation** for a person or thing, you have strong feelings of love or passion for them that make you unable to think clearly or sensibly about them.
- C. If you describe a person, action, or remark as **fatuous**, you think that they are extremely silly, showing a lack of intelligence or thought.

Listening Skills & Strategies

Keys

Task 1

1. Robert Sternberg is the former colleague of the speaker, currently the dean at Tufts University but was here on our faculty at Yale for nearly thirty years or so. And he has a theory of love that argues that it's made up of three components
2. Intimacy, passion and commitment.

Task 2

	Intimacy	Passion	Commitment
Non-love	No	No	No
Liking	Yes	No	No
Infatuated love	No	Yes	No
Empty love	No	No	Yes
Romantic love	Yes	Yes	No
Compassionate love	Yes	No	Yes
Fatuous love	No	Yes	Yes
Consummate love	Yes	Yes	Yes

Critical Listening

Keys

Task 1

1. The reason that speaker started his talk with a definition of love is that he was going to talk about his experiments and when it comes to empirical studies, you have to make the abstract notion of LOVE operationalizable. Without a definition, every audience has their own understanding of what love is, which might have nothing to do with what the speaker has been studied. So, by giving a definition of LOVE at the very beginning of the talk, the speaker tried to make sure everyone was on the same page with him.
2. The speaker introduced the type of love with zero component, then types of love with one single component, then types of loves with two components and finally the type of love with

three components.

Task 2

We could argue that (mutual) trust and respect can be important aspects in a good love relationship. In some cultures, virtues like making compromises, tolerance and obedience are very crucial in a relationship, while in more developed countries, independence and the ability to grow both intellectually and emotionally are expected from a long-time relationship. Age might be an important predicting factor. When people are much younger, they are less likely to make commitments and more likely sexually attracted to each other. In addition, one's personality traits could partly influence his/her choice of love relationships. An extrovert is more likely to get into a love relationship than an introvert as the former likes to share his/her interests with others. There is another factor that might be facilitating for certain types of love relationships. One's occupation. The nature of one's profession determines what kind of people she/he will work with and therefore with whom they spend more time with. People in the show business tend to have infatuated love relations than other more traditional occupations.

Scripts

Okay. So let's get started. And to start things off, I think what we need to do is consider a definition. I'm going to define what love is, but then most of the experiments I'm going to talk about are really focused more on attraction than love — who finds each other of romantic interest that might then develop into a love relationship. But let's start with a definition of love. And I'm going to pick a definition from a former colleague, Robert Sternberg, who is now the dean at Tufts University but was here on our faculty at Yale for nearly thirty years or so. And he has a theory of love that argues that it's made up of three components: intimacy, passion, and commitment, or what is sometimes called decision commitment. And these are relatively straightforward. He argued that you don't have love if you don't have all three of these elements.

Intimacy is the feeling of closeness, of connectedness with someone, of bonding. Operationally, you could think of intimacy as you share secrets, you share information with this person that you don't share with anybody else. Okay? That's really what intimacy is, the bond that comes from sharing information that isn't shared with other — with many other people. Second element is passion. Passion is what you think (it) is. Passion is the — we would say the drive that leads to romance. You can think of it as physical attraction or sex. And Sternberg argues that this is a required component of a love relationship. It is not, however, a required component of taking a shower in Calhoun College.

(The third) the third element of love in Sternberg's theory is what (what) he calls decision or commitment, the decision that one is in a love relationship, the willingness to label it as such, and a commitment to maintain that relationship at least for some period of time. Sternberg would argue it's not love if you don't call it love and if you don't have some desire to maintain the relationship. So if you have all three of these, intimacy, passion and commitment, in Sternberg's theory you have love. Now what's interesting about the theory is what do you have if you only have one out of three or two out of three? What (what) do you have and how is it different if you have a different two out of three? These are — (what) what's interesting about this kind of

theorizing is (it give) it gives rise to many different permutations that when you break them down and start to look at them carefully — can be quite interesting. So what I've done is I've taken Sternberg's three elements of love, intimacy, passion and commitment, and I've listed out the different kinds of relationships one would have if you had zero, one, two or three out of the three elements.

And I'm using names or types that Sternberg uses in his theory. These are really from him. Some of these are pretty obvious. If you don't have intimacy, if you don't have passion, if you don't have commitment, you don't have love. Sternberg calls this non-love. That's the technical term. And (laughs) essentially what he's saying is the relationship you now have to the person sitting next to you, presuming that you're sitting next to a random person that you didn't know from your college, is probably non-love. If it's something else, we could talk about it at the end of the lecture or perhaps when I get to it in a moment.

Now let's start to add elements. Let's add intimacy. This is sharing secrets, a feeling of closeness, connectedness, bonding. Let's say we have that with someone but we don't have passion, that is, no sexual arousal, and no commitment to maintain the relationship. This is liking. Sternberg calls it liking. And liking is really what is happening in most typical friendships, not your closest friendship but friendships of a (of a) casual kind. You feel close, you share certain information with that person that you don't share with other — many other people, but you're not physically attracted and there's no particular commitment to maintaining this for a long period of time.

Now, what if you're not intimate, you're not committed, but you're passionate, you feel that sexual arousal. This is what Sternberg would call infatuation. And that term probably works for you too, infatuated love, and this is love at first sight. "I don't know you. We've never shared any secrets because I don't know you. I'm not (I'm not) committed to defining this as anything. I'm not committed to the future. In fact, I'm not thinking about the future. I'm thinking about right now. But boy, am I attracted?" Right. That's (that's, that's) infatuation and that's what Sternberg means by infatuated love.

The third kind of one-element relationship is there's no intimacy, right? No bonding, no closeness, no secrets, no physical attraction, no sexual arousal, but by gosh, we are gonna maintain this relationship, we are committed to it for all time. Sternberg calls that "empty love". Empty love is kind of interesting. It's often the final stage of long-term relationships that have gone bad. "We don't share information with each other anymore, so there's no intimacy. We don't feel physically attracted to each other anymore, there's no passion. But we'd better stay together for the kids, right? Or we'd better stay together for appearance's sake, or we'd better stay together because financially it would be a disaster if we don't, or all of the reasons other than intimacy and passion that people might commit to each other." That's what Sternberg calls empty love.

Part Two Positive Psychology

Lead-in

Task 1

Keys

1. Accept painful emotions, to accept them as a part of being alive.
2. Spend quality time with our family, friends, people we care about and who care about us.
3. Physical exercise contributes a great deal to happiness.

4. Keep a gratitude journal, who each night before going to sleep write at least five things for which they are grateful.
5. Simplify, to do less rather than more

Scripts

Question: What can people do each day to be happier?

Tal Ben-Shahar: The first thing to do to become happier, paradoxically, is to accept painful emotions, to accept them as part and parcel (of) of being alive. You know, (there) there are two kinds of people who don't experience painful emotions such as anxiety or (or) disappointment, sadness, envy; two kinds of people who don't experience these painful emotions. They are the psychopaths and the dead. So if we experience painful emotions at time, it's actually a good sign. It means that we're not a psychopath and we're alive. And the paradox is that when we give ourselves the permission to be human, the permission to experience the full gamut of human emotion, we open ourselves up to positive emotions as well.

Question: Are there specific things people can do?

Tal Ben-Shahar: The number one predictor of well-being of happiness is time, quality time, we spend with our family, friends, people we care about and who care about us. And in our modern world, unfortunately, this quality time is eroding. A very good predictor of well-being is what psychologist Tim Kasser calls time affluence. Time affluence is the thing that we have time to sit down and chat with our friends while -- not while being on the phone at the same time or (or, or) text messaging at the same time, being with that person. This is a better predictor.

Physical exercise contributes a great deal to happiness. In fact, there is research showing that regular exercise, three times a week for 30 to 40 minutes of aerobic exercise, could be jogging or walking or aerobics or dancing, three times a week of 30 to 40 minutes of exercise is equivalent to some of our most powerful psychiatric drugs in dealing with depression or sadness or anxiety. We've become a sedentary culture where we park our car next to our workplace or take the train and we don't (we don't) walk like our foreparents used to. You know thousands of years ago, (the) our foreparents walked an average of eight miles a day. How far do we walk today? Well, it depends on where we park our car. And we pay a high price for it because we weren't made to be sedentary. We were made to be physically active.

Question: How can we cultivate gratitude?

Tal Ben-Shahar: There are treasures of happiness all around us and within us. The problem is that we only appreciate them when (when) something terrible happens, you know. Usually when we become sick, we appreciate our health. When we lose someone dear to us, we appreciate our life. And we don't need to wait. If we cultivate the habit of gratitude we can significantly increase our levels of happiness. So, for example, research by Robert Emmons and McCullough shows that people who keep a gratitude journal, who each night before going to sleep write at least five things for which they are grateful, big things or little things, are happier, more optimistic, more successful, more likely to achieve their goals, physically healthier; it actually strengthens our immune system, and are more generous and benevolent toward others. This is an intervention

that takes three minutes a day with the significant positive ramifications.

Question: What happiness techniques are of particular importance in today's world?

Tal Ben-Shahar: One of the most important things that we can do in our modern world is to simplify, to do less rather than more. The problem is that we try and cram more and more things into less and less time, and we pay a price. We pay a price in terms of the quality of the work that we do. We also pay a price in terms of the quality of relationships that we enjoy. So doing less (such) for example, switching our phone off for three hours when we get home, or not responding to every e-mail as it arrives, having what I call e-mail-free zones. These little things, simplifying our lives even slightly, can make a significant difference to our productivity as well as happiness.

Task 2

Keys

1. lost my touch
2. cardiovascular
3. schizophrenia
4. catastrophic

Scripts

- A. **Schizophrenia** is a serious mental illness. People who suffer from it are unable to relate their thoughts and feelings to what is happening around them and often withdraw from society.
- B. **Cardiovascular** means relating to the heart and blood vessels.
- C. Something that is **catastrophic** involves or causes a sudden terrible disaster.
- D. If you **lose your touch**, it means you are no longer able to do or handle something skillfully.

Listening Skills & Strategies

Keys

Task 1

1. We need to know both what makes us miserable AND what makes us happy.
2. Optimistic people get depressed at only half the rate when setbacks occur; optimistic people do better than expected on the sports field, in grades, and in many kinds of work; optimistic people have better immune systems, and they're less likely to die of cardiovascular disease and that descriptively optimistic people are generally liked better.
3. 51: the notion that by these criteria, of high positive emotion, high engagement, high meaning, good relationships, that in the year 2051, 51 percent of the world's population will be flourishing.

Task 2

1. T
2. F
3. F
4. T
5. T

Critical Listening

Keys

Task 1

	Traditional psychology	Positive psychology
assumptions	There is something wrong with you. You need to be fixed.	Being happy makes people productive and good to our health.
Research topics (key concepts)	Depression, mental illness, anxiety, stress, forgiveness, etc.	Happiness, positive thinking
Research questions (tasks)	Why are people depressed, jealous, anxious, stressed, etc.?	What makes people happy, productive?
Possible interventions	Psychotherapy	Routines that will help cultivate happiness

Task 2

1. the willingness to socialize; good relationships with roommates, classmates and teachers; physical and psychological well-being; love of one's major; etc.
2. Reading and writing, hanging out with friends and talking to them about my worries. Listening to soothing music. Setting some internet-free time zone and spending less time sitting in front of the computer. Helping others can really cheer me up and give meaning to my life. Getting rid of some unnecessary stuff, travelling, etc.

Scripts

Psychologists told us a lot about misery and suffering and drug addiction and schizophrenia, but there's one which that's just half-baked. Being full-baked, what we want to know is what makes life worth living. How about positive emotion? How about meaning? How about spirituality? How about gratitude? How about accomplishment? So the intellectual idea was for psychology to have a, make full sense of the human condition.

In many circumstances the data are that optimistic people get depressed at only half the rate when setbacks occur, that optimistic people do better than expected on the sports field, in grades, and in many kinds of work, that optimistic people have yeast your immune systems, they're less likely to die of cardiovascular disease and that descriptively optimistic people are generally liked better. It turns out if you take pessimistic people, depressive people of which I'm an example, and you teach them principles of recognizing the catastrophic thoughts they're saying to themselves, "This interview is going terribly. I've really lost my touch." and then (argue) arguing against it, "No! You know Joe's been laughing and smiling at my jokes throughout", then it turns out you can make people permanently, lastingly more optimistic.

Last evolutionary epoch was the Ice Ages and the mentality that said, "you know, it's a lovely day in Philadelphia today, probably will be a lovely day tomorrow", got crushed by the ice. And the mentality that was catastrophe, "(It) looks like a lovely day in Philadelphia today, but this is just superficial." What's really coming catastrophe is what our intellectual evolution forbears (that) wants us to survive gave (gives) us, so we're bad weather animals, ready to see the most catastrophic. Now that's very adaptive if you're in Bosnia during (a) war, or if you live in a society in which there's death and famine and plague.

One of my colleagues Felicia Halberd has done a massive survey of the 23 European Union nations, and she asked the question in each of these 23 nations: what percentage of adults are flourishing? The criteria for flourishing are high amount of positive emotion, good relationships, high amount of meaning in life, high amount of engagement of work. And by those criteria involving at least 2,000 people in every nation, thirty-two percent of Danes are flourishing. Fifteen percent of Brits are flourishing. Only five percent of Russians are flourishing.

What is positive psychology and well-being's long term goal? Well I call it 51. It is the notion that by these criteria, of high positive emotion, high engagement, high meaning, good relationships, that in the year 2051, 51 percent of the world's population will be flourishing. Now that's a grandiose dream and I don't know how it will happen, but we've done and been able to define the notion of flourishing. We know quite a bit about what increases positive emotion, engagement, meaning, and I think it's a great vision for the future of my science and my discipline to be part of a movement that creates vastly more flourishing around the world.

Part Three Intercultural Reflection

Task 1

Suggested answers

People living in less developed countries like those in Latin America may not be as rich as those in more developed countries, but it is possible when basic needs for clothing and shelter have been met, one's perception of happiness has little to do with one's wealth and has more to do with some other factors such as having a harmonious relationship with family members and a less stressful lifestyle. In western countries people have this constant fear of being lagged behind and the need to be equipped with the best quality education, best career and best circle of network. They start to lose the ability to take a rest and enjoy life itself. Therefore, wealth is not always positively correlated to happiness.

Task 2

Suggested answers

Body image and self-esteem

The effects of body image on self-esteem can be especially powerful during the teenage years. Although it's perfectly normal to have negative thoughts and feelings towards yourself once in a while, finding ways to be positive is the key to building a healthy body image and positive self-esteem.

What is body image?

Body image is based on your thoughts and feelings about the way your body looks. Sometimes the way you think other people are judging your appearance can affect your body image. Poor body image comes from negative thoughts and feelings about your appearance, and a healthy body image is made up of thoughts and feelings that are positive. Body image is a major factor in self-esteem; which is the way you think and feel about yourself as a person.

What is self-esteem?

Self-esteem relates to how much you like yourself, and how you recognize or appreciate your individual character, qualities, skills, and accomplishments. Like body image, self-esteem can

also be based on how you think other people look at you as a person. People who have low self-esteem may not always feel confident about themselves or how they look. It is often hard for them to see that they are an important and capable person. People with positive self-esteem often have a confident attitude about their body and mind, and can recognize their strengths as well as personal value and worth.

Session Two Knowing Yourself

Warming up

Suggested answers

1. The cat may view itself as a stronger and more powerful creature than it is.
2. introverted, extroverted, hard-working, laid-back, smart, warm-hearted, reserved, social, driven, ambitious, a push-over, etc. How I see myself may be different from how others think of me. The discrepancy might be caused by multiple reasons: they don't know me very well; I pretend to be someone else in the presence of my friends; our criterion is different, etc.

Part One Dark Side of Human Nature

Lead-in

Task 1

Keys

1. The interface between psychology, the science of psychology, and civil and criminal court matters.
2. Advise the courts and law enforcement agencies at various points in the process of investigating a crime, identifying who committed the crime, making an arrest, determining their state of mind at the time they committed the crime, then moving into trial, talking about any psychological issues that related to their criminal conduct.
3. The court room work
4. Helping the criminal justice system get it right.

Scripts

In general, with forensic psychologists, the service we provide today has to do with the interface between psychology, the science of psychology, and civil and criminal court matters. There are people who focus specifically, say, on family law issues. So there are forensic psychologists who do child custody studies and make recommendations to the court regarding which parent in a divorce ought to have custody of the child.

In my field of criminal forensic psychology, mainly what we do is advise the courts and law enforcement agencies at various points in the process of investigating a crime, identifying who committed the crime, making an arrest, determining their state of mind at the time they committed the crime, then moving into trial, talking about any psychological issues that related to their criminal conduct.

There are psychologists who do the hands-on practical end of things, like myself. There are psychologists who strictly do research. The main difference is the researchers are looking at the kind of work we do and helping us do it better. They're developing tests and protocols that help us identify, for example, psychopaths. Some years ago, there was a case in Benton County where a young woman in her 20s was kidnapped from the OSU campus and just disappeared. Sexual

psychopaths are predators. They're hunters. That's what it's all about. The thrill of the hunt. They always remember where they put the bodies.

As a consultant to that county, I helped identify who the offender was. Helped them locate him. He was brought in. Helped them put the case together. Helped them convince him to take a plea agreement. And followed him all the way into the prison system. Anybody getting into this field needs to expect that, you're held to a very high academic standard.

There's so much specialization. There are graduate schools that provide doctoral programs, graduate programs, in forensic psychology. So you'd be well advised to attend one of those.

The most challenging aspect of forensic psychology probably is the court room work because, by definition, it's adversarial. You don't just get to get up and lecture. There's going to be somebody intent on making you look bad, discrediting what you say, typically trying to discredit you.

That's challenging. We more than virtually anybody, know what a jungle it is out there. How scary our world is. And so, I basically go about my life a lot different than most of the people I know because I see the threats they don't.

The most rewarding aspects of the job, for me, are basically helping the criminal justice system get it right. The judges and the juries make the decisions, but the information I provide help(s) them inform those decisions. Helping people get closure. I'm looking at the victims of these offenses. And actually at times, being the person who helps structure the treatment and management of these people to reduce their level of dangerousness in the future.

Task 2

Keys

1. C
2. A
3. B
4. A
5. A

Scripts

A. **Narcissism** is the pursuit of gratification from vanity or egotistic admiration of one's own attributes. The term originated from the Greek mythology, where the young Narcissus fell in love with his own image reflected in a pool of water.

B. It's just some **bogus** language we made up that's kind of like English, kind of like Chinese, but it was just our own arbitrary language.

C. If you **lash out** at someone or something, you speak to them or about them very angrily or critically.

D. A **personality disorder** is a type of mental disorder in which you have a rigid and unhealthy pattern of thinking, functioning and behaving.

E. Illusory superiority is a cognitive bias whereby individuals overestimate their own qualities and abilities, relative to others. Illusory superiority is often referred to as the above average effect. Other terms include superiority bias, and **the Lake Wobegon effect**.

Listening Skills & Strategies

Keys

Task 1

1. human aggression, violence
2. narcissism
3. parents who over evaluate their children

Task 2

Methodology

Participants:

___565___ children aged ___7-12___ and their ___parents___ in the country of _Netherlands___

Instruments:

1. A ___ childhood narcissism _____ scale with 10___ items.
2. A ___ parental overvaluation _____ scale.
* When parents estimate how familiar their children were with different historical events and historical figures. Some of these items were _actual___ and others were _made up___.

Critical Listening

Keys

Task 1

1. Teachers could also ask students to do pair work and let each other jot down what they hear from their partner.
2. Lack of empathy among college students can be traced back to their family education, i.e. how their parents gave positive feedback to them when they were children. Besides parental overvaluation, there must be some other factors that jointly lead to decreasing level of empathy among college students. Living in a very competitive world and trying to establish oneself make someone less likely to show their empathy to others. The core value in today's society might downplay the role of empathy as it indicates tenderness and affection, which would not be a good helper in one's path to success. Sometimes those college students have to adapt themselves to what society expects them to be and how they think of others might be a reflection of the bigger living environment.

Task 2

I think narcissism also exists among Chinese children. They are craving for praise from both parents and teachers and some children would protest and make a scene if he/she is no longer the centre of attention. They are less likely to share their snacks and toys with other playmates and tend to show off their expensive sneakers, stationery and overseas traveling experiences.

Scripts

MELISSA BLOCK, HOST: Brad Bushman has spent decades studying the causes of human aggression and violence, and he's concluded that in Western society at least one of the sources is narcissism. He co-authored a new study that defines narcissists as those who feel superior to

others and believe they deserve special treatment. And according to this study, the origins of narcissism in children can be traced to parents who overvalue their kids. Brad Bushman joins me from the Ohio State University in Columbus where he's a professor of communication and psychology. Welcome to the program.

BRAD BUSHMAN: Thank you very much.

BLOCK: And we should clarify, you're talking about everyday narcissism, not the extreme form narcissistic personality disorder.

BUSHMAN: That's correct.

BLOCK: OK. Well, this was a study of 565 children in the Netherlands, ages 7 to 12, and their parents. What kinds of questions were you asking them to try to figure out if the kids were narcissistic?

BUSHMAN: Well, we used the childhood narcissism scale that we developed. It has 10 items. Some sample items are "I'm a very special person." "I'm a great example for other kids to follow." "Kids like me deserve something extra." "Without me, our class would be way-less fun." Items like that.

BLOCK: And those are answers that, if answered in the positive, you would say indicate narcissism, not just healthy sense of self, self-esteem.

BUSHMAN: That's right. Self-esteem means you think you're as good as other people, whereas narcissism means you think you're better than other people.

BLOCK: Along with questioning the children, you did question the parents. What kinds of things were you asking them?

BUSHMAN: Yeah, we also developed a parental overvaluation scale. It has items like "My child deserves special treatment." "I would not be surprised to learn that my child has extraordinary talents and abilities." "My child is a great example for other children to follow." And we asked parents to estimate how familiar their children were with different historical events and historical figures. Some of these items were actual, like the French Revolution for a historical event. But some were events that we made up, like the Beijing Revolution. And for historical figures, like Winston Churchill is an actual historical figure, but Queen Alberta is not. And parents who tend to overvalue their children claim that their children know about these bogus historical events and historical figures even though they don't exist.

BLOCK: So if they're asking about it, of course my kid must know about it because he or she knows everything, right?

BUSHMAN: That's right.

BLOCK: OK. Well, if you're a parent (and) you want your kid to (to) feel good about him or herself, have a healthy sense of self-esteem, where do parents go wrong here do you think?

BUSHMAN: Well, I think it's really important for parents to show warmth and love and affection to their children, but it's not helpful to convey the idea that their children are superior to other children.

BLOCK: Not above average like the children of Lake Wobegon.

BUSHMAN: That's right.

BLOCK: OK. What made you decide to study this in the first place?

BUSHMAN: Well, we've done other research showing that the level of narcissism, at least in college students, is increasing steadily over the past 30 years, whereas other research has shown that the level of empathy in college students has been decreasing steadily over the past 30 years. Empathy involves putting yourself in the shoes of another person and narcissists don't do that. They only think about themselves, but empathy is one of the best predictors of pro-social behavior. So narcissism is not good for society because narcissists aren't very empathic. They're also more aggressive than other people. Narcissists think they're special people who deserve special treatment. And when they don't get the special treatment they think they deserve, they become very angry and aggressive and they lash out against others. So we're really interested in how narcissism develops in the first place. And I think our study is encouraging because it suggests that you're not just born a narcissist and there's nothing you can do about it, but rather parents can have an influence on how narcissistic their children become.

BLOCK: That's Brad Bushman, a professor of communication and psychology at the Ohio State University and co-author of a new study on the origins of narcissism in children. It's published today in the *Proceedings of the National Academy of Sciences*. Professor Bushman, thanks so much.

BUSHMAN: My pleasure.

Part Two The Physical World and the Perceived World

Lead-in

Task 1

Keys

1. A
2. A
3. B

Scripts

AUDIE CORNISH, HOST: From NPR News, this is ALL THINGS CONSIDERED. I'm Audie Cornish.

ROBERT SIEGEL, HOST: And I'm Robert Siegel. The beginning of the New Year is a time when people take stock of their lives. They reflect on the past and contemplate the future. Well, be advised, a recent study found that people generally fail to recognize just how much their personality and values will change in the years ahead. NPR's Nell Greenfieldboyce reports that

no matter how old you are, you seem to believe that who you are today is who you'll be tomorrow.

NELL GREENFIELDBOYCE, BYLINE: Daniel Gilbert is 55 years old. He says when he thinks about what he'll be like in the next decade, he has this feeling that he'll basically be the same person.

DANIEL GILBERT: I have this deep sense that although I will physically age, I'll have even less hair than I do and probably a few more pounds, that by and large, the core of me -- my identity, my values, my personality, my deepest preferences -- are not going to change from here on out.

GREENFIELDBOYCE: Gilbert is a psychologist at Harvard University. It occurred to him that this feeling was rather odd. He knows he's changed a lot in the past. He's a different person now than he was when he was younger.

GILBERT: Is it really the case that we all think that development is a process that's brought us to this particular moment in time, but now we're pretty much done?

GREENFIELDBOYCE: He and his colleagues wanted to investigate this idea, but first they had to figure out how. One thing they could do was just ask people how much do you think you'll change in the next decade, then wait around to see if people's predictions were right.

GILBERT: The problem with that is, it takes 10 years.

GREENFIELDBOYCE: So Gilbert says they came up with a much quicker approach. The researchers got almost 20,000 people to take some surveys. There were questions about their personality traits, their core values, and preferences. Some people were asked to look back on how they changed over the last 10 years. Others were asked to predict how they thought they would change in the next decade. Then the scientists crunched the data.

GILBERT: We're able to determine whether, for example, 40-year-old(s) looking backwards remember changing more than 30-year-old(s) looking forwards predict they will change.

GREENFIELDBOYCE: They found that people underestimated how much they will change in the future. People just didn't recognize how much their seemingly essential selves would shift and grow. And this was true whether they were in their teen years or middle-aged like Gilbert.

GILBERT: Life is a process of growing and changing, and what our results suggest is that growth and change really never stops, despite the fact that at every age from 18 to 68, we think it's pretty much come to a close.

GREENFIELDBOYCE: Now, Gilbert says personality changes do take place faster when people are younger.

Task 2

Keys

1. increment
2. premature
3. homicide
4. constrict
5. impromptu

Scripts

- A. If a part of your body, especially your throat, is **constricted** or if it **constricts**, something causes it to become narrower.
- B. Something that is **premature** happens earlier than usual or earlier than people expect.
- C. **Homicide** is the illegal killing of a person.
- D. An **increment** in something or in the value of something is an amount by which it increases.
- E. An **impromptu** action is one that you do without planning or organizing it in advance.

Listening Skills & Strategies

Keys

Task 1

- 1) 30,000
- 2) 8
- 3) in the last year
- 4) harmful
- 5) death
- 6) experienced a lot of stress and also believed that stress is harmful
- 7) experienced a lot of stress but did not view stress as harmful

Task 2

1. T
2. F
3. F
4. F
5. T

Critical Listening

Keys

Task 1

1. The speaker wants to put pressure on the audience so that they could experience the negative effects of stress on one's performance. They are not real feedback from the speaker but the kind of disapproving remarks deliberately made by the speaker.
2. In the Harvard study, before they went through the social stress test, the participants were taught to rethink their stress response as helpful.

Task 2

Positive psychology is not self-deceiving or avoiding problems. In fact, it has got other names such as placebo effect, self-fulfilling prophecy by Robert K. Merton, or Pygmalion Effect.

The Pygmalion effect, or Rosenthal effect, is the phenomenon whereby the greater the expectation placed upon people, the better they perform. The effect is named after the Greek

myth of Pygmalion, a sculptor who fell in love with a statue he had carved.

A corollary of the Pygmalion effect is the golem effect, in which low expectations lead to a decrease in performance; both effects are forms of self-fulfilling prophecy. By the Pygmalion effect, people internalize their positive labels, and those with positive labels succeed accordingly. The idea behind the Pygmalion effect is that increasing the leader's expectation of the follower's performance will result in better follower performance. Within sociology, the effect is often cited with regard to education and social class.

Scripts

I have a confession to make. But first, I want you to make a little confession to me. In the past year, I want you to just raise your hand if you've experienced relatively little stress. Anyone?

How about a moderate amount of stress? Who has experienced a lot of stress? Yeah. Me too.

But that is not my confession. My confession is this: I am a health psychologist, and my mission is to help people be happier and healthier. But I fear that something I've been teaching for the last 10 years is doing more harm than good, and it has to do with stress. For years I've been telling people, stress makes you sick. It increases the risk of everything from the common cold to cardiovascular disease. Basically, I've turned stress into the enemy. But I have changed my mind about stress, and today, I want to change yours.

Let me start with the study that made me rethink my whole approach to stress. This study tracked 30,000 adults in the United States for eight years, and they started by asking people, "How much stress have you experienced in the last year?" They also asked, "Do you believe that stress is harmful for your health?" And then they used public death records to find out who died.

(Laughter)

Okay. Some bad news first. People who experienced a lot of stress in the previous year had a 43 percent increased risk of dying. But that was only true for the people who also believed that stress is harmful for your health. (Laughter) People who experienced a lot of stress but did not view stress as harmful were no more likely to die. In fact, they had the lowest risk of dying of anyone in the study, including people who had relatively little stress.

Now the researchers estimated that over the eight years they were tracking deaths, 182,000 Americans died prematurely, not from stress, but from the belief that stress is bad for you. (Laughter) That is over 20,000 deaths a year. Now, if that estimate is correct, that would make "believing stress is bad for you" the 15th largest cause of death in the United States last year, killing more people than skin cancer, HIV/AIDS and homicide.

(Laughter)

You can see why this study freaked me out. Here I've been spending so much energy telling people stress is bad for your health.

So this study got me wondering: Can changing how you think about stress make you healthier? And here the science says yes. When you change your mind about stress, you can change your body's response to stress.

Now to explain how this works, I want you all to pretend that you are participants in a study designed to stress you out. It's called the social stress test. You come into the laboratory, and you're told you have to give a five-minute impromptu speech on your personal weaknesses to a panel of expert evaluators sitting right in front of you, and to make sure you feel the pressure, there are bright lights and a camera in your face, kind of like this. (Laughter) And the evaluators have been trained to give you discouraging, non-verbal feedback, like this. (Exhales) (Laughter)

Now that you're sufficiently demoralized, time for part two: a math test. And unbeknownst to you, the experimenter has been trained to harass you during it. Now we're gonna all do this together. It's gonna be fun. For me.

Okay. (Laughter) I want you all to count backwards from 996 in increments of seven. You're going to do this out loud, as fast as you can, starting with 996. Go! (Audience counting) Go faster. Faster please. You're going too slow. (Audience counting) Stop. Stop, stop, stop. That guy made a mistake. We are going to have to start all over again. (Laughter) You're not very good at this, are you? Okay, so you get the idea. Now if you were actually in this study, you'd probably be a little stressed out. Your heart might be pounding. You might be breathing faster, maybe breaking out into a sweat. And normally, we interpret these physical changes as anxiety or signs that we aren't coping very well with the pressure.

But what if you viewed them instead as signs that your body was energized, was preparing you to meet this challenge? Now that is exactly what participants were told in a study conducted at Harvard University. Before they went through the social stress test, they were taught to rethink their stress response as helpful. That pounding heart is preparing you for action. If you're breathing faster, it's no problem. It's getting more oxygen to your brain. And participants who learned to view the stress response as helpful for their performance, well, they were less stressed out, less anxious, more confident. But the most fascinating finding to me was how their physical stress response changed. Now, in a typical stress response, your heart rate goes up, and your blood vessels constrict like this. And this is one of the reasons that chronic stress is sometimes associated with cardiovascular disease. It's not really healthy to be in this state all the time. But in the study, when participants viewed their stress response as helpful, their blood vessels stayed relaxed like this. Their heart was still pounding, but this is a much healthier cardiovascular profile. It actually looks a lot like what happens in moments of joy and courage. Over a lifetime of stressful experiences, this one biological change could be the difference between a stress-induced heart attack at age 50 and living well into your 90s. And this is really what the new science of stress reveals, that how you think about stress matters.

Part Three Intercultural Reflection

Task 1

Suggested answers

There are tons of studies out there showing marked and quantifiable differences between Chinese and Westerners when it comes to parenting. In one study of 50 Western American mothers and 48 Chinese immigrant mothers, almost 70% of the Western mothers said either that "stressing academic success is not good for children" or that "parents need to foster the idea that

learning is fun." By contrast, roughly 0% of the Chinese mothers felt the same way. Instead, the vast majority of the Chinese mothers said that they believe their children can be "the best" students, that "academic achievement reflects successful parenting," and that if children did not excel at school then there was "a problem" and parents "were not doing their job." Other studies indicate that compared to Western parents, Chinese parents spend approximately 10 times as long every day drilling academic activities with their children. By contrast, Western kids are more likely to participate in sports teams.

What Chinese parents understand is that nothing is fun until you're good at it. To get good at anything you have to work, and children on their own never want to work, which is why it is crucial to override their preferences. This often requires fortitude on the part of the parents because the child will resist; things are always hardest at the beginning, which is where Western parents tend to give up. But if done properly, the Chinese strategy produces a virtuous circle. Tenacious practice, practice, practice is crucial for excellence; rote repetition is underrated in America. Once a child starts to excel at something—whether it's math, piano, pitching or ballet—he or she gets praise, admiration and satisfaction. This builds confidence and makes the once not-fun activity fun. This in turn makes it easier for the parent to get the child to work even more.

Task 2

Suggested answers

People can have multiple identities, such as cultural identity, professional identity, gender identity, group identity, etc. In the movie, the filmmakers are trying to present to the viewers how people's cultural identity can shape our words and deeds. Aboriginal culture is of course distinctive from metropolitan culture like the vibe of New York and therefore the conflicts between a New Yorker and an Australian Aborigine actually reflect the cultural clashes.

Unit 9 Journalism

Session One How to Tell a Good Story?

Warming up

Keys

A: The medal is the iconic Pulitzer Prize Gold Medal awarded each year to the American news organization that wins the Public Service category. It is never awarded to an individual. However, through the years, the Medal has come to symbolize the entire Pulitzer program.

B: The British Broadcasting Corporation (BBC) is a British public service broadcaster. Its headquarters are at Broadcasting House in Westminster, London, and it is the world's oldest national broadcasting organisation and the largest broadcaster in the world by number of employees. It employs over 22,000 staff in total, more than 16,000 of whom are in public sector broadcasting. The total number of staff is 35,402 when part-time, flexible, and fixed-contract staff are included.

C: The Fan Changjiang Journalism Award is one of the three national journalists awards (the other two are the Taofen Journalism Award and Top 100 Journalists) issued by the All-China Journalists Association (ACJA). This is a prize for middle-aged and young journalists.

D: The Watergate scandal was a major federal political scandal in the United States involving the administration of President Richard Nixon from 1972 to 1974. The scandal stemmed from the June 17, 1972 break-in of the Democratic National Committee headquarters at the Watergate Office Building in Washington, D.C. by five men and the Nixon Administration's subsequent attempts to cover-up its involvement in the crime. Soon after the men were arrested, the press and the U.S. Justice Department discovered a connection between cash found on them at the time and a slush fund used by the Nixon re-election campaign committee.

Part One How to Be a Good Journalist?

Lead-in

Task 1

Keys

1. You are finding data sources, you're interpreting these data sources, and you're using them to discover stories you wouldn't have found otherwise.
2. Because you can do a much better, more accurate job of describing reality if you use data, and when you describe reality better, you create the possibility that you give people information that allows society to function better and that allows them ultimately to live better lives.

Scripts

David Leonhardt: Data is really just a tool, no different from the other vital tools we have in journalism: quotes, words, photography.

Mona Chalabi: Numbers have been used in journalism since journalism has existed. I think what's different are, the technologies are available to analyze that data and also link and can convey that data to readers.

Mariana Santos: We want to receive information fast, quick, and direct to the point.

Ezra Klein: Data journalism more often have (has) all the other tools of journalism in it, but what separates it out, what makes it different is that you are finding data sources, you're interpreting those data sources, and you're using them to discover stories you wouldn't have found otherwise.

Simon Rogers: WikiLeaks changes everything about the way the data was regarded in the newsroom. What made me realize the power of these data was when we took all the instances where at least one person died and put them on a map, suddenly you see these patterns of roads that were obviously packed with IDs or you can see what happened in Fallujah, all these places where it's possible for most people to go to report on them. But I should be able to see the data can tell us a very human story. Before WikiLeaks, I guess people wondered: what was the point of having somebody working on data newsroom? Nobody ever asked me that afterwards.

Scott Klein: We show people whole datasets, often millions and millions of rows of data, be designed in a way so that it empowers them to find things that are relevant to themselves and to their communities, rather than seeing all these data and feeling small and feeling overwhelmed by it.

Mona Chalabi: I have a column called Dear Mona where readers would write in with a specific question I have. One week we had a question asking: what was the most common first and last name combination in America? Lots of pieces have been written on the most common first-name. Lots of pieces have been written on the most common surname, but putting these two together was actually quite statistically difficult. I think readers walked away with some really interesting piece of information about what the most common name is. But I also think it told a bigger story about immigration, the fact that a lot of top 20 surnames are Spanish ones talks to you how much this country has changed.

David Leonhardt: The reason that data journalism is important is that you can do a much better, more accurate job of describing reality if you use data, and when you describe reality better, you create the possibility that you give people information that allows society to function better and that allows them ultimately to live better lives.

Task 2

Keys

1. sensationalism
2. comradery
3. delusion
4. judicial
5. judicious
6. superseded
7. prosecutor

Scripts

- A. **Comradery** refers to the quality of affording easy familiarity and sociability.
- B. A **delusion** is a false idea.
- C. If something is **superseded** by something newer, it is replaced because it has become old-fashioned or unacceptable.

- D. **Sensationalism** is the presenting of facts or stories in a way that is intended to produce strong feelings of shock, anger, or excitement.
- E. In some countries, a **prosecutor** is a lawyer or official who brings charges against someone or tries to prove in a trial that they are guilty.
- F. If you describe an action or decision as **judicious**, you approve of it because you think that it shows good judgment and sense.
- G. **Judicial** means relating to the legal system and to judgments made in a court of law.

Listening Skills & Strategies

Keys

Task 1

1. He'd try to go to work for the New York Times or The Washington Post because the speaker thinks that the website of the New York Times particularly, is one of the most amazing sources of news and information he's ever seen. It's better than the paper and readers can drill deeper.
2. Working for the Washington Star was the speaker's most fun years in many regards at the age of 16 to 20, learning and becoming a reporter very young and learning this craft and being with these wonderful people and having the kind of comradery which is somehow missing nowadays.
3. The real purpose of reporting, of journalism is to illuminate what is real, real existential truth.
4. To be a good listener; Do not exaggerate.

Task 2

1. C
2. B
3. C
4. C

Critical Listening

Keys

Task 1

1. The state of the media is an ever-changing beast. The newspaper is not exempt from this constant cycle of change as the industry experiments with new tactics. And one new tactic over the last several years has been the ever-increasing launch of the online newspaper. Online newspapers and digital editions of print newspapers have been cropping up left and right. They eliminate the need for a stationary newsroom. They allow for instant updates, multimedia displays, videos and more. An online newspaper allows the reader to interact with the paper itself. Readers can now leave comments, watch videos, view photo slideshows and oftentimes contribute their own opinions and written pieces to the paper. The wide range of access points also contributes to the success of the online newspaper. Viewers can get their news straight off their smartphone or tablet computer. News is at their fingertips in an instant. Print papers are slowly losing their luster while the online newspaper continues to grow. Online newspapers are not all flowers and rainbows, however. They do have their sour points. For example, the credibility of an online newspaper can often be called into question. In a market where competition is stiff, the online newspaper has to prove itself. The lack of a

standard newsroom and smaller staff sizes has caused some of the online newspapers to suffer, in terms of editorial content. Without a large staff, the ability to delve deep into investigative issues is gone. Many stories get lost in the shuffle and never see follow-up.

2. The oft-stated and highly desired goal of modern journalism is objectivity, the detached and unprejudiced gathering and dissemination of news and information. Such objectivity can allow people to arrive at decisions about the world and events occurring in it without the journalist's subjective views influencing the acceptance or rejection of information. Few whose aim is a populace making decisions based on facts rather than prejudice or superstition would argue with such a goal.

However, some people believe that the great blockbuster myth of modern journalism is objectivity, the idea that a good newspaper or broadcaster simply collects and reproduces objective truth. It is a classic Flat Earth tale, widely believed and devoid of reality. It has never happened and never will happen because it cannot happen. Reality exists objectively, but any attempt to record the truth about it always and everywhere necessarily involves selection.

Preconceptions, prejudices, biases, cultural norms and mores, education, superstition, peer opinion, all play their role in creating their own realities. This process is called filtering.

For example, several witnesses see a traffic accident no one could survive. Nonetheless, nobody is hurt. All the witnesses see, objectively, the same event. Yet, what they "see" differs according to how they filter the information: a devoutly religious person will see the hand of God in sparing the victims; a politician may see a necessity for government action to make that intersection safer; an attorney may see a potential lawsuit; a sexist may blame a driver of the opposite sex. It is a problem well known to law enforcement and the legal profession: eye witnesses can't seem to agree on what they saw. It is not the fault of the witness. It is simply that what is perceived must be understood, and understanding usually comes through relating new information to old. Whatever the old information is influences how the new is understood.

3. When Bernstein points out that journalists are not prosecutors, he wants to make it clear that the responsibility of journalism and journalists is not to seek evidence so as to charge someone with a crime. That should not be the object of journalists. So the focus is to learn how to be fair and how to be judicious, not judicial. I agree with his statement for every profession has his own responsibilities and boundaries. We should not interfere in other professionals' dealings. Otherwise we would not acquire "best attainable version of the truth" and those efforts would be get distracted.

Task 2

Suggested hints

bad journalist: interrupt a lot with loaded questions, impatience, getting emotional during the interview, asking embarrassing and irrelevant questions.

good journalist: sharp, quick-minded, well-prepared outlines for interview, respect the interviewee with appropriate questions, give time for them to think and speak.

Scripts

Question: If you were coming up today as a journalist, what medium do you think you'd be drawn to?

Carl Bernstein: I'd try to go to work for *the New York Times* or *the Washington Post* because I still think, first of all, I mean, the website of *the New York Times* particularly, is one of the most amazing sources (of) of news and information I've ever seen. It's better than the paper. You can drill deeper. I still love reading the paper. I read *the Washington Post*, I read *the New York Times* in their paper form a couple days a week, but I really look at it (on) on the web. And you know those institutions still do old-fashioned reporting (and do it) and do it well. So that would still be my first (my first) choice.

I think the main thing is to find something that gives you joy doing it. You know, the most fun years (of) of my life perhaps in many regards were (at the) age of 16 to 20 at *the Washington Star*, learning (and) and becoming a reporter very young (and) and learning this craft and being with these wonderful people. I don't know whether that exists anymore. I (can't) don't think it does. I don't think there's the kind of comradery there once was, but look, I think you can do great work for *Vanity Fair*. You can do great work for *New York Magazine*. There are plenty of places to do it and it can be exciting.

I think it's very difficult for young people, a young person to get the kind of notice because there's (are) so many people involved in what's called journalism today, and as there are fewer and fewer major sources of information that draw disproportionate attention. There's a delusion and it's harder to get noticed because readers go to more places and it was easier, I think, for individual journalists (to) to get noticed thirty, forty years ago.

Question: What does it take to be a great journalist?

Carl Bernstein: Well I think one thing is, (I) I would say, be a good listener. I think (that) that most journalists tend to be very bad listeners particularly (as) as television superseded so much in the importance (of) of what newspapers once had in terms of prominence in the community, which occurred in the seventies and eighties, nineties. A lot of reporters running with microphones and stuck them in people's faces with the object of sound bites, really for the purpose of manufacturing controversy. The real purpose (of) of reporting, of journalism is to illuminate what is real, you know, real existential truth. What's going on around us? That's not sensationalism. That's not manufactured controversy. That's not... It's about context and listening. You know, almost all the good stories that I've ever done... I've had a preconceived notion of what the story might be and my preconceived notions always turned out to be wrong from Watergate to anything else that I've done. It's fine to have that preconceived notion that maybe ask some questions but then give people a chance to answer those questions. Don't hammer them with your preconceived notion and I think that is so much of (what) our journalism is about that and reporters have become lousy listeners to me, you sit there and you wait long enough, people want to tell the truth actually. You give them a chance, (and) and to give you so much in that grey matter. Things aren't always black and white. I think being a good listener (is) is something that... and I learned that very young I'm happy to say, because (I, I) I love to find out what people wanna tell me. Let them dictate the conversation, not me. Then if I were, you know, I wanna say at some point, "look, why'd you put your hand in the cookie jar if that's what the relevant question is, get it in at some point? But look, you know, maybe the hand was (in the) in the cookie jar, you know, (for) for reasons I never dreamed of. (I'd) I'd like to know those

reasons before I started acting. You know we're not prosecutors."

Let's see another thing in Watergate. You know, we were not prosecutorial. We went where the information took us. Prosecutors had a different function. It looked like all of our reporting would (gonna) go for naught in terms of having a rule, you know, Nixon (was) reelected by a huge margin after the major stories we had written. So if the object was at that point, if our object had been (to be) prosecutorial, we had failed. But that wasn't our object. Our object was the best obtainable version of the truth. I think that simple concept is (if) the more you ponder the best obtainable version of the truth, the more you become imaginative about what that means, and how to go about it, how to be fair and how to be judicious, not judicial.

Another thing is have fun at this. You know, that's, I think an awful lot of that aspect has (been) lost the fun. This ought to be fun because (you're) you're examining the human condition. That's fun.

The other thing about the best obtainable version of the truth is that it doesn't exaggerate one aspect of our culture, for instance, the sensational fame.

You know, most people aren't famous yet. You know, there is this great desire in our culture for fame, and which is an important thing to write about (and, and to) and to look at, but at the same time we need to look at how most people live, we need to look at what's really going on among human beings (and) and institutions that they interact with.

Part Two The Danger of the Single Story

Lead-in

Task 1

Keys

I was also an **early** writer, and I wrote exactly **the kind of stories** I was reading: All my characters were **white and blue-eyed**, they played **in the snow**, they ate apples, and they talked a lot **about the weather**. But I had never been **outside** Nigeria. We didn't have **snow**, we ate **mangos**, and we never talked about the weather, because **there was no need to**. What this demonstrates is how **impressionable and vulnerable** we are in the face of a story, particularly as children. Things changed when I discovered **African** books. There weren't many of them **available**. I realized that people **like me**, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also **exist in literature**. I started to write about things I **recognized**.

Scripts

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed. They played in the snow.

They ate apples. (Laughter) And they talked a lot about the weather--how lovely it was that the sun had come out! Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to. My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was. And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

Task 2

Keys

1. A 2. B 3. B

Scripts

- A. If someone is **patronizing**, they speak or behave toward you in a way that seems friendly, but that shows that they think they are superior to you.
- B. A **catastrophe** is an unexpected event that causes great suffering or damage.
- C. You use **object** to emphasize that a situation or quality is extremely bad.

Listening Skills & Strategies

Keys

Task 1

1. Because it had not occurred to the speaker that anybody in his family could actually make something. All she had heard about them was how poor they were, so that it had become impossible for the speaker to see them as anything else but poor.
2. Because her roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.
3. Because she came from Nigeria, which is only part of Africa and definitely does not the same

thing as Africa. Also, people mistakenly refer Africa as a country. She prefers to be identified with her country Nigerian because it is more accurate.

4. How stories are told, who tells them, when they're told, how many stories are told, are really dependent on power. In addition, power is the ability not just to tell the story of another person, but to make it the definitive story of that person.

Task 2

	Single story (mainstream reporting) of
African people	Don't know how to speak English; Don't know how to use stove; Only listen to tribal music; People dying of poverty and AIDS
Mexican immigrants	People who were fleecing the healthcare system, sneaking across the border, being arrested at the border
American people	No single story of them

Critical Listening

Keys

Task 1

Possible answers:

John Locke's writing represents the beginning of a tradition of telling African stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are "half devil, half child."

Task 2

What the speaker said about power: "Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, "secondly." Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story."

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there was no need to. My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was. And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So the year I turned eight, we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know people like Fide's family have nothing?" So I felt enormous pity for Fide's family.

Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else, but poor. Their poverty was my single story of them.

Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey.

(Laughter)

She assumed that I did not know how to use a stove.

What struck me was this: She had felt sorry for me even before she saw me. Her default position

toward me, as an African, was a kind of patronizing, well-meaning pity. My roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country, the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in "India, Africa and other countries."

(Laughter)

So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Locke, who sailed to west Africa in 1561 and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their mouth and eyes in their breasts."

Now, I've laughed every time I've read this. And one must admire the imagination of John Locke. But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are "half devil, half child."

And so, I began to realize that my American roommate must have throughout her life seen and heard different versions of the single story, as had a professor, who once told me that my novel was not "authentically African." Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I had not quite imagined that it had failed at achieving something called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore they were not authentically African.

But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time was tense, and there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were

fleeing the healthcare system, sneaking across the border, being arrested at the border, that sort of thing.

I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then, I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself.

So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is “nkali.” It’s a noun that loosely translates to “to be greater than another.” Like our economic and political worlds, stories too are defined by the principle of “nkali”: How they are told, who tells them, when they’re told, how many stories are told, are really dependent on power.

Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, “secondly.” Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African states, and not with the colonial creation of the African state, and you have an entirely different story.

I recently spoke at a university where a student told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called “American Psycho” --

(Laughter)

-- (and) and that it was such a shame that young Americans were serial murderers.

(Laughter)

(Applause)

Now (now, now, now), obviously I said this in a fit of mild irritation.

(Laughter)

But, it would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. And now this is not because I am a better person than that student, but because of America’s cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America.

Part Three Intercultural Reflection

Task 1

Keys

China's Belt and Road Initiative (BRI) is the buzzword today. Big things are happening in BRI countries, with infrastructure projects building up connectivity, changing the landscape and impacting local lives.

However, such exciting developments have long been accompanied with concern and criticism. If you follow international news run by leading Western media, BRI stories have been fraught with such negative descriptions as debt trap diplomacy, non-transparency, unsustainability, among others.

Of course, it'd be naïve to believe that you can tell the truth simply by speaking louder than others. Interestingly, in international media, Western media organizations are indeed very loud speakers, though they are much outnumbered by their counterparts in non-Western countries.

There is a wide gap between American and European sentiments when it comes to BRI perception. Media as a skilled art is well developed in Western societies, in a way that news stories would at least on the surface include views representing both sides of the coin. That said, a news organization “with attitude” would, in essence, do the spin doctor's job to adjust the tone. Thus, juxtaposing development opportunities and potential challenges of BRI projects would sometimes mutate into one side of the story overwhelming the other, and such alarmist cases may well happen more frequently with American media organizations than with their European counterparts.

Session Two Journalism Ethics

Warming up

Keys

The first cartoon told us that even if journalists are well-intended and want to help find the murderer, they should follow certain professional ethical codes.

The second cartoon revealed that sometimes journalists try to circumvent ethical issues but they have to make it legal first. Therefore press can be legal but unethical at the same time.

Part One Journalism Code of Ethics

Lead-in

Task 1

Keys

1. C
2. A
3. D
4. B

Scripts

Hi, I am Dean Wright, Reuter's Global editor for ethics innovation in news standards. That's a long title, but it boils down to this: my job is to help our 2700 journalists do their jobs in a way that earns the trust of our customers and audience. Earning that trust has never been more important than now when we live in a world in which news consumers and investors don't know whom to trust. It's a scary but exciting world out there. The financial system is facing challenges not seen since the Great Depression and mainstream news outlets, especially newspapers are struggling. In the United States, more than 25,000 newspaper jobs have disappeared since the beginning of 2008 and newspaper print advertising is sinking toward its lowest level in modern

history. And yet, I am more excited than ever about the possibilities for our profession and our mission to inform the world. If we have the courage to innovate, for preserving our ethics and values, we will be able to serve and communicate with our audiences in ways that weren't even dreamed of near(ly) a decade ago.

Reuters has changed along with the rest of the world. We started off using carrier pigeons and these days we use twitter. But however we deliver news and information, we haven't waived from a few basic principles: honesty, fairness, transparency, freedom from bias, a pursuit of the truth and very importantly, an aggressive embrace of innovative ways of storytelling and delivery of information.

So how was our experience relevant to how you, the blogger, the citizen journalist, or whatever you choose to call yourself, perform your mission? It's true that over the last decade, the barriers to being a publisher have virtually disappeared. But this new freedom to publish brings with it some responsibilities. First of all, be honest and transparent with your audience. If you are going to report with the point of view, do your readers and viewers the courtesy of making the point of view clear. Your audience is smart enough to take account with. So if you have a website, consider a simple mission statement that says who you are and how you generally see the world. Go the extra mile to be fair. If you are reporting as a neutral observer, do the hard work of making an extra phone call to get the other side of the story. If you are reporting for a particular point of view, you should at least acknowledge the other side. Otherwise, you just seem as blind as those benighted folks on the other side. Be fair to those who disagree with you, even if you think they are coming from the dark side. If you are going to be out there with your reporting, your analysis, your opinions, expect to be challenged. And welcome those challenges. If possible, provide a place for comment. If you do, you are contributing to the world's debate. If you don't, you are just shouting into an echo chamber. And have a little humility. If you are wrong, admit it. No reporter, no news outlet, no matter how large, is immune to error. If you don't own up to your mistakes, you lose more than your credibility. You lose the moral high ground.

Task 2

Keys

1. plagiarize
2. juicy
3. minors
4. fabrication
5. op-ed

Scripts

- A. To explain why, let me answer a rhetorical question posed by Professor John Taylor of Stanford University in a recent **op-ed** article in *The Wall Street Journal*.
- B. The student **plagiarized** someone else's paper and she just copied and pasted it on her own term paper.
- C. She described the interview as a "complete **fabrication**" because every word was made up and nothing was what she actually said.
- D. The approach has virtually ended cigarette sales to **minors** because they are too young for that.

- E. It provided some **juicy** gossip for a few days.

Listening Skills & Strategies

Keys

Task 1

1. F
2. T
3. F
4. F
5. T

Task 2

1. Plagiarism occurs when you attempt to pass off words or ideas of others as your own without giving them credit.
2. To make sure everything we write must be provably true no matter how inconvenient that is.
3. It's impossible to be objective when you do this. They will likely expect you to slant the story in a positive way, in a way that makes them look good, which may result in biased or inaccurate reporting. On the other hand, if you do resist sort of pressures, expectations from them to slant it in their favor and you do write a completely honest article about them, they may get offended and that could strain your friendship or relationship with the person. So it's a no win situation for you as a journalist.

Critical Listening

Keys

Task 1

1. I agree. It is really hard to keep impartial when you are writing about someone you are close to. You either fail to see them in a more objective way or fail to give a more neutral report about the person you know very well. There is also a risk of losing your friend if he/she is not satisfied with the way you describe them in your writing.
2. Journalism and academic conduct have something in common. For one thing, both of them involve a lot of writing based on scientific research and rigorous fact-checking. It is also a violation of academic integrity to plagiarize or fabricate. Journalism requires truth-seeking as well. Another aspect that is related to journalism and academic conduct is collecting qualitative data (interviews). Books on how to conduct interviews in qualitative research suggest that it is not a good idea to study friends or colleagues because the researcher would take too much for granted and avoid some more sensitive issues. This has been warned in the field of journalism as well. From doing journalism, we can learn honesty, transparency, impartiality, objectivity, logic, etc.

Task 2

The concept of citizen journalism (also known as "public", "participatory", "democratic", "guerrilla" or "street" journalism) is based upon public citizens "playing an active role in the process of collecting, reporting, analyzing, and disseminating news and information."

PROS:

- It provides the community with a different perspective, from one of their own who lives and breathes what happens there every single day.

- Helps to get local citizens more engaged in the issues affecting their lives.
- For activism.
- It makes possible the coverage of events that the mainstream media might otherwise miss.

CONS:

- Citizen journalists have no formal training in reporting. There are several risks to consider, including factual inaccuracies and a lack of impartiality (to name a few!)
- Citizen reporters don't have any ethics training in how to handle certain situations that may arise.
- How exactly do we define news? There's a big discrepancy in this, as everyone has their own idea of what is considered important.

Scripts

Hi, I'm Professor Mark Grabowski. The most important asset journals have is the reputation. That's why it's vitally important to behave ethically. Throughout the course we will be discussing what it means to be a responsible journalist, but for now I wanna briefly touch on three major things to avoid. Committing these offenses can cause you to be fired if you're a professional journalist. And in this course committing any of these offenses may result in your receiving an F for an assignment or even flunking the entire course. So pay attention. Ignorance is not an acceptable defense. I am not trying to frighten you either. Rather you need to remember that the press has a lot of power and sometimes power can cause corruption.

In this lesson, I'm going to address three trouble areas: plagiarism, fabrication, and conflicts of interest. Keep listening because I'm going to discuss certain situations that you probably don't even realize or consider(ed): plagiarism, fabrication or a conflict of interest. I'll also discuss some things students have done in the past that's (that have) gotten them in trouble, so you know to avoid them.

First, plagiarism.

Don't plagiarize. Plagiarism occurs when you attempt to pass off words or ideas of others as your own without giving them credit. Here's an example. You're researching someone for a profile story and you discovered that a press release has already been written about the person, so you borrow entire sentences without giving credit. Even if you slightly reword the sentences, it's still considered plagiarism unless you attribute the information to the source and you will likely be caught. Remember, once online, your story will be as searchable via Google as the text you plagiarize from. Unfortunately this happened to one of my previous students. He had been struggling in the class and he submitted an article that to seem like something he didn't write so I just copied and pasted a sentence from the story into Google and Voila! A press release popped up which of course you know he did not mention or give credit to in a story. He essentially plagiarized the entire press release, just changing a couple words here and there, so needless to say, he got an F for that story.

Second, let's discuss fabrication.

Don't fabricate information. Fabrication occurs when you make up, imagine, or exaggerate any facts, quotes, sources, or events for a story. Maybe you lost your notes for a story, so you try reconstructing them from memory. That's potentially fabrication. Or maybe you need a juicy quote, so you can cut the bogus news source with a likely sounding name. That's fabrication. Or maybe you're interviewing a student. He says, "I'll just make up a quote for me that makes me sound smart." You can't do it. It's fabrication.

I had a student who wrote a story about an athlete who got in trouble for throwing a big party where minors were served alcohol. The athlete said the Dean had decided to make him do community service as his punishment, so the student journalist quoted the Dean as saying that he decided to make the athlete do community service as his punishment. The problem was the journalist never spoke with the Dean. He just assumed the athlete was telling the truth. Turns out the Dean never said that and the journalist got in trouble for fabrication. Everything you write must be provably true no matter how inconvenient that is. If, for example, John says Mary said she hates her professor. You can't quote Mary's saying she hates her professor unless you actually talk to Mary and confirm she made that statement. It doesn't matter if John is your best friend or even your brother you know he'd never lie to you. Writing a statement as truth without knowing for certain whether or not it actually is true is considered fabrication. And remember plagiarism and fabrication aren't just wrong in journalism; they are also violations of the colleges Academic Honesty Code.

Finally, let's talk about conflicts of interest.

You need to avoid conflicts of interest. This means not writing stories about or interviewing friends, significant others and family members. It's impossible to be objective when you do this. They will likely expect you to slant the story in a positive way, in a way that makes them look good, which may result in biased or inaccurate reporting. On the other hand, if you do resist sort of pressures or expectations from them to slant it in their favor and you do write a completely honest article about them, they may get offended and that could strain your friendship or relationship with the person. So it's a no win situation for you as a journalist.

Here's an example. I had a student who wrote an opinion column that was critical of a reality TV show. She was upset because the show was being filmed in her neighborhood and she didn't think it accurately portrayed residence in her community, so she wrote an op-ed about this and part of the assignment included submitting the op-ed to a newspaper. Well when it came time to submit the op-ed to the newspaper, she refused to. It turned out that her friend's mother was one of the stars of the show and she was afraid that her friend would read her op-ed and get angry at her. So she had placed herself in an impossible situation: neither she could not publish the piece in which case she wasn't doing her job as a journalist to report the news and she wasn't fulfilling the requirements of the assignment, or she could publish it and strained her friendship. Either way the result would be unsatisfactory. Now she could have of course avoided the situation in the first place by writing about someone else and something else that she wasn't so closely connected with. So let that serve as a lesson to you.

In addition, you know, the ethical problems aside, you should also avoid writing about people

you still... because you probably won't write a very good story since you do know them so well.

When young journalists write about things or people they are intimately familiar with, they tend to take lots of information about that person or thing for granted, or the article assumes things that the average reader doesn't know about the person or thing. As a result the articles are often confusing to the average reader. It's missing important information.

Now you may be thinking: well, if I can't write about people I know, who(m) am I supposed to write about? Well, that's the challenge of journalism. You need to go out of your comfort zone, go outside of your own little world, (and) and talk to strangers. Journalists do it every day and you can do it too.

Part Two Ethical Journalism

Lead-in

Task 1

Keys

1. truth, independence, impartiality, humanity and humility.
2. They are very subjective categories. They are all essentially in the eye of the beholder.

Scripts

Reuters: Hello and welcome to Worlds Apart. In the era when whole countries are convicted in the court of public opinion, when massacres are carried out to be shown on TV and where perception and reality are just as mixed as news and commentary, is there still a place for journalism, let alone ethical journalism? Well, to discuss that, I am now joined by Aidan White, Director of the Ethical Journalism Network. Mr. White, thank you very much for being here.

Mr. White: Hello, yes, it's a pleasure.

Reuters: Now you define journalism in terms of five basic elements: truth, independence, impartiality, humanity and humility and those are very subjective categories. They are all essentially in the eye of the beholder. Starting from truth, what could be more divisive and complicated than that? So I wonder whether your definition of journalism essentially reduces a journalist to somebody whose notions of truth, impartiality, independence are very similar to yours.

Mr. White: No! I mean I think that's (that's) wrong actually. I mean I'm not just talking here about journalists. I, I mean I think (what) we're talking about the framework in which everybody behaves. Look, all human beings are ethical animals. And when we have a discourse between us, I mean (it's, it's) it's reasonable that we expect each other to be ethical, (and, and) and the basic constituent what you might call ethical journalism are... Okay, I agree with you. Truth is a very big word but I think accuracy is extremely important.

Task 2

Keys

1. impartiality
2. incited

3. hate speech
4. propaganda
5. ideological

Scripts

- A. **Ideological** means relating to principles or beliefs.
- B. **Propaganda** is information, often inaccurate information that a political organization publishes or broadcasts in order to influence people.
- C. **Hate speech** refers to speech disparaging a racial, sexual, or ethnic group or a member of such a group.
- D. If someone **incites** people to behave in a violent or illegal way, they encourage people to behave in that way, usually by making them excited or angry.
- E. **Impartiality** is an inclination to weigh both views and opinions equally.

Listening Skills & Strategies

Keys

Task 1

- 1) C
- 2) B
- 3) A

Task 2

1. T
2. T
3. F
4. F
5. T

Critical Listening

Keys

Task 1

1. People may share reality, but the world constructed from that reality can and does vary according to each individual's perception. Each person's world conforms to its own set of culturally defined expectations and in such a way as to appear satisfyingly real in total to its creator. The taste of roasted beetle grubs can be delicious or repulsive depending upon the taster's culture. The definition of feminine or masculine beauty depends on if the viewer is European or Australian bushman. As Arthur Clarke says, "any sufficiently advanced technology is indistinguishable from magic." Thus if a culture does not include television as a natural part of its world, it must be un- or supernatural. Any report of television to others in that culture is considered unreliable, no matter how much a part of the reality of other cultures television might be. Because the world is a subjective construct unique to each person, it isn't possible for there to be an objective discussion of the world or the events that take place in it. What is possible is for people to describe the world they have created on the basis of what they have perceived.
2. I agree with Mr. White. Political bias refers to one's political beliefs. Within one's belief system, there is a logic and consistence in the system. Those who choose to believe one set of political beliefs should also respect facts as they are instead of manipulating those facts in their

favor. Distortion of information is against truth and not tolerable. We should punish those who distort information and it is possible that we can have our own political bias without twisting facts.

Task 2

Suggested answers

I think Mr. White's insistence on the vigilance against manipulation and propaganda makes more sense to me. Granted that human beings are not machines, but emotional, biased and with personal preferences and cultural differences. When it comes to professional norms and work ethics, however, what we endeavor to achieve is minimize those slants and biases and always seek impartiality and objectivity. Just because we cannot be 100 percent rational doesn't mean we have to give up the efforts and the criteria.

Scripts

Reuters: And I suggest we consider the conflict in Ukraine which I know you recently wrote about and there at least three distinct narratives as far as Ukrainian coverage is concerned: Russian, Ukrainian and Western. In the article that you wrote recently, you perhaps and surprisingly described the Russian and Ukrainian line as political propaganda but I came away with an impression that you believe that the reporting in Western media does raise (rise) to the standard of journalism. Aren't you being a bit biased towards your Western colleagues?

Mr. White: I mean I think you are quite wrong here. I mean if you look at my record when I was a general secretary of International Federation of Journalists, now I'm the director of the Ethical Journalism Network, I have been consistently against any group, any political group from any ideological parts (of) community, from any part of the world that have sought to try to control information in a way which is propagandistic or unethical or to incite hate speech or to distort information. I've been very critical of Western media many times in the past, and (and, and) what we're talking about here is not a particular blog of opinion whether it's Western, Northern, Southern or Eastern at all. We are talking about the need for people in the public domain to be able to trust the information that they are receiving. Now I mean I think it is important to bear this in mind. At the best of times, information and journalists can be subject to pressure from politicians, but when the bullets start flying, when there is a real conflict, (the...) the big breaks out such as we see in the Middle East at the moment, such as we've had in Ukraine (and, and) Crimea, then of course you're going to have much more governmental and political pressures on journalism.

Reuters: But, Mr. White, I am not talking about governmental or political pressure, explicit pressure, obviously we can all identify it. But I'm talking about you know journalism at its very core is (is) an act of filtering information and the way that filter is set up depends on your cultural, your historic, personal gender experiences and you know some of that process is subconscious.

Mr. White: No. I'm sorry I have to challenge that. Doing the journalism work is actually according to sort of universal principles. The fact of the matter is journalism is (is) safely put under the umbrella of freedom of expression and opinion. This isn't subject to a sort of particular cultural value or not. It's actually defined in the Universal Declaration of Human Rights. All of

the countries in the world have signed up to these principles and one of them is freedom of expression and opinion.

Reuters: But Mr. White, all of the countries (may) may sign(ed) up to whatever principle, but we...but there is the, the very extensive field of psychology which I think conclusively shows that we all have our own biases. And some of those biases are conscious. Some of those biases are unconscious. So I wonder if claiming impartiality is a form of deception in and of itself ?

Mr. White : No. I mean, I think you are wrong here. I think we can make distinctions about quality of information and we have to. There is a clear distinction between information which may be politically biased in favor of one side or another. And actually that is quite a common phenomenon and (I) I'm not against that at all. I think it is perfectly natural. It's human. It's part of the human community. There's a distinction between that form of bias and open propaganda, distortion of information, demonizing the enemy, deceptive handling of the facts, deliberate incitement to violence and to intense hatred. There's a real distinction here between political bias and distortion and propaganda and useful information. And you have to, I think, recognize that there are certain universal principles in the way that information is used, which journalism tries to protect and I think that's a perfectly valid position to take.

Reuters: Well, you called this network, RT, an openly biased network and I think you're totally right at that because we here in Russia at (at) RT in particular, understand what informs our views of the world and we are totally transparent about our own biases. Isn't the recognition of your own biases, your own perspective and the limitations of your own perspective a bit more honest and ethical than just claiming objectivity and impartiality, which I think many of our Western colleagues do?

Mr. White: No! No! Look, (I) I mean again, I think you are sort of seeking to use an important discussion about the quality of information to fit into a particular political point of view. The fact of the matter is (is) that there have been many times in which Western media or media owned by Western companies or attached to Western governments have behaved badly, have been propagandistic. They can... You know, journalists and people who seek to support ethical journalism have been openly critical of them. Certainly I have. There's no question about that. But there's a difference here between sort of saying that because there is a political bias, we can move to one side and forget any notions and responsibility in the way that we use information. And I think that's a very dangerous thing.

Reuters: I totally agree with you, but Mr. White, in all honesty what is the proportion of those ethical, accountable journalists if we consider the whole field especially if we are talking about international broadcasting? Can you name a single international network that is being totally ethical according to your own standard?

Mr. White: No, I can't and (and) I wouldn't try to do so because I actually don't believe that our ethics are protected by the creation of notional league tables or beauty contests between groups and so on. And I think the BBC has been good but sometimes the BBC has been bad. I think that Russia Today has been good in (in) some things it's done, but sometimes it has been bad. The

fact of matter is all international networks, all national networks, all those that are dependent on government for funding, for example, political groups for funding, are susceptible to pressure, and the fact is (is) that journalists have to be vigilant in the protection of their values, in their principles, in their ethics, in order to carry out their work, so I wouldn't say that I, I'll give a gold star to a particular channel or to a particular sort of group or journalists. That would be a mistake. What you always have to recognize is a need for vigilance. You have to protect the quality of journalism against manipulation to try to use journalism and media to satisfy political interests or particular cultural interests, and the worst thing of all, at times of war and conflict, to protect journalism from being openly used as an instrument for war.

Part Three Intercultural Reflection

Task 1

Keys

About the relevance of the movie with journalism: citizen journalism and media ethics.

Fear sells. And being there first is a must. But if you could manipulate something here and there, or perhaps ignore a fact that would prove your long-standing conviction false, all in the name of ratings and job security, just exactly how far would you be willing to push the boundary?

In the gorgeous looking *Nightcrawler*, petty thief Louis "Lou" Bloom (Jake Gyllenhaal) never questions his instincts, let alone his morality. Turns out that mentality is obviously financially better for him, apparently worse for society—or at least for L.A. Stumbling upon a car wreck one evening, he becomes fascinated by film crews documenting the gruesome scene. Soon enough he finds himself in a pawn shop, and the proud owner of a camcorder. A citizen journalist is born, and the chase is on.

Racing his jalopy through the streets to beat local television stations to the scene results in enthralling, visceral, and, again, gorgeous, sequences. But how to fence the bloody footage?

Nightcrawler is a breathtaking movie that raises important questions about the nature of twenty-first century news media.

One of the most important scenes in regards to the idea of *Nightcrawler* commenting on the state of journalism is when Lou sells his first video to Nina, and she mentors him on how to provide quality footage to her news station: "We like crime. Not all crime. A carjacking in Compton, for example, that isn't news, now is it? We find our viewers are more interested in urban crime creeping into the suburbs. What that means is a victim or victims, preferably well-off and/or white, injured at the hands of a poor, or a minority." and "The best and clearest way that I can phrase it to you ... is think of our newscast as a screaming woman running down the street with her throat cut."

Unit Ten History

Session One What Is History?

Warming up

Keys

1. B; 2. D; 3. A; 4. C.

Part One Lincoln's Legacy

Lead-in

Task 1

Keys

1. T 2. F 3. T 4. F 5. T

Scripts

There are two ways of thinking of history. There is, first, history regarded as a way of looking at other things, really the temporal aspect of anything, from the universe to this nib with (which) I am writing. Everything has its history. There is the history of the universe, if only we knew it—and we know something of it, if we do not know much. Nor is the contrast so great, when you come to think of it, between the universe and this pen-nib. A mere pen-nib has quite a considerable history. There is, to begin with, what has been written with it, and that might be something quite important. After all, it was probably only one quill-pen or a couple that wrote *Hamlet*. Whatever has been written with the pen-nib is part of its history. In addition to that, there is the history of its manufacture: this particular nib is a “relief” nib, no. 314, made by R. Esterbrook and Company in England, who supply the Midland Bank with pen-nibs, from whom I got it—a gift, I may say. But behind this nib, there is the whole process of manufacture. In fact, a pen nib implies of universe, and the history of it implies its history. We may regard this way of looking at it—history as the time aspect of all things: a pen-nib, the universe, the fiddle before me as I write, as a relative conception of history. There is, secondly, what we may call a substantive conception of history, what we usually mean by it, history proper as a subject of study in itself.

Task 2

Keys

1. G 2. H 3. E 4. A 5. D 6. B 7. F 8. C

Scripts

- A. We must **disenthrall** ourselves from time-honored ways of doing things, or we will never progress as a society.
- B. Napoleon **bestrode** the war years like a giant until he met his Waterloo.
- C. Shakespeare's Macbeth was a **tyrannical** ruler whose terrible reign was marked by unceasing violence.
- D. He was known for his ability to burst the bubble of generally accepted **dogma**, to puncture it with data and detached observations.
- E. Her neighbor was a **melancholy** young man, who had recently lost his wife.
- F. The politician's **fiery** speech drew a wave of loud applause from the audience.
- G. He wanted to **spare** his mother any anxiety.

H. President Obama **resolved** to further reform the Medicare system in the United States despite all kinds of hardship.

Listening Skills & Strategies

Keys

Task 1

1. Tom Hanks's speech is about Abraham Lincoln and his everlasting legacy.
2. Lincoln was born in Kentucky, raised in Indiana, and lived in Illinois. He was 6 feet 4 inches tall. He was the 16th President of the United States (1861-1865). He delivered the Gettysburg Speech.
3. Abraham (Abe) Lincoln was a quiet and melancholy man.

Task 2

1. escape history, significance or insignificance, fiery trial, light us down, honor or dishonor, bear the responsibility;
2. the quiet past, the stormy present, piled high with difficulty, rise with the occasion, think anew, act anew, save our country;
3. eternal struggle, toil and work, in what shape, seeks to bestride, the fruit, as an apology, same tyrannical principle;
4. honored dead, the last full measure of, a new birth of freedom, of the people, by the people, for the people, perish.

Critical Listening

Keys

Task 1

1. The Lincoln quotes express Lincoln's understanding of American ideals: democracy, equality and freedom, and emphasize his importance in uniting the United States at the moment of crisis. Lincoln embodies these ideals and the Lincoln Memorial symbolizes these important concepts. What Americans encountered in Lincoln's era is quite similar to what Americans confront now in Obama's era: unprecedented challenges in various aspects. The quote that "the dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew, and act anew" aims to ask fellow Americans to face reality and cope with new challenges confronting America.

These quotes connect the past with the present. The evocation of one of the greatest presidents in history, on the one hand, reminds the Americans of the past challenges and glories; on the other hand, envisions a blueprint for the new president. This inspiring speech draws parallels between Lincoln and Obama, hoping that Obama can accomplish what his role model has achieved. Actually, during the presidential campaign, Obama accentuated on various occasions that Lincoln was his role model and inspiration. The quote from Lincoln's Gettysburg Address, "that government of the people, by the people, and for the people shall not perish from the earth," expresses the Americans' determination to carry on the American legacy in the post-Civil War reconstruction. It also shows Americans' resolution to glorify America at present.

2. Lincoln's speeches are most quoted and recited of all time. They are featured with parallels,

allusion, rich vocabulary, well-crafted phrases, diverse sentence structures and repetition of important words. They are poetic, passionate, rhythmical and prominently thematic. They are logic, well-grounded and substantially argued. Strong points go with accurate facts. Therefore, his speeches are inspiring, persuasive, intriguing and memorable.

Scripts

“Fellow citizens, we cannot escape history.” That is what he said. That is what Abraham Lincoln said. “Fellow citizens, we cannot escape history. We, of this congress and this administration, will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We, even we here, hold the power and bear the responsibility.”

He was born in Kentucky, raised in Indiana, and lived in Illinois. And this is what he said. This is what Abe (Abraham) Lincoln said. “The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall ourselves and then we shall save our country.”

With standing erect here with 6 feet 4 inches tall, and this is what he said. He said, “It is the eternal struggle between two principles, right and wrong throughout the world. It is the same spirit that says ‘You toil and work and earn bread, and I’ll eat it.’ No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.”

Lincoln was a quiet man. Abe (Abraham) Lincoln was a quiet and melancholy man. But when he spoke of democracy, this is what he said. He said, “‘As I would not be a slave, so I would not be a master.’ This expresses my idea of democracy. Whatever differs from this, to the extent of the difference is no democracy.”

Abraham Lincoln, 16th President of the United States, is everlasting in the memory of his countrymen. For on the battle ground at Gettysburg, this is what he said. He said (that), “from these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion. That we here highly resolve, that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.”

Task 2

Keys

Here Lincoln emphasized the importance of history. We are defined by history and in return, we remake history. What we have done will change the course of history. Americans will always remember what the administrations have done to make America a better place. This quote is also true when we consider Lincoln’s importance in the world history. Lincoln forever lives in the hearts of the Americans and people around the world. He has left a rich legacy for the world.

Lincoln was much more than a president, he was also the abolitionist, the architect of Reconstruction, a wordsmith and rhetorician, the Unionist, a prophet of freedom, etc. These titles

acknowledge Lincoln's contributions to and achievements in diverse fields, such as politics, language and humanity.

His main contribution to America was that he united the North and the South and saved the country from splitting into two parts. He abolished slavery in the South and emancipated slaves. Lincoln was also remembered for his inspiring speeches, many of which are quite memorable and accessible to ordinary people; his ideals of equality, freedom and democracy remain a great legacy.

Therefore, Lincoln, in many ways, fulfilled the visions of the Founding Fathers and he rightfully remains a powerful and iconic image in American memory. He figures prominently into people's understanding of American history and such concepts as equality and democracy. Lincoln comes to be associated in the American minds with the tragedy of the unfulfilled promise: black American were locked out of Gettysburg's promise. Only until the Civil Rights Movement in the 1960s did the black Americans get more political rights. Lincoln has also impacted many great thinkers and leaders, thus retaining his centrality in American memory.

Scripts

1. "Fellow citizens, we cannot escape history. We, of this congress and this administration, will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. We, even we here, hold the power and bear the responsibility."

2. "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew, and act anew. We must disenthrall ourselves and then we shall save our country."

3. "It is the eternal struggle between two principles, right and wrong throughout the world. It is the same spirit that says 'You toil and work and earn bread, and I'll eat it.' No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle."

4. From these honored dead, we take increased devotion to that cause for which they gave the last full measure of devotion. That we here highly resolve, that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

Part Two Voices from the Past

Lead-in

Task 1

Keys

1. 3. 4. 7. 8.

Scripts

It was reckoned to be Leicester's biggest turnout in decades—maybe since the footballer Gary Lineker was made a freeman of the unfashionable Midlands city in 1995, but the 35,000 people who lined its streets on March 22nd had not come to honour a living son of Leicester. They were honouring the bones of a medieval king, Richard III, dug up in a car park in 2012.

Wearing expressions of curiosity, respect, even grief, and in a few cases also doublet-and-hose, the mourners watched as the remains of a king who had ruled England over half a millennium ago were transported in splendour beyond the city to Bosworth Field, which was perhaps the last place Richard would have wanted to revisit. That was where, in 1485, he became the last English king to die in battle, thus ending his Plantagenet dynasty and ushering in the Tudor Age.

After a further three days of pageantry and public prayer in Leicester Cathedral, which 20,000 visited to see Richard's coffin lying in state, the bones were reinterred there on March 26th. The ceremony was televised live and attended by bishops, royals and celebrities, including the actor Benedict Cumberbatch, a second cousin of Richard's, 16 times removed.

The discovery of the bones was even weirder. The dig was partly instigated by a group of enthusiasts who consider Richard, depicted by Shakespeare as a nephew-killer and "poisonous bunch-backed (hunch-backed) toad", to have been slandered by Tudor propagandists. They point to his achievements, including making courts use English. They also pointed, absurdly, of course, to a large letter "R", randomly painted onto the tarmac of the car park, which was thought possibly to be the site of a Medieval abbey, in which Richard's corpse was thought possibly to have been buried. The King's skeleton, complete with a staggeringly telltale scoliosis, was discovered in the first exploratory trench, right under the letter "R". It was authenticated by DNA testing, through a link to one of Richard's living relatives, a Canadian furniture-maker, who then made the King's coffin.

There followed a legal battle involving Leicester's authorities and another group of enthusiasts, The Plantagenet Alliance, who said the bone should be buried in Richard's ancestral city of York. "Over my dead body!" said the mayor of Leicester, Peter Soulsby, scenting a terrific tourism opportunity.

Leicester does not have too many of those. One of its main historical attractions, hitherto, was a suit of clothes belonging to Daniel Lambert, an early-19th-century jailer, who was considered the fattest man in England and is still feted as "one of the city's most cherished icons". Happily for Leicester, it got the nod. There is now hope that tourism will rekindle interest in Bosworth Field and other nearby historic places, including the battlefield at Naseby, in Northamptonshire, which marks one of the main clashes of the English Civil War, or the ruined castle of Lady Jane Grey, who ruled for nine days in 1553.

More important for Leicester City Council, it reckons Richard has already made £ 45 million, that's \$67 million, for the local economy, and is advertising city breaks to discover the "dynasty, death and dramatic discovery of the King's remains", for £ 129 for two.

Task 2

Keys

- | | | | | |
|------|------|------|------|-------|
| 1. G | 2. J | 3. B | 4. I | 5. A |
| 6. H | 7. C | 8. D | 9. E | 10. F |

Scripts

- A. A **blizzard** refers to a severe snow storm.
- B. A **prospector** is a person who searches an area for gold, oil etc.
- C. The **rallying cry** is a word or phrase which encourages people to take action in support of a group or idea.
- D. To **fluctuate** means to shift back and forth uncertainly.
- E. **Mold** refers to a soft green or black substance that grows on objects that are in warm, wet air.
- F. **Apathy** refers to the feeling of having no interest in or concern for anything.
- G. **Manifest destiny** refers to a future event accepted as inevitable.
- H. A **domino effect** is a cumulative effect produced when one event initiates a succession of similar events.
- I. **On the sidelines** means not taking part in an activity even though you want to or should.
- J. **Nothing short of** is an idiom used to give emphasis to a description.

Listening Skills & Strategies

Keys

Task 1

2. 4. 6. 8.

Task 2

1. He saw the butchered women and children lying heaped and scattered all along the crooked gulch.
2. Wounded Knee massacre.
3. Because they thought that “The Black Hills are not for sale”. Nobody could take away their sacred land.
4. The speaker intends to provoke the audience into thinking about this shocking history lesson and to take immediate action: Honor the treaties. Give back the Black Hills. It's not your business what they do with them.

Critical Listening

Keys

Task 1

1. In history, the native Americans were driven out of their homes and their land was taken away from them, and their dream of pursuing a happy life was mercilessly destroyed by the American government. Black Elk meant that the ruthless massacre of the indigenous people indicated the failure of the pursuit of the ideals of democracy, equality and fraternity, which was written into the Constitution of the United States and cherished by Americans.
2. Manifest Destiny was a widely held belief in the United States in the 19th century, born out of “a sense of mission to redeem the Old World by high example ... generated by the potentialities of a new earth for building a new heaven”. White Americans believed that they were God’s chosen people and destined to expand across North America and rebuild the new Garden of Eden on the earth. Together with Exceptionalism, the concept of Manifest Destiny has been used to justify America’s conquest, colonization and expansionism. For instance, the term was used by Democrats in the 1840s to justify the war with Mexico and to divide half of Oregon with the United Kingdom. Here the speaker means this term has also been used to justify the slaughter of native Americans and then taking the land from them. The

expansion of American territory has been built upon this national myth.

3. The speaker quotes a lot of statistics. He also uses comparison and presents a whole picture of poverty from different aspects such as employment, housing, health, education and life expectancy, etc. His speech is very convincing, based on solid facts. And he introduces various angles to present the issue.

Task 2

The struggle and suffering of the native Lakota people in the Pine Ridge Indian Reservation is just a small part of a big picture of the sufferings of the indigenous people in the United States and the other part of the world. For a long time, these disadvantaged people are silenced in history. It is now the time for their voices to be heard, their values and cultures to be respected, and the historical mistakes to be corrected.

In order to achieve these purposes, both white Americans and natives should work together and conduct effective dialogues on equal footing. White Americans should acknowledge the unique status of natives in history and their contributions to the development of America. They should let natives manage their own business and have what originally belonged to them. Preferable conditions should be established to integrate natives into modernization but at the same time to protect and develop their traditional cultures. Education, public health, transportation and welfare should be the government's top concerns in developing native communities.

On the other hand, natives should open up to the outsider world and keep abreast with the status quo. While preserving their unique cultures, they should also take the initiative to cooperate with white Americans. Extensive cooperation in fields of economy, education and culture will be of mutual benefit.

Historical lessons should be learned and changes should be orchestrated to guarantee the unalienable rights of man as stipulated in the Declaration of Independence and the Institution of the United States. Both sides should get rid of biases and prejudices and reach out for each other. They need to learn to get along well with different cultures and peoples. Violence cannot settle issues; violence only breeds violence. They need to have dialogs and deal with differences in a peaceful way. Any form of cultural hegemony is destructive as has been proved by history.

Scripts

The holy man, Black Elk, said, "I did not know then how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud and was buried in the blizzard: A people's dream died there, and it was a beautiful dream."

With this event, a new era in Native American history began. Everything can be measured before Wounded Knee and after. Because it was in this moment with the fingers on the triggers of the Hotchkiss guns that the U.S. government openly declared its position on Native rights. They were tired of treaties. They were tired of sacred hills. They were tired of ghost dances. They were tired of all the inconveniences of the Sioux. So they brought out their cannons. "You want to be an Indian now?" they said, "Finger on the trigger?" 1900: The U.S. Indian population reached its low point—less than 250,000, compared to an estimated eight million in 1492.

Fast-forward. 1980: The longest running court case in U.S. history, the Sioux Nation versus the United States, was ruled upon by the U.S. Supreme Court. The court determined that, when the Sioux were resettled onto reservations and seven million acres of their land were opened up to prospectors and homesteaders, the terms of the second Fort Laramie Treaty had been violated. The court stated that the Black Hills were illegally taken and that the initial offering price plus interest should be paid to the Sioux Nation. As payment for the Black Hills, the court awarded only 106 million dollars to the Sioux Nation. The Sioux refused the money with the rallying cry, “The Black Hills are not for sale.”

2010: Statistics about Native population today, more than a century after the massacre at Wounded Knee, reveal the legacy of colonization, forced migration and treaty violations. Unemployment on the Pine Ridge Indian Reservation fluctuates between 85 and 90 percent. The housing office is unable to build new structures, and existing structures are falling apart. Many are homeless, and those with homes are packed into rotting buildings with up to five families. 39 percent of homes on Pine Ridge have no electricity. At least 60 percent of the homes on the reservation are infested with black mold. More than 90 percent of the population lives below the federal poverty line. The tuberculosis rate on Pine Ridge is approximately eight times higher than the U.S. national average. The infant mortality rate is the highest on this continent and is about three times higher than the U.S. national average. Cervical cancer is five times higher than the U.S. national average. School dropout rate is up to 70 percent. Teacher turnover is eight times higher than the U.S. national average. Frequently, grandparents are raising their grandchildren because parents, due to alcoholism, domestic violence and general apathy, cannot raise them. 50 percent of the population over the age of 40 suffers from diabetes. The life expectancy for men is between 46 and 48 years old –roughly the same as (in) Afghanistan and Somalia.

The last chapter in any successful genocide is the one in which the oppressor can remove their hands and say, “My God, what are these people doing to themselves? They’re killing each other. They’re killing themselves while we watch them die.” This is how we came to own these united states. This is the legacy of Manifest Destiny. Prisoners are still born into prisoner-of-war camps long after the guards are gone. These are the bones left after the best meat has been taken. A long time ago, a series of events was set in motion by a people who look like me, by wasi’chu, eager to take the land and the water and the gold in the hills. Those events led to a domino effect that has yet to end.

As removed as we the dominant society may feel from a massacre in 1890, or a series of broken treaties 150 years ago, I still have to ask you the question: How should you feel about the statistics of today? What is the connection between these images of suffering and the history that I just read to you? And how much of this history do you need to own, even? Is any of this your responsibility today? I have been told that there must be something we can do. There must be some call to action. Because for so long I’ve been standing on the sidelines, content to be a witness, just taking photographs. Because the solution seems so far in the past, I needed nothing short of a time machine to access them.

Part Three Intercultural Reflection

Task 1

For your reference

Top 9 Events in the order of importance:

No. 1: The World Wide Web

No. 2: John F. Kennedy's assassination

No. 3: 9.11

No. 4: Nazi Germany

No. 5: The Great Depression

No. 6: The Wright brothers

No. 7: The Germ Theory

No. 8: Christopher Columbus

No. 9: Hammurabi's Code of Law

Although this list includes events that have changed world at varying level, we cannot fail to see that the "world" means the West in this context. It exposes Eurocentrism. Eurocentrism means the use of European culture as the standard to which all other cultures are negatively contrasted. For instance, the assassination of John F. Kennedy. The influence of the event remained mainly within America, even though he helped establish Peace Corp. And the establishment of the Peace Corp, in nature, revealed the increasing importance and participation of America in world affairs. Students will make different lists. Events that have influenced Africa or other third world will be included. For instance, the four ancient inventions of China have affected the world and can be possibly included in the list.

Scripts**Top 9 Events That Changed the World**

Number nine, Hammurabi's Code of Law. Hammurabi's Code of Law was written somewhere between 1792 and 1750 BC. It was a collection of 282 rules and regulations engraved on a stone pillar. Invaders would later raid Mesopotamia, leaving the mammoth structure forgotten until 1901, when it was found by a French archaeological team in present-day Iran. Our system of government and democracy today can be attributed to Hammurabi's Code. It touched on the principles of minimum wage, family law, victims' rights and even capital punishment.

Number eight, Christopher Columbus. Christopher Columbus was born in Genoa, Italy on October 31st, 1451. At the time of his youth, the people of Europe only knew of two other continents, Asia and Africa. Columbus spent much of his life sailing and was highly literate. On August 4th, 1492, he set sail from Palos, Spain with three ships and roughly 100 men in hopes of finding a more direct route to parts of the Middle East. Many months later, the three ships landed near the Caribbean Islands. Unknowingly, Christopher Columbus became the first to reach the New World. Many years later, other explorers would also reach the continental United States.

Number seven, the Germ Theory. Louis Pasteur may not be the most well-known person in this list, but he sure did a wonderful thing that helped us all. His theory, known as the Germ Theory, states that disease is often caused by the presences and actions of microorganisms within the body. This radically changed the practice of medicine and paved the way to more modern techniques of sanitation. In the following decades, scientific proof was provided that supported his theory.

Number six, the Wright brothers. Wilbur and Orville Wright were bicycle engineers and salesmen. The two brothers have been fascinated with the concept of aeronautical technology. For years, they spent hours upon hours studying past designs and attempts of human flight. On December 17th, 1903, the Wright Flyer I took to the air, becoming the first aircraft to remain in flight for a suitable amount of time. Thanks to this invention, mankind has traveled to every corner of the world and back, even landing on the moon.

Number five, the Great Depression. On October 29th, 1929 the American stock market crashed and began a massive economic slump, what we know today as the Great Depression or Black Tuesday. The lives of millions were left in ruins. It would not be until many years later that the economy would pick up again. This period of time cast a dark shadow over American history. In recent years, financial advisors and bankers have been warning the public of the next Great Depression. Many speculate that our next collapse could be the worst one yet.

Number four, Nazi Germany. Germany was a bad place to live (in) during the 1930s, and economic depression had hit much of Europe at this time. Germany was at an all-time low, especially due to the fact that nearly 15 years earlier they were defeated during World War I. These conditions provided the chance for Adolf Hitler to come to power under the National Socialist German Workers Party, better known as Nazi. Hitler was a powerful speaker who had a way with words. This helped him gain respect throughout the country, which gave him the chance to enter World War II. The total number of non-combatants killed by the Germans in this time is believed to be around 11 million, innocent men, women and children.

Number three, 9.11. September 11th, 2001 started out as a typical sunny day, different than no other. Sadly around 9 a.m. that morning, two air planes crashed into the World Trade Centers in New York City. Shortly afterwards, the immense skyscrapers collapsed and in the process took thousands of lives. This event and day is marked as one of the most solemn in American history. It also led to the signing of several bills such as the Patriot Act. Since its signing, the debate over the Patriot Act's legitimacy has been ongoing. Many people still debate whether the attack was a false flag on our own soil, carried out for political benefits and gains, or if indeed it was a terrorist attack from foreign enemies. Whatever the case, America will never be the same.

Number two, John F. Kennedy's assassination. President John F. Kennedy was shot and killed on November 22nd, 1963. This marked the end to a life and a legacy. Although his death is not nearly as tragic as those who died on 9.11th, there is more to it than some out there may think. J.F.K. had plans to move all US troops out of Vietnam by 1965. The dead President Kennedy sealed the fate for 58,000 men who were fighting an unwinnable war. Lyndon B. Johnson reversed Kennedy's orders and in doing so took the lives of many more American and Vietnamese soldiers.

Number one, the World Wide Web. The invention of the Internet and World Wide Web has drastically changed the course of human history. In the age of technology, we grow more attached and in need of computers by the day. Without this invention, it would be impossible to conveniently store years of information all in one small compact place. Nearly every military personnel will tell you that communication is the most important thing needed for winning any war. Today, this is possible and can be done in a matter of seconds with the push of a button. The

NSA, also known as the National Security Agency, collects and stores data from almost every American citizen and other world leaders, which can intercept terrorist activities but also infringes on privacy. The Internet has been used for both good and evil, but the positive impact it has had on the world highly exceeded the latter.

Task 2

Keys

Missing words:

fearful trip, rack, sought, exulting, vessel, daring, bleeding drops, rise up, flung, trills, bouquets, wreaths, swaying mass, pale and still, safe and sound, closed and done, object won, mournful tread

Understanding of the poem:

The most conspicuous rhetorical device used in the poem is metaphor. The three metaphors are ship, fearful trip and captain. Ship refers to the United State of America.

Fearful trip refers to the American Civil War. Captain refers to President Lincoln. It portrays Lincoln as the captain of a sea-worn ship which represents or symbolizes the Union that had experienced the American Civil War and triumphed at last.

Another rhetorical device is contrast. Whitman established a sharp contrast between the exalted crowd at the shore waiting for the arrival of the ship and the captain with the heart-broken narrator treading mournfully on the ship.

The elegy expresses Whitman's overwhelming sorrow for the death of Lincoln, a fatherly figure to the Americans, who emancipated the slaves and united America in its national construction. The crowd's exultance acknowledges Lincoln's great achievement. The poem confirms Lincoln's centrality in the American memory.

A Chinese poem:

Li Qingzhao, a composer of ci poetry of the Song Dynasty, wrote a quatrain entitled "Summer Juejue", in which a historical hero is evoked.

《夏日绝句》

李清照

生当作人杰，死亦为鬼雄。

至今思项羽，不肯过江东。

The English translation:

The Wu River

Li Qingzhao

Living, he towered above men;

Dead, he's a hero of the ghosts.

I've oft pondered o'er Xiang Yu, when,
Having lost his hometown-enrolled host,

He'd rather die of self-slit throat,
Than crossing th' River in a boat!

The last two lines refer to a famous historical figure, Xiang Yu, the Conqueror, who led peasants to rebel against the Qin's tyranny at the end of Qin Dynasty. After the collapse of the Qin Dynasty, he started 4 years of war with Liu Bang, known as the Conflict between Chu and Han. In 202 BC, he was defeated by Liu Bang, and after breaking the siege at Wu River, he said farewell to his concubine Yuji and committed suicide instead of crossing the river because he felt disgraced to see his fellowmen.

The quatrain was composed when the rulers of the Southern Song Dynasty fled for their own lives without regard for the wellbeing of the people and the land. Li Qingzhao was very indignant at their shameless act; therefore, she invoked in the poem the hero Xiang Yu to express her admiration for his heroism and patriotism, to mobilize the people to fight against the invaders and to condemn the rulers for their dragging out an ignoble existence.

Comparison of the two poems:

1. Whitman's "O Captain! My Captain!" is an elegy written in the traditional iambic verse, eight-line stanza rhyme and using "aabbcded" norm. Li Qingzhao's "The Wu River" is a jueju, a poem of four lines, each containing of five or seven characters, with a strict tonal pattern and rhyme scheme.
2. Both poems adopt comparison and contrast. In Whitman's poem, people's exultance at the shore forms a sharp contrast with the speaker's deep sorrow while looking at fatherly Captain lying silently on the deck, dead. This stresses the speaker's difficulty in coming to grips with the death of his Captain and brings about a moving dramatic effect. In Li's poem, Xiang Yu's heroic deeds set up a remarkable contrast with the ignoble behavior of the rulers, enhancing the poet's indignation and condemnation.
3. Both poems are marked by strong emotions. Whitman's poem focuses on his heroic vision of Lincoln, as well as the horror, shock and dismay he felt at learning of Lincoln's assassination. Li's poem celebrates the heroic deeds of Xiang Yu and expresses the poet's profound contempt for the rulers of the Southern Song Dynasty.
4. Lincoln is Whitman's contemporary. Whitman celebrates him as the embodiment of democracy, liberty and freedom. Xiang Yu is a historical figure evoked by the poet to overshadow the rulers. His heroism and patriotism will be forever remembered.

Scripts

O Captain! My Captain!

O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up--for you the flag is flung--for you the bugle trills,
For you bouquets and ribbon'd wreaths--for you the shores a-crowding;

For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor will,
The ship is anchor'd safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult O shores, and ring O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

Session Two: Is History Objective?

Warming up

Keys

1. It is generally held that Thanksgiving originated in the sharing of a life-saving feast between pilgrims and native Americans during a harsh autumn.
2. The speaker thinks the truth is that pilgrims brought with them the plague, which killed off 96 percent of the native population. Pilgrims effectively used the deadly disease to swoop in and steal the natives' crops and land.
3. I think the plague is the truth.
4. This heart-warming tale of Thanksgiving intended to play down the suffering and exploitation the pilgrims imposed on the native Americans. People would rather believe that the pilgrims and the natives were on good terms at their first encounter.

Scripts

Thanksgiving

The tale of pilgrims and native Americans sharing a life-saving feast during a harsh autumn is, of course, a heart-warming one. But the only thing that was actually shared between the pilgrims and natives was the plague, which effectively killed off 96 percent of the native population. It is believed that the pilgrims were aware of the effects of their deadly disease and utilize this knowledge so that they can swoop in and steal the natives' crops and land.

Part One Humanity's Origins

Lead-in

Task 1

Keys

1. T
2. F
3. F
4. F
5. T

Scripts

That is how reading Norman Stone's book about the Cold War feels. He has a terrific eye for detail, bringing to life everything from the ruins of Germany to Ronald Reagan's White House

with a wonderfully waspish turn of phrase: Nikita Khrushchev, unlike his colleagues, “did indeed have a human face, though pachydermic”. Sometimes it runs away with him. Boris Yeltsin is dismissed in barely a page as a “sinister clown”. He captures well the West’s weakness as well as the seemingly powerful challenge that Eastern-style Socialism boast to Western freedom.

At the end of this work, you will know a lot about Europe, about the Cold War and about Mr. Stone himself, but the book has a careless air. The prose reads as if it had been dictated rather than written, and was then sent straight to the printers. The word “besides” appears with alarming frequency as a way of linking page-long paragraphs. Colloquialisms that would be charming once become grating and lazy when you meet them page after page. Episodes that normally count as rather important, such as the Polish shipyard strikes in 1980, pass in a blur, whereas hobby-horses such as the decline of British universities get an energetic ride.

Nor is there any sign of research. When Mr. Stone does not know a fact, he shrugs his shoulders. The reason why Russian immigrants poured into occupied Estonia and Latvia in the Soviet era, but not into Lithuania, is an interesting historical question which affects the present. He recounts it, adds “for whatever reason” and moves on. Teresa Toranska, a Polish author, wrote a magnificent book called *Them*, based on interviews with dinosaur communists. Mr. Stone refers to her book but cannot be bothered to name it or her. Instead of footnotes, there is a section called “further reading”. For a polyglot, he is remarkably careless in his spelling of names. Diacritical signs are distributed at random. Experts and lay readers alike will feel increasingly short-changed.

Most annoying of all is the lack of a conclusion: the book ends with a garbled account of the downfall of Margaret Thatcher and the limp observation that the 1980s were by far the most interesting part of the post-war era. Mr. Stone’s colossal talents and his epic subject surely deserve better.

Task 2

Keys

1. D 2. E 3. F 4. A 5. C 6. G 7. B 8. H

Scripts

- A. **Schism** refers to a situation when one group divides into two groups because of a disagreement.
- B. To **conflate** is to combine two or more things to form a single new thing.
- C. Something bad that is **blatant** is very clear and easy to see, but the person responsible for it does not seem embarrassed or ashamed.
- D. **Ubiquity** refers to the state of seeming to be everywhere.
- E. **Dichotomy** refers to a separation between two things or ideas that are completely opposite.
- F. **Pertinent** means being directly concerned with something that is being considered.
- G. **Fallout** means the results or effects of a particular event, especially when they are unexpected.
- H. To be **lugubrious** is to be sad and serious.

Listening Skills & Strategies

Keys

Task 1

1. It's the arrest of Gavrilo Princip after he assassinated the Archduke Franz Ferdinand in Sarajevo on June 28, 1914.
2. The person in the photo was supposed to be the assassin of the Archduke Franz Ferdinand, but actually he was not. He was a man named Ferdo Behr, who wrote an article to reveal his true identity.
3. They are the iconic images of World War II and of Vietnam War.
4. No, they don't. Because a famous historian Pierre Nora wrote, "Memory is always suspect in the eyes of history, whose true mission is to demolish it and to repress it." Photographs are a form of memory.
5. He argues that the image's referential power is often greater than the mere photographic image itself.

Task 2

photographs, other familiar formats, shared concerns, values, experiences, family, community, nation, different collective levels, play off of, similar ways, passed down as memory, narrating the past, conflated history and memory, a great schism between, disinterested objectivity, partial, specific to the community, doing the remembering

Critical Listening

Keys

Task 1

1. The title suggests that an ordinary, common thing can be hugely destructive. This just summarizes how the assassination of the Archduke Franz Ferdinand plunged the whole world into a massacre—WWI—which fundamentally shook the civilization.
2. He quotes from two famous writers, Barthes and Susan Sontag, to illustrate his point.
3. "V-J Day in Times Square", "V-Day" or "The Kiss" was a very famous photo taken by the photographer Alfred Eisenstaedt on 14 Aug. 1945 when people got together to celebrate the end of World War Two. The photo portrays a U.S. Navy sailor grabbing and kissing a stranger—a woman in a white dress on Victory over Japan Day in New York City's Times Square. It was published on 27 Aug. 1945 on *Life* magazine. Eisenstaedt said he was photographing a spontaneous event that occurred in Times Square soon before the announcement of the end of the war with Japan was made by U.S. President Harry S. Truman at 7 O'clock. But others pointed out that this was a posed photography. One thing possibly misleading about the photo is that although the photo was entitled "V-J Day", it was not taken on 2 Sept. 1945, when the Surrender of Imperial Japan was formally signed. Sept. 2 became a day to honor the victory against Japan.

Task 2

The tension between memory and history has been profoundly dealt with in the works of famous scholars such as Jan Assmann and Aleida Assmann. Although it has been scientifically proved that our memory is not always trustworthy, people still tend to take their memory instead of real historical facts as truth.

One reason is that we believe what we see—"Seeing is believing." The emotion, feel, taste and sound we experienced at the time strengthen our memory, making it more convincing than cold facts. We think what we store in our mind is actuality, but the truth is that our memory, for various reasons, has been filtered, altered and distorted. It is far from being historical facts.

Another reason is that we believe what we choose to believe. Human's protective mechanism tends to filter and alter the painful experience, making it less traumatic. Freud has proved that we suppress the trauma into our unconsciousness so as to reduce its destructiveness. We feel safer in our pleasantly furnished memory than confronting the harmful reality.

The reason people tend to believe widely spread tales is that we usually take the sides of the majority. We think the view of the majority stands for truth, and we are reluctant to test it against the facts.

It is important to take "Perspectivism" into consideration. Nietzsche made a remarkable assertion—"No facts, only interpretations," which challenged the objectivity of fact and truth. Perspectives make truth. Therefore, we would rather have our memory and widely spread tales replace historical facts. These memories and tales are our interpretations of truth from various perspectives.

In order to guard against such a tendency, we should understand the tricks of our memory. We must be objective and unbiased, and view things from different angles. It is important to be an outsider. Step out and examine it. Too much emotional attachment or involvement will affect our judgement.

Scripts

And the title of my talk is "The Sandwich that Sabotaged Civilization". So the image that you are looking at is a very familiar one to all of us. Many of us first saw it in our school textbooks or local newspapers whenever World War I was on the lesson plan. It's been on book covers and album covers and appeared in series works of scholarship and university text books, in the museums and children's books. And today you can find it all over the Internet. It is, one could say, iconic. And as everyone knows, and nearly all of these sources confirm, it's the arrest of Gavrilo Princip after he assassinated the Archduke Franz Ferdinand in Sarajevo on June 28th, 1914. Or is it?

On the 10th anniversary of the Sarajevo assassination one Ferdo Behr recognized himself in the image and published an article shortly thereafter in which he described, to surprise, that seeing the picture and seeing himself being described as actually as the assassin. And he talked (in the) in the article about the chaotic street scene that followed the assassination. Ferdo Behr betrayed no doubt that he was the Bosnian being arrested above all, because Gavrilo Princip was a much smaller man. Anyone who knew them could see that. Surprisingly and saliently, there's never been any disagreement on the score. Upon closer inspection, it's clear that the faltering man in the image cannot possibly be the familiar assassin. As virtually every specialist pressed the story averse. However, not every, I should say, not every scholarly source today or every source today that uses the image identifies the arrested man as the real assassin. Several scholarly works have since made the correction, but most do still, including prestigious publications, like *New York*

Times, *Smithsonian Magazine*, just to name some recent ones, Mark Mazower, a famous 20th century historian, the cover of (the) one of his books. And you can go on and on. And (and) the fact is, and I'm sure for the centenary, we will again see this image being identified as the arrest of Gavrilo Princip. So that fact seems to beg a rather heretical question from the historian: Does it matter?

After all, Gavrilo Princip was drubbed and dragged off to prison at about the same time. And he probably looked no worse for the wear. What this image does, then, is to contest the tension between history and memory. Such that what we think we see shapes what we think we know about the past. Even if what we remember seeing is not in fact factual. The literary series rolled on, but put it better, quote, "whatever it grants to vision and whatever its manner, a photograph is always invisible." It is not *it* that we see. Well, Barthes was not arguing that what we do see (in an) in an image is whatever we want to, but rather that, its referential power is often greater than the mere photographic image itself.

And Susan Sontag has made a very similar point in her book regarding the pain of others, in which she wrote that such widely recognizable photographs have become, quote, "a constituent part of what a society chooses to think about or declares that it has chosen to think about when it processes past events and think about the iconic images, say, of World War II, of Vietnam War, that (we) we recognize right away. This becomes part of our collective memory." And in the case of the arrest, so to say, photo, part of our collective memory of the Sarajevo assassination.

Well, I'd like to suggest here that photographs and other familiar formats for thinking about the past constitute what we can call memory, and that these memories are simulated collectively. That is, as part of structures of shared concerns, values, experiences, whether they are shared with family or community or nation, different collective levels, in which (they may) the memory may be shared. And that, history and memory, play off of each other in similar ways that an image and the emotion that evokes in us, that stirs in us still, one being a kind of approximation of reality, the other representing what we, in our collective communal context, actually take from (that) that image, that memory, that source. So it seems important for me to put this down at the beginning, because it's no longer (very) a very disputed point actually, but with the emergence of modernity, in the 19th century, many thinkers began to stress that there was a great schism between history and memory. Unlike in earlier periods, where (when) history was often passed down as memory, traditional forms of narrating the past invariably conflated history and memory in earlier times. History with modernity in the 19th and 20th century came to stand for quote "an ideal of disinterested objectivity", while memory was always partial and specific to the community that was actually doing the remembering.

More recently, in a pioneering work in the still quite young field of memory studies, famous historian Pierre Nora wrote, quote, "Memory is always suspect in the eyes of history, whose true mission is to demolish it and to repress it." In other words, to correct memory, to remove its sacred context. And, so to divest the arrest photo of its actual referential relevance, maybe it's not quite the same as exploding a national myth, or uncovering one of the many conspiracy theories about the Sarajevo assassination, but it's blatant in correctness and ubiquity, perhaps, may give us a chance to challenge this history memory dichotomy in the process of exploring some other more pertinent or puzzling ways of remembering the event that as the cliché contains set off the

war that destroyed the world. For the fact is, that if it were not for the unforetold global fallout from Franz Ferdinand's fatality, then the arrest photo would hardly matter to anyone anyway. Indeed, the Archduke's death would nearly have joined a long and lugubrious list of important political assassinations that mark this an acreage of revolutionary idealism. Rather than representing the "shocks" that shook the world, Princip's exploit would have become another forgetful footnote in world history. And therein lies the myth that has made the Sarajevo murder (murder) so immensely mythic and memorable, its causal, and for many "inevitable" culmination in the First World War with all that conflicts, consequences from the demise of empires to the rise of despots.

Part Two Living in History

Lead-in

Task 1

Keys

Traditional Static Museums	Living History Museums
the National Gallery of Art in <u>Washington, D.C.</u>	Colonial Williamsburg in Virginia
Visitors could <u>walk in</u> the museum and see the pioneer Wright Brothers <u>plane</u> hanging from the <u>ceiling</u> . You may read <u>a placard</u> , or <u>wear</u> a headset in which a <u>narrator</u> gives you more <u>background</u> about what you're seeing.	It's a completely <u>re-created village</u> from the days when the town was the <u>colonial capital</u> of Virginia. Visitors here get to put their heads and hands <u>in the stocks</u> for a photograph, help the tinsmith <u>make spoons</u> , or feed yarn to women <u>in costume</u> who are weaving.

Scripts

This is the time of year when thousands upon thousands of tourists descend upon Washington, D.C. to see the capital's great monuments and museums, including the National Gallery of Art and an array of Smithsonian museums.

These are what might be called "**static**" museums. You walk in. See the pioneer Wright Brothers plane hanging from the ceiling, or a great Vermeer painting, or a display of American Indian **artifacts**. You look at them. Maybe read a placard. Or perhaps wear a headset in which a narrator gives you more background about what you're seeing.

But in today's world of **spectacular** theme parks and dazzling electronic diversions, **curators** at smaller museums around the country found that busy travelers—especially those with kids—were not coming the way they used to.

Looking at pictures of, or by, long-dead artists or cultural pioneers just wasn't entertaining. They needed to make history and art come to life, to somehow transport visitors to time periods or experiences being displayed. So a whole new kind of museum was born—the "living history" museum.

Places such as Williamsburg, Virginia, the first and perhaps most successful of these models. It's a completely re-created village from the days when the town was the colonial capital of Virginia. There, characters in 18th-Century costumes fire off cannons, parade like British soldiers, farm gardens using massive plow horses, sing drinking songs, and even serve up **tankards** of beer to go with them. And visitors get to put their heads and hands in the stocks for a photograph, help the tinsmith make spoons, or feed yarn to women in costume who are weaving.

But historical purists say all this fun stretches the truth of what life was really like, (which) in many cases, hard, even brutal. They fuss that tourists come away enchanted but having learned very little.

The counter argument is that if visitors can discover even a few things about, say, America's whaling tradition or the real first Thanksgiving—and have a good time doing it—that's more than they'd get out of looking at a bunch of boring displays.

Task 2

Keys

1. A 2. B 3. C 4. A 5. B 6. C 7. C 8. A

Scripts

- A. **Tattered** means torn, old, and in generally poor condition.
- B. **Staccato** is usually used to describe the language or noise in which each word or sound is separate and clear.
- C. When we say something is **ominous**, we are describing something which makes us feel that something bad or unpleasant will happen.
- D. **Dissonant** means unpleasant, or lack of harmony.
- E. **Thunderous** is usually used to modify extremely loud sound.
- F. **Sting** means a carefully planned operation, typically one involving deception.
- G. **Screech** means giving a loud, harsh, piercing cry.
- H. **Resilience** refers to one's ability to become healthy, happy, or strong again after an illness, disappointment, or other problem.

Listening Skills & Strategies

Task 1

Keys

1. F 2. T 3. T 4. F 5. F 6. F

Task 2

- 1. the staccato sounds, the wrenching booms, ominous drones, wailing warning
- 2. sound, silence, silence of humanity
- 3. losing the 'I' in me, from inside-out
- 4. one death, 10 times, fair, one life

Critical Listening

Keys

Task 1

1. The massacre of war shows the cruelty of human, the lack of humane dimension of people. It indicates human's indifference to the sufferings and humiliation of other peoples, nations and countries. It is such a shame that people turn a deaf ear to and hush up the sufferings in the world.
2. The speaker uses three examples to illustrate the fears of war: one is Samia, a Bosnian woman, who survived the four-years **besiege** of Sarajevo. She said, "The fear of losing the 'I' in me, the fear of losing the 'I' in me." The second is her mother who expresses the similar view that it's like dying from inside-out. The third is a Palestinian woman who once said, "It is not about the fear of one death," she said, "sometimes I feel I die 10 times in one day," as she was describing the marches of soldiers and the sounds of their bullets. She said, "But it's not fair, because there is only one life, and there should only be one death."
3. The speaker is possibly about to talk about the other side of war: how the community has improvised and survived and shown acts of resilience and amazing courage just to keep life going.

Task 2

Personal perspective is an important component of historical narration. We have Grand History with capitalized "H", which is singular, official and authoritative, widely accepted and taken for granted. But historians also emphasize the importance of histories, namely his-stories, as a necessary complement to Grand History. Histories introduce the personal perspective, focusing on aspects neglected by or dismissed as trivial by Grand History. For instance, when we think of the founding of America, we usually think of the founding fathers, who led the 13 colonies to victory against the British army and drew up the Declaration of Independence. Yet we fail to duly acknowledge the contributions of ordinary soldiers and people. Therefore, British playwright Timberlake Wertenbaker wrote a play *Jefferson's Garden* to discuss the importance of masses in the founding of America. There is a trend in historiography that historians start to give due regard for personal perspective in historical narration.

The war victims have suffered a lot. What pains them most is that their voices have been silenced and their stories have been distorted and unheard. The seemingly objective portrayal of war with cold statistics in the media, focusing on the frontline instead of humane concerns of the victims, have covered their sufferings and humiliation. Therefore, to help war victims, first, we should let them tell their own stories. The exposure of injustice, violence and torture helps to put an end to wars and conflicts. Second, we should provide them with a decent life, life that is featured with home, necessities for live, education, work and respect, etc.

Scripts

I went back to my bed, and I prayed, and I secretly thank(ed) gods that that missile did not land on my family's home, that it did not kill my family that night. Thirty years have passed, and I still feel guilty about that prayer. For the next day, I learned that that missile landed on my brother's friend's home and killed him and his father, but did not kill his mother or his sister. His

mother showed up the next week at my brother's classroom and begged seven-year-old kids to share with her any picture they may have of her son, for she had lost everything.

This is not a story of a nameless survivor of war, and nameless refugees, whose stereotypical images we see in our newspapers and our TV with tattered clothes, dirty face, scared eyes. This is not a story of a nameless someone who lived in some war, who we do not know their hopes, their dreams, their accomplishments, their families, their beliefs, their values. This is my story. I was that girl. I am another image and vision of another survivor of war. I am that refugee. I am that girl. You see, I grew up in war-torn Iraq. And I believe that there are two sides of wars and we've only seen one side of it. We only talk about one side of it, but there's another side that I have witness(ed) as someone who lived in it and someone who end(ed) up working in it.

I grew up with the colors of war—the red colors of fire and blood, the brown tones of earth as it explodes in our faces and the piercing silver of an exploded missile—so bright that nothing can protect your eyes from it. I grew up with the sounds of war—the staccato sounds of gunfire, the wrenching booms of explosions, ominous drones of jets flying overhead and the wailing warning sounds of sirens. These are the sounds you would expect, but they are also the sounds of dissonant concerts of a flock of birds screeching in the night, the high-pitched honest cries of children and the thunderous, unbearable silence. “War,” a friend of mine said, “is not about sound at all. It is actually about silence, the silence of humanity.”

I have since left Iraq and founded a group called Women for Women International that ends up working with women survivors of wars. In my travels and in my work, from Congo to Afghanistan, from Sudan to Rwanda, I have learned not only that the colors and the sounds of war are the same, but the fears of war is (are) the same. You know, there is a fear of dying. And do not believe any movie character where the hero is not afraid. It is very scary to go through that feeling of “I am about to die.” or “I could die in this explosion.”, but there's also the fear of losing loved ones. And I think that's even worse. It's too painful. You don't want to think about (it). But I think the worst kind of fear is the fear—as Samia, a Bosnian woman, once told me, who survived the four-years siege of Sarajevo. She said, “The fear of losing the ‘I’ in me.” The fear of losing the ‘I’ in me -- that's what my mother in Iraq used to tell me. It's like dying from inside-out. A Palestinian woman once told me, “It is not about the fear of one death. It's...” she said, “sometimes I feel I die 10 times in one day,” as she was describing the marches of soldiers and the sounds of their bullets. She said, “But it's not fair, because there is only one life, and there should only be one death.”

We have been only seeing one side of war. We have only been discussing and consumed with high-level preoccupations over troops levels, drawdown timelines, surges and sting operations, when we should be examining the details of where the social fabric has been most torn, where the community has improvise(d) and survive(d) and show(n) acts of resilience and amazing courage just to keep life going. We have been so consumed with seemingly objective discussions of politics, tactics, weapons, dollars and casualties. This is the language of sterility.

Part Three Intercultural Reflection

Task 1

For your reference

China, with over five thousand years of history, has a lot of relics renowned to the world. After careful consideration, our group chooses the following 5 lost Chinese relics for their digital reconstruction.

Here is the list of 5 lost Chinese relics in order of priority:

No. 1: Yinxu (殷墟) in Anyang, Henan

No. 2: The Terracotta Army of Qin Shi Huang (秦始皇兵马俑) in Xi'an, Shanxi

No. 3: Yuanmingyuan Park (圆明园) situated in the northwest of Beijing

No. 4: The Mogao Caves (敦煌莫高窟), also known as the Thousand Buddha Grottoes, in Dunhuang, Gansu

No. 5: The Hanging Temple(悬空寺), also Hanging Monastery or Xuankong Temple, in Datong, Shanxi

On the top of the list is Yinxu in Anyang, Henan. Yin is the last of the Shang's nine capitals (c. 1300–1046 BC). Yinxu represents the achievement of the Shang Dynasty's golden age. The findings at Anyang include the “oracle bones”, bronze wares, potteries and a group of architectures—palace, temple and mausoleum. The “oracle bones”, dating from around 1250 BC, is the earliest written record of the Chinese so far discovered. They are inscriptions of divination records in ancient Chinese writing on the bones or shells of animals. The discovery of the oracle bones traces China's written history back to the Shang Dynasty. The oracle bones cover various aspects of the Shang Dynasty, such as politics, economy, culture and ideolog; therefore, they are regarded as the earliest archive of humans. Further excavations in Yinxu facilitate a comprehensive research on the Shang Dynasty, from geography, plants and animals to race, population, tribe, agriculture, burial system, sacrifice rituals and Chinese characters and arts.

The second is the Terracotta Army of Qin Shi Huang in Xi'an, Shanxi. The Terracotta Army is a collection of terracotta sculptures depicting the armies of Qin Shi Huang, the first Emperor of China. It is a form of funerary art buried with the emperor in 210–209 BC with the purpose of protecting the emperor in his afterlife. Up till now, only a minority of Qin Shi Huang's mausoleum has been excavated since its discovery in 1974. The figures include warriors, chariots and horses, officials, acrobats, strongmen and musicians. The findings tell us a lot about the China's first empire.

The third is Yuanmingyuan Park, also known as the Old Summer Palace and the “Garden of Gardens”. It is the most magnificent royal garden of the Qing Dynasty in the Chinese history. The construction started in 1709 during the rule of the Emperor Kangxi (the second emperor of the Qing Dynasty), went through 6 emperors and finally finished in 1875. It was constructed as the place where the emperors of the Qing Dynasty resided and handled government affairs. Yuanmingyuan Park was named by Emperor Kangxi. “Yuanming” means round and brightness in Chinese and the Chinese character is “圆明”. The implication of “Yuan” is moderate and the “Ming” means that the brightness can cover the whole nation. The park is comprised of the Eternal Spring Garden (长春园), the Elegant Spring Garden (绮春园) and Yuanmingyuan

Garden (圓明園) with the building area of over 160,000 square meters as big as the Imperial Palace and the area of water as large as the Summer Palace. This extensive collection of gardens and building architectures and other works of art reflects China's great achievements in various aspects and is like an art museum. Unfortunately, the majority of this grand royal garden was destroyed during the Second Opium War. In 1979, Yuanmingyuan became one of the national key cultural preservation centers. The restoration of the park had been gradually carried out after 1979. Now, Yuanmingyuan has been developed into a memorial park.

The fourth is the Mogao Caves, also known as Dunhuang Caves, which form a system of 492 temples 25 km southeast of the center of Dunhuang, an oasis located at a religious and cultural crossroads on the Silk Road, in Gansu province. The caves contain some of the finest examples of Buddhist art spanning a period of 1,000 years. The first caves were dug out in 366 AD as places of Buddhist meditation and worship. An important cache of documents was discovered in 1900 in the so-called "Library Cave", which had been walled-up in the 11th century. The Mogao Caves are the best known of the Chinese Buddhist grottoes and, along with Longmen Grottoes and Yungang Grottoes, are one of the three famous ancient Buddhist sculptural sites of China.

The fifth is the Hanging Monastery built into a cliff (75-metre above the ground) near Mount Heng in Hunyuan County, Datong City, Shanxi. Built more than 1,500 years ago, this temple is notable not only for its location on a sheer precipice but also because it is the only existing temple with the combination of three Chinese traditional religions: Buddhism, Taoism and Confucianism. The structure is kept in place with oak crossbeams fitted into holes chiseled into the cliffs. The main supportive structure is hidden inside the bedrock. The monastery is located in the small canyon basin, and the body of the building hangs from the middle of the cliff under the prominent summit, protecting the temple from rain erosion and sunlight. Coupled with the repair of the dynasties, the color tattoo in the temple is relatively well preserved. In December 2010, it was listed in the *Time* magazine as one of the world's top ten most odd dangerous buildings.

Scripts

Why do people deliberately destroy cultural heritage? By doing so, do they believe they're erasing our history? Our cultural memory? It's true that we are losing cultural heritage to erosion and natural disasters, but this is something that is simply difficult to avoid. I'm here to show you today how we can use pictures—your pictures—to reclaim the history that is being lost using innovative technology and the effort of volunteers.

In the early 20th century, archaeologists discovered hundreds of statues and artifacts at the ancient city of Hatra, in northern Iraq. Statues like this one were found in fragments, some of them missing their heads or arms, yet the clothing that they are wearing and their pose can still tell us their story. For example, we believe that by wearing a knee-length tunic and open bare feet, this was representative of a priest. However, with a closer look at this particular piece, we can see that this tunic being worn was elaborately decorated, which has led many researchers to believe this was actually a statue of a king performing his religious functions.

When the Mosul Cultural Museum opened in 1952 in northern Iraq, this statue, as well as others, were (was) placed there to preserve them for future generations. Following the US-led invasion

of Iraq in 2003, a few statues and artifacts were relocated to Baghdad, but this statue remained. Then in February of last year, a video was released, and it instantly went viral. Maybe some of you remember seeing it. Here's a short clip.

(Video) (Singing in Arabic)

Not a very pleasant sight, right? Did you notice anything familiar in the video? There it is. There is that very statue, as it was toppled over, breaking into pieces.

When Matthew Vincent and I saw this video, we were shocked. Since we are archaeologists using innovative technology for digital preservation, an idea sprung to mind. Maybe we can crowdsource the images that were taken of these artifacts before they were destroyed to create digital reconstructions. If we can do that, maybe we can put them into a virtual museum to tell that story. And so two weeks after we saw this video, we started the project called Project Mosul.

Remember the pictures of the statue I showed you before? This is actually the crowdsourced reconstruction of it before it was destroyed. Now, many of you may be wondering, how exactly does this work? Well, the key to this technology is called photogrammetry, and it was invented here in Germany. It is the technology that allows us to use two-dimensional images taken of the same object from different angles to create a 3D model. I know you may be thinking this sounds like magic—but it's not. Let me show you how it works. Here are two crowdsourced images of the same statue. What the computer can do is it can detect similar features between the photographs—similar features of the object. Then, by using multiple photos, in this case, it can begin to reconstruct the object in 3D. In this case, you have the position of the cameras when each image was taken, shown in blue.

Now, this is a partial reconstruction, I admit, but why would I say partial? Well, simply because the statue was positioned against a wall. We don't have photographs taken of it from the back. If I wanted to complete a full digital reconstruction of this statue, I would need a proper camera, tripods, proper lighting, but we simply can't do that with crowdsourced images. Think about it: How many of you, when you visit a museum, take photographs of all parts of the statue, even the back side of it? Well, maybe if some of you find Michelangelo's David interesting, I guess—

(Laughter)

But the thing is, if we can find more images of this object, we can improve the 3D model.

When we started the project, we started it with the Mosul Museum in mind. We figured we may get a few images, some people interested, make one or two virtual reconstructions, but we had no idea that we had sparked something that would grow so quickly. Before we knew it, we realized it was obvious: we could apply this same idea to lost heritage anywhere. And so, we decided to change the name of the project to Rekrei. Then, (in summer) in the summer of last year, *The Economist* magazine's media lab reached out to us. They asked us, "Hey, would you like us to build a virtual museum to put the reconstructions back inside to tell the story?" Can you imagine us saying no? Of course not. We said yes! We were so excited. This was exactly the initial dream of that project. And so now, any of you can experience RecoVR Mosul on your phone, using Google Cardboard or a tablet or even YouTube 360.

Here is a screenshot from the virtual museum. And there it is ... the partial reconstruction of the statue, as well as the Lion of Mosul, the first reconstruction completed by our project. Although the video doesn't explicitly show the Lion of Mosul being destroyed, we have many other examples of large artifacts being destroyed that were simply too large to have been stolen. For example, the Gate of Nimrud in northern Iraq. This is a digital reconstruction from before. And this is actually during the destruction. Or the Lion of Al-Lāt, in Palmyra, Syria: before and after.

Although virtual reconstructions are primarily the main focus of our project, some people have been asking the question: Can we print them in 3D? We believe 3D printing doesn't offer a straightforward solution to lost heritage. Once an object is destroyed, it's gone. But 3D printing does offer an addition to tell that story. For example, I can show you here. There is the statue from Hatra and the Lion of Mosul.

(Applause)

Thank you.

Now, if you look closely, you'll notice that there are some parts (that are in color) that have been printed in color, and some parts that are in white or gray. This part was added simply to hold the statues up. This works the same way if you visit a museum, and a statue is found in fragments; it's put together (for the) for the people to see it. This makes sense, right? However, we're much more interested in what virtual reality has to offer for lost heritage.

Task 2

Keys

One major thematic concern of the history movie is World War Two and its impact on the ordinary people's lives. How the two lovers are drawn apart and devoured by World War Two constitutes antithesis to the authoritative and official narrative of the war. The personal narrative focuses on the individual's response to the war and the audience will be more related to their experience and feel the drastic impact of the war. For instance, usually when people think of Dunkirk Retreat, they think of Winston Churchill's famous speech on mobilizing all Britons to fight against Nazi. They think of it as a miracle and an embodiment of the unity and resolution of the Britons. But the film draws another facet of war: the fear of the soldiers, the futility of war, the defeat of love in front of war, etc. This perspective is comparatively more humane.

This personal perspective is missing in many Chinese war films. These films are patriotic. They intend to provoke the audience's admiration for the dauntless spirit of the martyrs and their hatred of injustice. Yet these grand narratives of war fail to focus on individual's experiences. Therefore, the characters in the films are stereotypes instead of moving individuals.