

Contents

1 UNIT	Threads of the self	1
	Unit overview	1
	Reading 1 Embracing cognitive diversity	2
	Reading 2 The story of the self	10
	Unit project The story of us	18
2 UNIT	Beyond the finish line	21
	Unit overview	21
	Reading 1 The gentlemen's triathlon	22
	Reading 2 The paradox of modern sport	33
	Unit project Planning a sporting event	42
3 UNIT	The muse within music	45
	Unit overview	45
	Reading 1 Why do we even listen to new music?	46
	Reading 2 Jazz up your brains	55
	Unit project Making music a better partner in your life	62
4 UNIT	Shifting social interactions	65
	Unit overview	65
	Reading 1 The decline of etiquette and the rise of "boundaries"	66
	Reading 2 Has listening become a lost art?	77
	Unit project Guidelines for an online learning platform	86

5 UNIT	Harmony in heartbeats	91
	Unit overview	91
	Reading 1 Animal charm	92
	Reading 2 Meet the world’s best commuter	102
	Unit project Experiments with animals: Should they be banned?	110
6 UNIT	Journeys in medicine	113
	Unit overview	113
	Reading 1 A surgeon’s odyssey: A call to empathy	114
	Reading 2 Traditional Chinese medicine as an art	126
	Unit project Promoting traditional Chinese medicine	135
7 UNIT	Home and beyond	137
	Unit overview	137
	Reading 1 City on mute	138
	Reading 2 Talking buildings	147
	Unit project Fostering community bonds through public spaces	155
8 UNIT	Pathway to progress	157
	Unit overview	157
	Reading 1 The other invisible hand	158
	Reading 2 A new philosophy of progress	168
	Unit project “Fast and fearless” vs. “slow and steady” in scientific development	174

1

UNIT

Threads of the self

Unit overview

The tapestry of our self-concept is woven from the vibrant threads of our thinking patterns and the intricate stitches of our memories. These elements, along with our experiences and emotions, shape who we are. Grasping the distinct roles of these elements is crucial for understanding the complexities of our identity and steering the journey of self-understanding.

The author of the first reading passage explores the threads of our cognitive architecture — the diversity of thought styles. After providing two examples of different thought styles — one often devoid of visual imagery and the other characterized by vivid visual thinking — the author presents the spectrum of thought styles, including verbal thinkers, object visualizers, and spatial visualizers. Different thought styles may give individuals different strengths to help them advance in their lives and careers. However, one's thought style doesn't necessarily fall into a single clear-cut category. The diversity of thought styles should be celebrated, as they are valuable in effective collaboration and collective growth.

In the second reading passage, the author traces the delicate and often unpredictable threads of memory, emphasizing its dynamic and unreliable qualities. Autobiographical memory is not a static archive of past events, but a reconstruction of the past influenced by present emotions and beliefs. It is susceptible to distortion. Despite the unreliability, memory is of intrinsic value to our existence and is integral to the shaping of identity. It is significant in helping us reflect on the past, look into the future, reconfigure the self, and narrate our own story.

As different threads create different patterns, we must examine and understand the diverse threads of our being to truly know ourselves. By exploring our individual thought styles and the flexible nature of our memory, we can discover the unique patterns that define our personal fabric, leading us to a path of self-discovery and, ultimately, self-fulfillment.

Reading 1

Get ready to read

Teaching tips

T can prepare a short narrative story before class, such as an excerpt from *Alice's Adventures in Wonderland*. Read the story to Ss and ask them how they would like to portray the heroine and her experience, in words or in pictures. Then ask Ss to do the exercise “Identify your cognitive style.”

Reference answers

Share and discuss

- My scores from yellow-colored rows add up to 20. I agree with the result that I'm a verbal thinker because I always prefer discussing ideas aloud to map out my thoughts. Even when I'm working on a difficult mathematical problem alone, I find that thinking out loud could help me figure out the key points and organize my ideas.
 - My scores from green-colored rows total 16 and those from yellow-colored rows 14. Based on the criteria, I would be considered a blended thinker. But, I don't quite agree, especially when it comes to reading novels. In some instances, I only like to visualize the scenes, relying heavily on imagery to spark vivid thoughts.
2. I believe I'm a spatial visualizer, and I have a good friend who I think is a verbal thinker. We are quite different in our ways of thinking. I like reading manuals, diagrams, and sketches that display the working principles of machines and devices. I also like to spend time observing and finding patterns that can apply to similar situations. But my friend prefers words to pictures. She says the best way for her to clarify her ideas is to talk to others, sometimes even to herself. She believes discussion often leads to new perspectives. We can work together very well as her thoughts are often put into words with lots of details and I can go straight to the core of a problem by quickly identifying its most fundamental elements. We are a perfect match.

Reading passage

Language points

1. **At the same time, whenever I speak, ideas condense out of the mental cloud. (Para. 2)**

Paraphrase: At the same time, whenever I start talking, I find my ideas become clearer.

In the sentence, the metaphor of “mental cloud” is used to represent the state of having vague or unclear thoughts. The expression “ideas condense out of the mental cloud” means that the mental cloud clears up and more tangible ideas take form. This metaphorical use of language describes the author’s thought process in a vivid and expressive manner.

2. **Occasionally, I talk to myself in an inner monolog, but on the whole, silence reigns. Blankness, too: I see hardly any visual images, and rarely picture things, people, or places. (Para. 2)**

Paraphrase: Sometimes, I have conversations with myself in my mind, but most of the time, there is only silence. There’s also a lack of mental images: I hardly see any mental pictures, nor do I often imagine things, people, or places in my mind.

The sentence “Blankness, too” uses an ellipsis. The complete structure is “Blankness reigns too (in my mind).”

3. **Ask someone how they think and you might learn that they talk to themselves silently, cogitate visually, or move through mental space by traversing physical space. (Para. 3)**

Paraphrase: If you ask people how they think, you might discover that some engage in mental talk, some think by forming visual images in their minds, and some navigate their thoughts while moving around physically.

4. **On one end are verbal thinkers, who often solve problems by talking about them in their heads or, more generally, by proceeding in the linear, representational fashion typical of language. (Para. 5)**

In the sentence, “representational” refers to the way language is used to symbolize ideas, objects, and concepts.

The whole sentence can be understood as: On one end of the spectrum are verbal thinkers, who typically solve problems by discussing them internally in their minds. More generally, they follow a step-by-step approach which is similar to how language is organized and used in communication.

5. **An engineer is likely to be a spatial visualizer who can picture, in the abstract, how all the parts of the engine will work ... (Para. 6)**

in the abstract: considered in a general way rather than being based on specific details and examples 抽象地；概括地；从理论上说

e.g. I don't think that you can be ahead of your time if you just consider products or a market in the abstract.

6. **“Come on,” we might tell ourselves, while trying to unstick a kitchen drawer. “You can do it! Also — remember that doctor’s appointment. Now, back to the drawer!” (Para. 8)**

Here, the author gives an example of how we use our “inner voice” to manage everyday tasks. For instance, we may tell ourselves not to give up (“Come on”) or, if we get temporarily distracted by another thought, remind ourselves of the task at hand (“Now, back to the drawer!”).

The verb “unstick” comprises the negative prefix “un-” and the root “stick.” Here, it means “open a drawer that has got stuck.”

7. **But Hurlburt’s work also suggests that it’s a mistake to ascribe to oneself a definitive cast of thought. (Para. 10)**

The word “cast” means “characteristic quality,” so “a definitive cast of thought” means “a specific, fixed way of thinking or a particular thinking style.” The sentence suggests that it is a mistake to identify oneself with a fixed or unchanging way of thinking. It implies that one’s thinking style can be varied and flexible, rather than rigidly defined.

The word “cast” in this sense is often used in the phrase “one’s cast of mind,” meaning “the way that a person thinks and the type of opinions or mental abilities they have.”

e.g. Interpreting the stories depends on the reader’s own cast of mind.

8. **... the strengths that different thought styles bring to the table pave the way for more effective collaboration and the growth of collective wisdom. (Para. 11)**

bring sth. to the table: provide or offer a useful skill or attribute to a shared task, activity, or endeavor 贡献（力量）；提供（有价值的东西）

e.g. Chloe was the right person to hire — she brings a lot of experience and some important skills to the table.

Reference answers

Read and understand

Global understanding

- | | |
|-------------------------------------|----------------------------------|
| 1) silence and blankness | 2) detailed images |
| 3) clear pictorial memories | 4) photograph-like mental images |
| 5) visual patterns and abstractions | 6) the phonological loop |
| 7) processing and storing | 8) neat categories |
| 9) unsymbolized thinking | 10) celebrated and embraced |
| 11) collective wisdom | |

Detailed understanding

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

Read and think

Dynamics of cognitive patterns

I think my cognitive pattern has developed over time. In my early childhood, as I didn't know that many Chinese characters, my comprehension of the stories my mother read to me relied heavily on the vivid illustrations in books. My own attempts to create stories were also accompanied by spontaneous scribbles as a means of imaginative expression. I guess visual thinking was significant in those years. However, in my teens, the increased exposure to literature prompted a shift to a more verbal mode of thinking. When I read a book, there seemed to be an internal voice reading it in my mind. When I planned for an essay, I would also formulate my sentences and revise them with a voice in my head.

Various factors can influence the consistency or variability of one's cognitive pattern, such as educational progress, cultural influences, and social interactions. As one's educational level improves and academic experiences enrich, the original pattern of thinking will be impacted by continuous exposure to diverse subjects, complex concepts, intellectual challenges, etc. For example, years of math study and analysis may contribute to the development of visual-spatial thinking.

Culture will also influence the dynamics of one's cognitive pattern. For example, different cultures have distinct linguistic features, which will affect how people perceive, categorize, and interact with the world. The use of logographic writing systems, such as Chinese, can strengthen visual-spatial processing, while alphabetic systems, like English, might enhance phonological awareness. Exposure to different cultures may bring about shifts in one's cognitive pattern.

Social interactions will also influence cognitive patterns as people naturally learn from each other and the environment. For instance, an object visualizer may develop stronger verbal skills through frequent interactions with verbal thinkers, improving their ability to articulate complex ideas. A verbal thinker might start incorporating more visual elements into their thought processes after working closely with a spatial visualizer. These interactions help individuals to enrich and refine their cognitive pattern.

Efficient thinkers and collaborators

In team environments, diverse thinking styles can significantly enhance collaboration and problem-solving. Verbal thinkers excel in articulating ideas and can do well in conveying complex concepts and facilitating discussions. Their participation can guarantee clarity in communication and drive the progress of the team. Spatial visual thinkers are good at understanding and manipulating spatial relationships. They can create and interpret diagrams, maps, and other visual aids, which can be valuable for planning and organizing

tasks. Object visual thinkers' ability to visualize objects with details may help them foresee practical challenges and enhance team performance.

To leverage diverse thought styles effectively in academic and social activities, first of all, we need to acknowledge and celebrate the diversity within the team, appreciating the unique strengths of each style. Secondly, we should keep the communication channels open. Verbal thinkers should be encouraged to engage in conversations with other team members; visual thinkers should be allowed to convey their opinions in ways they feel comfortable with, such as through hands-on activities. Thirdly, we can offer workshops to motivate different thinkers to build skills by learning from each other. Finally, we can design project-based activities to bring together people with different thought styles. Tasks can be distributed in a way that encourages input from and interactions among individuals with different thought styles.

Read and practice

Synonyms

- | | | |
|----------------|-------------|---------------|
| 1. articulated | 2. scarcely | 3. accentuate |
| 4. monitor | 5. variable | 6. inherent |

Word building

- | | | | | |
|------------|--------------|--------------|------------|-----------------|
| 1. sensory | 2. precision | 3. pictorial | 4. spatial | 5. abstractions |
|------------|--------------|--------------|------------|-----------------|

Language in use

1. ascribes healing properties to this fruit
2. make sense of the surrounding world
3. pave the way for mutual respect in their later development
4. fall into neat categories
5. come to more broadly applicable conclusions about patterns of social interaction

Banked cloze

- | | | |
|---------------------|---------------|------------------|
| 1) mechanical | 2) articulate | 3) linear |
| 4) representational | 5) definitive | 6) differentiate |
| 7) continuum | 8) proportion | 9) mix |
| 10) variability | | |

Read and translate

As an essential part of Chinese culture, Chinese characters reflect the wisdom and creativity of the ancient people. They are not only the tools for daily language communication, but also the medium through which the ancient Chinese documented events and conveyed thoughts. Early Chinese characters, such as oracle bone inscriptions, expressed the ancient people's understanding of the world through vivid symbols and combinations, manifesting the unique and rigorous mode of thinking of the Chinese nation. These early characters greatly facilitated people's comprehension and memorization of everything in the world and laid the foundation for the development of Chinese characters. Studying and understanding these characters helps us delve deeper into the history and cultural traditions of the Chinese nation.

Read and write

Step

1

Strategies	Examples
Personal anecdotes	The author's personal story in Paras. 1-2
Metaphors and analogies	"If her mind is an IMAX theater, mine is a fax machine" in Para. 3
Concrete examples	The examples of two kinds of visual thinkers in Para. 6
Incorporating research in an accessible way	The explanation of the "phonological loop" and relevant examples in Paras. 7-8
Questions and reflections	Questions in Paras. 1, 4, and 9

Step

2

Visualization is a cognitive technique that involves creating images in the thinking process. It's generally acknowledged to be a powerful tool that can boost our learning.

One notable benefit of visualization is that it can facilitate memory during learning. In my high school, my history teacher introduced a memorization technique called "the method of loci," which I found very effective in memorizing key facts. At first, I memorized the layout of a palace with a number of separate loci in my imagination. When I wanted to remember a set of learning points, I envisioned traversing these loci in my mind, assigned a knowledge point to each locus, and established an image connecting the point and the locus. The vivid images of the routes linking knowledge items formed a tangible map in my mind, and the connections between spots were established firmly as I retraced the

journey over and over. This visualization technique transformed me into a master of memory.

Visualization also aids in understanding abstract ideas. By creating pictorial representations, we can break down abstract concepts into more digestible concrete parts. For instance, math teachers often recommend visualizing abstract problems with lines, symbols, graphs, etc. to build patterns or models, because this assists us in clarifying confusion and finding connections among different elements.

All these approaches align with the cognitive benefits of visualization. Scientific studies have shown that visualization activates various brain regions, including the rearmost region responsible for visual processing and the areas involved in spatial and image perception. The interaction of different regions of our brain enhances the likelihood of accomplishing complex and challenging tasks.

In summary, visualization is a dynamic cognitive tool, offering valuable assistance in the pursuit of effective and engaging learning experiences.

Translation of the passage

拥抱认知多样性

十九岁那年，我意识到自己“头脑空空”。在大学的一节英语课上，我举手想要发言，却突然发现自己根本不知道原本打算说什么。一时间，我惊慌失措。后来老师点名叫到我，我一开口，词句脱口而出。它们是从哪儿冒出来的呢？

很多时候，我无所思虑，只是活在当下。但与此同时，每当我开口说话，想法就会从脑海的云雾中凝结成句。我脑中常会有些想法，却并不明晰，但一张嘴，又能清晰表达出来。偶尔，我会在内心自言自语，但总的来说，沉默占据主导。大脑也一片空白：我几乎看不到任何视觉图像，也很少去描绘事物、人物或场景。大多时候，我得靠大声说出来才能形成想法，如果找不到人对话，我就会诉诸笔端。如果这样仍不奏效，我会在空荡荡的房子里一边踱步，一边喃喃自语。

我绝不是唯一具有某种思维“风格”的人。如果你问问别人他们是如何思考的，你可能会发现他们有的会在心中默语，有的进行可视化思考，有的通过游走于有形空间在思维世界中遨游。美国学者坦普尔·格兰丁描述她的脑海中充满了细节丰富的图像，她可以将这些图像并置、组合，进行生动而精确的修改。我脑海中的成长快照都模糊不清，而格兰丁却能够轻松回想起童年时代那些清晰的画面，其中包括立体的图像和视频。她能够生动地回忆起坐着雪橇从白雪覆盖的山坡上滑下的情景，甚至能感受到雪橇在斜坡上颠簸下滑时的起落。如果她的思维像巨幕影院，那我的就像是一台传真机。

格兰丁能在脑海中精确描绘发生的事情，极为具体，这突显了思维间的差异。我们的思维差异到底有多大？我们又该如何看待彼此间的差异？

格兰丁在其著作中确定了一个大致可以划分为三个类型的思维风格连续体。连续体的一端是语言思维者，他们通常在头脑中探讨问题，以此来解决问题，或者更普遍地，他们以语言典型的线性、具象化方式来处理问题。连续体的另一端是物体视觉思维者：他们凭借具体的、类似于照片的心理图像来形成结论。介于这两极之间的是另一类视觉思维者——空间视觉思维者，他们似乎能够将语言和图像结合起来，通过视觉模式和抽象概念进行思考。

视觉思维者可分为两种类型这一观点有助于我们理解思维相似的人之间存在的差异。设计机器和修理机器都需要视觉技能；工程师和机械师都是视觉思维者，但他们又有所不同。工程师很可能是空间视觉思维者，他们能够以抽象的方式描绘出发动机的所有部件会如何运作，而机械师很可能是物体视觉思维者，他们一眼就能判断出发动机气缸上的凹痕会影响发动机功能，抑或只是造成外表问题。艺术家和工匠往往是物体视觉思维者：他们能够准确地描绘出这幅画应该是什么样子，或者那处刀刻应该如何拼接。科学家、数学家和电气工程师则往往是空间视觉思维者：一般情况下，他们能够想象出齿轮如何啮合、分子如何相互作用。

对于语言思维者，研究人员提出大脑中存在一种名为“语音回路”的神经系统。该系统本质上是我们在处理和存储周围环境中语言信息的枢纽。它包括处理口头语言的“内耳”和让我们在头脑中默默重复和处理这些语言的“内在声音”。

心理学家发现，语音回路可用于处理各种事情。它就像一种记忆便签；我们会在这里暂存电话号码，后续再将其记录下来。它也是一种自我管理的工具。幼儿们通过自言自语学会引导自己的行为 and 情绪，起初是大声说，后来是默默地说，常常是在模仿父母。（最近，我四岁的儿子在尝试拼图时说道：“别弄坏了，彼得！”）我们用自己的内在声音监督自己实现目标的进度。“加油啊，”我们在试图打开卡住的厨房抽屉时可能会这样告诉自己，“你可以的！还有——别忘了和医生的预约。现在，继续弄这个抽屉吧！”

以图形思考、以视觉模式思考、以语言思考——这些是截然不同的体验。但是，人们能够如此清晰地划分到这些类别中吗？内华达大学拉斯维加斯分校的拉塞尔·T. 赫尔伯特教授总结道，广义上来说，内在思维有五种形式，我们每个人都会以不同的比例将其进行混合运用。有些思维通过“内部言语”表达，有些则通过“内部视觉”呈现；有些通过情绪让自身得到感知，而另一些则表现为一种“感官意识”。最后，还有些人会使用“非符号化思维”，他们常常拥有“明确且迥然不同的思维，不涉及对文字、图像或其他任何符号的体验”。

几年前读到这样的描述时，我觉得终于可以有一个词汇来形容我的思维了：它不是“空空的”，只是非符号化的。但赫尔伯特的研究也指出，认为自己有一个固定不变的思考模式是错误的。事实上，我们的思维质地微妙而多变。即使在同一个头脑里，思维也有多种表现形式。

我们应该赞美并拥抱思维间的差异。我们不应根据个人独特的思维方式对人们进行分类，给其贴标签，而应该认可并欣赏人类思维多样性的内在价值。我们各自独特的解决问题的方法使我们能够从不同角度应对挑战，发现新颖的解决方案；不同的思维风格所带来的优势为更有效的合作和集体智慧的发展铺平了道路。

Reading 2

Get ready to read

Scripts

Memory is the pattern of neural activity that represents the sights, sounds, smells, feelings, information, language that you experienced when you learned something in the first place, reactivated as a neural circuit in your brain.

There's a physical location where we process vision, or language, or movement. But memory is different. Memory is located throughout your brain in all of the disparate places that are involved in what that memory consists of. So, if I'm thinking of the sight and sound of Mickey Mouse, my visual cortex will be activated. Those represent what Mickey Mouse looks like. But the sound of Mickey Mouse is located somewhere else. That's in my auditory cortex, sort of near my ears. And so, the circuit, the memory, will involve the activation of neurons in those very different places.

Your hippocampus is your memory weaver. This is the part of your brain that links together the sights, the sounds, the smells, the feelings, the language, the information, so that they become connected into a neural circuit. Our human brains are pretty phenomenal at remembering what is meaningful, emotional, surprising or new, and what's repeated. They're pretty bad at remembering what's same old, same old, been there, done that, not emotional, not repeated. Our brains are also great at remembering things that are visual and where those things are in space. Evolutionarily, it was really important for our survival, for us to remember where the food is, where safety is, where the predators live.

So, how accurate are our memories? It depends on which kind of memory we're talking about. There are three kinds of long-term memory. There's semantic memory. Semantic memories are the facts and data, the information you learned in school, six times six, who was the first president, that kind of information. Also your biographical information, where you were born, your street address, your phone number. So if we're talking about semantic memory, that's pretty stable and accurate. For example, if you learned that six times six is 36 when you were in the third grade, you're not gonna suddenly misremember that decades later as six times six is 75. That's not going to happen.

There's also muscle memory. Muscle memory is similarly stable over time. Muscle memory doesn't live in your muscles. This actually lives in a part of your brain called the motor cortex. That part of your brain tells all of the voluntary muscles in your body what to do. Muscle memory is the memorized choreography, the procedure for how to do things — how to brush your teeth, how to swing a golf club, how to eat an ice cream

cone. This is where the expression “just like riding a bike” comes in, right? You cannot ride a bike for decades and then get back on the bike and your brain will remember the choreography. You’ll get on the bike and ride.

Episodic memory is a little different. This is your memory for the stuff that happened. This is the story of your life. That’s a little strange. It turns out that every time we recall a memory for something that happened, we have the opportunity to change it, often not consciously.

Memory is part of our biology, so our brain is not separate from our body. It’s part of the whole system. Human memory is amazing, and it’s fallible.

Reference answers

Watch for information

- | | |
|--------------------------------|----------------------|
| 1) throughout your / the brain | 2) surprising or new |
| 3) visual | 4) in space |
| 5) facts and data | 6) biographical |
| 7) stable and accurate | 8) procedure |
| 9) change it | |

Watch and discuss

There are several reasons why some memories might be unreliable. For starters, over time, memories can get blurry, just as old pictures fade. Our brains can’t keep every tiny detail. Also, when we experience really strong emotions, those feelings can distort our memories. Whether we’re happy or sad, those feelings can change how we remember things. Plus, as we learn and grow, our viewpoints change, and that can reshape our memories. It’s like looking at the past with today’s eyes, and that can change the original memory.

Reading passage

Culture notes

“Pass it on” is a group game. To play the game, a group of people stand or sit in a circle or a line. One person starts the game by thinking of a short word or phrase and then whispering it into the ear of the person next to them. The second person then passes it on to the next person, and so on. At the end of the game, the last person will say the word or phrase out loud to see how well the message has been delivered. The game can also be played by drawing simple pictures or performing bodily actions instead of whispering messages.

Language points

1. **When I cast my mind back to an event from my past — let’s say the first time I ever swam backstroke unaided in the sea — I don’t just conjure up dates and times and places (what psychologists call “semantic memory”). (Para. 2)**

Paraphrase: When I reflect on a past event, like the first time I swam backstroke on my own in the sea, I recall more than just the bare facts, such as when and where it happened, which psychologists refer to as “semantic memory.”

(let’s) say: used to introduce a suggestion or possible example of sth. 比方说; 假设
e.g. Remember to renew your passport when it’s about to expire, let’s say, about two months before.

conjure up:

1) bring a thought, picture, idea, or memory to sb.’s mind 使浮现于脑海

e.g. Listening to that old song conjures up feelings of nostalgia from my high school days.

2) create or achieve sth. difficult or unexpected, as if by magic (奇迹般地) 创造, 实现

e.g. She managed to conjure up a solution to the problem, surprising everyone with her ingenuity.

2. **I am somehow able to reconstruct the moment in some of its sensory detail, and relive it, as it were, from the inside. (Para. 2)**

as it were: used when describing sb. or sth. in a way that is not quite exact 可以说是
e.g. The CEO, the captain of the ship, as it were, guided the company through the crisis.

Here, the phrase “as it were” means that you don’t need to go back to the past physically. The whole sentence means that you can reconstruct the moment inside your head, as you can recall some of the sensations you experienced at the time.

3. **Memories are not filed away in the brain like video cassettes, to be slotted in and played when it's time to recall the past. (Para. 4)**

In the sentence, the author uses the simile “Memories are not ... like video cassettes.” The simile emphasizes the difference between the way memories are stored and recalled in our brains as opposed to the way information is recorded and replayed using video cassettes.

4. **Sci-fi and fantasy fiction might attempt to cajole us into **thinking otherwise**, but memories are not discrete entities that can be taken out of one person's head and distilled for someone else's viewing. (Para. 4)**

Paraphrase: Although science fiction and fantasy literature might lead us to believe that it's possible, the truth is that memories are not independent and separate elements that can be taken from one's mind and shown to someone else.

think otherwise: think sth. different 并非如此认为

e.g. While most people enjoy summer for its warm weather and sunny days, some think otherwise and prefer the coolness and tranquility of winter.

5. **What accounts for this unreliability? One factor must be that remembering is always re-remembering. Like a game of “Pass it on,” any small error is likely to be propagated along the chain of remembering. (Para. 5)**

Paraphrase: What causes this unreliability? One reason could be that each act of remembering involves reconstructing the memory. Similar to the game “Pass it on,” even a minor mistake can be carried forward and amplified through successive acts of remembering.

These sentences suggest that each time we recall a memory, we are not simply retrieving a static, unaltered record from our minds. Instead, we are actively reconstructing or reassembling that memory. This process can introduce changes or distortions.

6. **The force of correspondence tries to keep memory true to what actually happened, while the force of coherence ensures that the emerging story fits in with the needs of the self, which often involves portraying the ego in the best possible light. (Para. 5)**

Paraphrase: The drive to match memory with facts strives to keep memory true to actual events, while the drive to fit the memory into present circumstances makes sure that the story developed from memory is adapted to the needs of the current self, which often means presenting a positive image of oneself.

7. **However, when you read descriptions of people's very early memories, you see that they often function as myths of creation. (Para. 6)**

Paraphrase: However, when you look into people's descriptions of their early memories, you will find their stories are not authentic accounts of what happened in the past, just as creation myths of how the world began are not real history.

The term “myths of creation,” or “creation myths,” refers to cultural or traditional

narratives describing the earliest beginnings of the world. Creation myths are the most common form of myths. Some famous Chinese creation myths include the stories of Pangu, Nüwa, Fuxi, and others.

8. **When we look back into the past, we are always doing so through a prism of intervening selves. (Para. 6)**

This sentence means that, when we reflect on the past, we are always viewing it through the lens of the various versions of ourselves we have become since then. These versions of ourselves have modified our memories of the past.

9. **They weave together bits of their own personal experience, emotions and sensory impressions and the minutiae of specific contexts, and tailor them into a story by hanging them on to a framework of historical fact. (Para. 8)**

Paraphrase: Writers combine fragments of their personal experiences, emotions, sensory impressions, and trivial details of certain circumstances, developing them into a story within the context of historical facts.

weave: *vt.* put facts, events, details, etc. together to make a story or a closely connected whole (把...) 编成, 编纂成; 编造 (故事等)

e.g. The biography is woven from the numerous accounts of the things she did.

Reference answers

Read and understand

Global understanding

- | | |
|---------------------------|---------------------------------|
| 1) a pretty good guide | 2) Autobiographical memory |
| 3) mental reconstructions | 4) fragments of sensory memory |
| 5) the force of coherence | 6) current emotions and beliefs |
| 7) intervening selves | 8) look into the future |
| 9) reconfiguring the self | |

Detailed understanding

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

Read and think

Autobiographic memory

Step

①

The most precious memory engraved in my mind revolves around the celebrations of Chinese New Year with my family when I was a child in my hometown, a village nestled in a remote mountainous

area. In my memory, my friends and I enjoyed carefree play while the adults were busy preparing for the festival. I remember vivid moments from games, the taste of delicious snacks, and bursts of firecrackers. However, I don't think this memory is absolutely reliable. It seems that I've selectively omitted some elements that were not as "festive," such as the inconveniences caused by the cold and harsh winters typical of mountainous villages in northern China. Maybe I only want to keep the joyful aspects of the New Year celebrations in my memory.

Step

2

1

- I don't think it's disturbing. It's natural that we remember certain information from the past while forgetting other details simultaneously. There's no necessity to preserve every single memory with absolute accuracy. After all, as living beings, we naturally focus on a promising future. We don't need to live in the past.
- I think it's somewhat disturbing to me. When I find my memories may not be true to the facts, I start to doubt my ability to retain information accurately. This challenges my confidence and brings about disappointment. The idea that my happy memories might be illusions is also disheartening.

2

- No, I don't think so. Memories represent my past experiences that have shaped who I am today. Even though memories may be inaccurate, the experiences behind them are authentic and have laid the foundation for my growth. In this sense, whether accurate or not, memories serve as a rich reservoir of lessons, emotions, insights, and a source of wisdom as well.
- Yes. I think the value of memories diminishes to some degree as I find them inaccurate. My childhood memories now seem less sweet because I understand some parts of them are just my imagination. Since these memories may deviate from what I really experienced in the past, I can't help but feel that their value has been slightly diminished.

Memory and technology

- Yes. I agree that the Internet will weaken our memory. Indeed, information technology has facilitated the searching and storing of information. However, the easy accessibility of information misleads us into viewing the Internet as a substitute for memory. As a result, we are likely to bypass the important process of internalizing and memorizing information in our minds. We may only remember where to find information instead of the information itself. On the other hand, while information

technology makes an immense amount of information available at our fingertips, it may lead to shallow reading. We often simply dip into information without much thinking or analysis. The lack of depth in reading and thinking surely cannot lead to a solid understanding or retention of information.

- No, I don't. The Internet will not weaken our memory. Information technology simply provides us with convenient tools to access information. How we process and integrate this information into our thinking remains within our control. Technological tools function as external aids to facilitate the storage and retrieval of information. They can spare us the energy to memorize information of minor importance and can thus make our information processing more efficient. Therefore, we can direct our attention to more complex, meaningful, and creative tasks, which will, in turn, enhance our cognitive abilities, including our memory.

Read and practice

Word building

Noun	Verb	Adjective	Adverb
fascination	<u>fascinate</u>	<u>fascinating</u> / <u>fascinated</u>	<u>fascinatingly</u>
<u>correspondence</u>	<u>correspond</u>	corresponding	<u>correspondingly</u>
coherence	<u>cohere</u>	<u>coherent</u>	<u>coherently</u>
<u>authenticity</u>	authenticate	<u>authentic</u>	<u>authentically</u>
<u>cognition</u>	X	<u>cognitive</u>	cognitively

1. authentic
2. cognitive
3. correspondence
4. fascinated
5. coherent

Part of speech

1. files; file
2. slot; slot
3. stitch; stitch
4. fragments; fragmenting
5. casts; cast

Expressions

1. conjure up
2. went awry
3. cast his mind back
4. akin to
5. went head-to-head
6. in the best possible light

Read and translate

我们的记忆定义了我们是誰，并支撑起我们的认同感。但是，一生中的记忆并不是均匀分布的。相较于其他任何时期，我们往往更能记住十几岁和二十几岁时的事情。这种倾向称为“记忆高峰”。

“记忆高峰”的关键在于新鲜感。年轻时的记忆之所以会如此深刻，是因为在这一时期，我们比三四十岁时拥有更多的新体验。这个时期发生了许多第一次——第一次工作、第一次没有父母陪伴的旅行、第一次离家生活等——这些时刻，我们可能会在脑海里非常清晰地重温。

“记忆高峰”背后的原因是什么？心理学家认为，由于记忆和身份密切相关，在我们性格成型的那些年，当我们正在构建身份并在世界上寻找自己的位置时，我们的记忆会抓住特别生动的细节，以便日后用来巩固身份。

Translation of the passage

自我的故事

记忆是我们的过去和未来。要想知道自己是谁，就得对自己的过去有所了解。而且，不管怎样，你记忆中的人生故事能很好地指引你的未来。失去记忆，你就失去了与自我的基本联系。

因此，人们一直对这一典型的人类能力着迷也就不足为奇了。当我回想过去的某件事——比方说，我第一次在海里仰泳，没有他人协助——我不仅仅会回忆起日期、时间和地点（心理学家称之为“语义记忆”）。我回忆的远不止这些。我似乎可以在内心深处重构当时的某些感官细节，以某种方式重温那一刻。我回到了那里，置身于当时的景色、声音和海滨气息之中。我成了时间旅行者，假如当下需要，能立刻回到现实。

我所描述的这种记忆称为“自传体记忆”，因为这是基于我们生活中发生的事情而形成的叙事。它与语义记忆（对事实的记忆）不同，也有别于其他类型的隐性长期记忆，比如对于骑自行车或吹萨克斯管等复杂动作的记忆。

问及记忆，人们常常会如同谈论物质财产一样，认为记忆是对过去的持久表征，需要悉心守护，深深珍惜。但这种观念其实大错特错。记忆并非像录像带一样归档存储在大脑中，我们需要回忆往事时便放入播放器中播放。记忆并不是独立的实体，无法从一个人的头脑中提取出来，再提炼给其他人观看，尽管科幻小说和奇幻小说可能试图让我们误以为如此。记忆是脑海中对过去事物的重构，是巧妙的多媒体拼贴，受到当下状况的影响。在需要的时候，存储在许多不同神经系统中的信息拼接成为自传体记忆。这使得记忆特别容易被扭曲，往往远不像我们期待的那样可靠。

记忆不可靠的原因是什么呢？其中一个因素必定是，回忆总是重新记忆。就像传话游戏一样，任何小错误都有可能沿着记忆链叠加。从某个事件中获得的感官印象很可能在储存的时候是相当准确的。但是，对这些印象的组装，进而编辑，也许与实际情况就不十分相符了。将自传体记忆编成故事时，大脑会将感官记忆的片段与和事件相关的更为抽象的知识结合起来，并根据当前的需要将它们重新组合。在记忆过程中，有两股力量在交锋。吻合之力试图让记忆与实际发生的事情保持一致，而连贯之力则确保记忆形成的

故事符合当下这个自我的需要，这往往涉及以尽可能好的方式描绘自我。毋庸置疑，我们当下的情绪和信念会塑造我们产生的记忆。当下的情绪发生变化时，我们的记忆也会随之改变。

我们珍视的所有记忆中，童年记忆可能是最特别的。人们常常认为童年记忆特别真实；我们认为童年的我们认知非常简单，因而童年记忆一定是纯粹的。然而，如果去阅读人们对极早期记忆的描述，会发现它们往往像创世神话般不可信。早期记忆的一个特别棘手之处在于它们很容易受到照片和视频等视觉图像的“污染”。我的一些童年记忆实际上是我浏览自己的照片而形成的记忆，这一点我很确信。我们回忆过去时，一个个当下的自我会介入并带来新视角，参与到回忆之中。

我们应该如何应对这种麻烦的心理功能呢？首先，我认为我们应该继续珍惜记忆。记忆可能会误导我们——它像一台有许多活动部件的机器，因此许多环节会出错。但记忆即便在失灵的时候，也在承担它应有的功能。记忆既是为了回顾过去，也是为了展望未来。能够回忆发生在自己身上的事情，对个人发展的作用是有限的，但能够利用这些信息来推测接下来会发生什么，则会带来巨大的回报。过往相关和未来相关的思维建立在相似的神经系统基础上。记忆具有无穷的创造力，在某种程度上，它的功能与想象的功能类似。

我认为重视记忆的方式是，将其作为一种不断重构自我的手段。不夸大记忆与叙事之间的相似性，这点相当重要，但这样的类比还是有价值的。作家为他们笔下的人物创造虚构的记忆，与我们每个人创造记忆的过程类似。他们将自己的个人经历片断、情感、感官印象及特定环境中的细枝末节编织在一起，将其置于历史事实的框架中，制作成故事。在这个过程中，他们要使这些元素满足叙事的需要，为故事服务，也为真相服务。

强调记忆的叙事性并非是要贬低记忆的价值，只是要实事求是地看待这一奇妙又寻常的心理现象。如果我们更加诚实地面对记忆的特性，就能与它更融洽地相处。当我回想自己第一次尝试独自游泳，我并不在意自己可能弄错了一些细节。这一记忆也许是虚构的故事，但这是我的故事，我很珍视。记忆就是这样，它让我们每个人都成为故事的叙述者。

Unit project

Reference answers

Host:

Hello, everyone. Today, we are excited to share with you the collective autobiography of our class, a compilation of stories that celebrate the special moments shaping our unique life experiences and making us who we are today. This collective narrative was carefully crafted by gathering individual stories from each of us and voting for the most compelling presentations for different life stages.

We have three speakers who will present their experiences from primary school, middle

school and university respectively. Each story represents a piece of our shared journey. Let's welcome our first speaker.

Student 1:

Thank you! I'm happy to be here sharing my story — Journey to myself: the first step.

The memory of my first day at school is deeply engraved in my mind and has become my most cherished childhood memory. It was a day of excitement, curiosity, and expectation. It was literally my first step into the world of education that would shape my future.

Under the warm glow of the sun's golden rays, my mom took my hand, walked me to the school gate, and placed an oversized backpack over my shoulders. With a goodbye wave, I stepped into the schoolyard and started a new adventure that promised new friendships and knowledge.

I was greeted by the lively buzz in the classroom. The surroundings were unfamiliar yet inviting. The enthusiasm of my classmates captivated me.

The memory of writing the Chinese character 人 (meaning "a person") for the first time that day was particularly profound. Our teacher asked us to write 人 and at the time, I thought the character was surprisingly simple to write. However, as time passed, I gradually understood its deeper meaning. Now, looking back as an adult, I realize that while writing 人 may be simple, being a "person" is a complex art.

Even though it was my first day at school, I found a sense of belonging. I met classmates who later became my closest friends. I still keep the photos my teachers took of us on that first day, which recorded the moments of innocent laughter.

My first day at school was a gateway to infinite possibilities. Though I don't remember what I learned from books that day, I know it was the beginning of a journey that would witness growth, challenges, and triumphs.

This is the precious memory I want to share with you. Let's welcome the next speaker.

Student 2:

Thanks a lot! Your story took me back to my carefree childhood. I want to share with you one of my most precious experiences in middle school — watching the parade celebrating the 70th anniversary of the founding of the People's Republic of China on TV with my best friends on National Day.

As we huddled before the screen, enjoying snacks and beverages my parents had prepared for us, the air was filled with a sense of excitement. We chatted loudly and laughed a lot.

Soon, the images broadcast from Tian'anmen Square drew us in, making us feel closely connected to the grand ceremony. We exchanged enthusiastic remarks, awestruck by the spectacular military parade and the magnificent cultural displays. Each marching group portrayed a chapter of China's development, and we appreciated it with a collective sense of admiration.

We also browsed social media discussions and learned that at the founding ceremony of

the People's Republic of China in 1949, only 17 aircraft flew over Tian'anmen Square during the military parade, and 9 of them even had to fly over twice. Seventy years later, more than 160 aircraft flew overhead in the military parade at the very site. We felt so proud of our motherland! We felt so deeply grateful to everyone who had contributed to building our strong nation! How we hope we can make contributions in the future!

Though we were thousands of kilometers away from Beijing, we could sense the energy and enthusiasm of the crowd on site. It was as if we were actually there witnessing history unfold in real time. It was more than just watching the celebration on TV; it was a moment of shared pride and reflection on our Chinese identity.

Long after the parade came to an end, we were still in excitement. The experience of witnessing such a historic event together strengthened our bond, forging long-lasting memories we cherished.

This is my sharing. Thank you.

Student 3:

Thanks! My story happened in my college years, and I want to call it "The story of my gift to others."

One of my special memories from my university life so far is my participation as a volunteer in the 19th Asian Games in 2023. When I saw the ad for student volunteers a year before the event, I decided I really wanted to do something, outside of my academic studies. I applied straight away and was luckily enrolled as a volunteer together with some of my classmates.

After a period of rigorous training, we were offered the opportunity to work as interpreters and started our service at the Qi-Yuan Chess Hall, the competition venue for chess and Go games.

Our responsibilities included assisting in the translation of rules and regulations, arranging guided tours across venues, and providing services as needed. We needed to quickly learn both chess piece names and the rules of play in order to understand the positions and situations well and provide accurate translations. All these tasks were challenging yet fascinating, and it felt like stepping into a new world.

Teams from dozens of nations across Asia participated in chess and Go games. The game board became a symbolic arena where diverse cultures converged as players moved their pieces under the same set of rules with the same goal. Our role as interpreters became crucial in facilitating smooth communication and understanding among participants from different language backgrounds.

Volunteering as an interpreter was a unique experience in my university life and opened a window to my understanding of cultural exchanges. It was the first time that I applied the skills and knowledge I had acquired to real-life service. I feel proud of myself and I am also grateful for this experience.

These are our stories. Thank you for your attention. And we also look forward to hearing your stories.