0번째 지문:

People unknowingly sabotage their own work when they withhold help or information from others or try to undermine them lest they become more successful or get more credit than “me.” Cooperation is alien to the ego, except when there is a secondary motive. The ego doesn’t know that the more you include others, the more smoothly things flow and the more easily things come to you. When you give little or no help to others or put obstacles in their path, the universe — in the form of people and circumstances — gives little or 20 help to you because you have cut yourself off from the whole. The ego's unconscious core feeling of “not enough” causes it to react to someone else's success as if that success had taken something away from “me.” It doesn’t know that your resentment of another person's success curtails your own chances of success. In order to attract success, you need to welcome it wherever you see it.

1번째 지문:

Jeffery A. Rodgers, a vice president of a big company, was once taught the simple idea of pausing to refresh. It began when Jeff realized that as he drove home from work each evening his mind was still focused on work-related projects. We all know this feeling. We may have left the office physically, but we are very much still there mentally, as our minds get caught in the endless loop of replaying the events of today and worrying about all the things we need to get done the following day, So now, as he gets to the door of his house, he applies what he calls “the pause that refreshes.” He stops for just a moment. He closes his eyes. He breathes in and out once: deeply and slowly. As he exhales, he OD lets the work issues fall away. This allows him to walk through the front door to his family with more singleness of purpose. It supports the sentiment attributed to Lao Tzu: “In work, do what you enjoy. In family life, be completely present.”

2번째 지문:

The meritocratic emphasis on effort and hard work seeks to vindicate the idea that, under the right conditions, we are responsible for our success and thus capable of freedom. It also seeks to vindicate the faith that, if the competition is truly fair, success will align with virtue: those who work hard and play by the rules will earn the rewards they deserve. We want to believe that success, in sports and in life, is something we earn, not something we inherit. Natural gifts and the advantages they bring embarrass the meritocratic faith. They cast doubt on the conviction that praise and rewards flow from effort alone. In the face of this embarrassment, we ‘This can be seen, for example, in television coverage of the Olympics, which focuses less on the feats the athletes perform than on heartbreaking stories of the hardships and obstacles they have overcome, and the struggles they have gone through to triumph over injury, or a difficult childhood, or political turmoil in their native land.

3번째 지문:

Genetic engineering followed by cloning to distribute many identical animals or plants is sometimes seen as a threat to the diversity of nature. However, humans have been replacing diverse natural habitats with artificial monoculture for millennia, Most natural habitats in the advanced nations have already been replaced with some form of artificial environment based on mass production or repetition. The real threat to biodiversity is surely the need to convert ever more of our planet into production zones to feed the ever-increasing human population. The cloning and transgenic alteration of domestic animals makes little difference to the overall situation. Conversely, the renewed interest in genetics has led to a growing awareness that there are many wild plants and animals with interesting or useful genetic properties that could be used for a variety of as-yet-unknown purposes. This has led in turn to a realization that because they may harbor tomorrow's drugs against cancer, malaria, or obesity. living things adapt themselves to their physical environments.

4번째 지문:

When you begin to tell a story again that you have retold many times, what you retrieve from memory is the index to the story itself. That index can be embellished in a variety of ‘ways. Over time, even the embellishments become standardized. ‘An old man’s story that he has told hundreds of times shows little variation, and any variation that does exist becomes part, of the story itself, regardless of its origin, People add details to their stories that may or may not have occurred. They are recalling indexes and reconstructing details. If at some point they add a nice detail, not really certain of its validity, telling the story with that same detail a few more times will ensure its permanent place in the story index. In other words, the stories we tell time and again are D identical to the memory we have of the events that the story relates.

5번째 지문:

Protopia is a state of becoming, rather than a destination. It is a process. In the protopian mode, things are better today than they were yesterday, although only a little better. It is incremental improvement or mild progress. The “pro” in protopian stems from the notions of process and progress. This subtle progress is not dramatic, not exciting. It is easy to miss because a protopia generates almost as many new problems as new benefits. The problems of today were caused by yesterday’s technological successes, and the technological solutions to today’s problems will cause the problems of tomorrow. This circular expansion of both problems and solutions conceals the limits of innovations at the present time. Ever since the Enlightenment and the invention of science, we've managed to create a tiny bit more than we've destroyed each year. But that few percent positive difference is compounded over decades into what we might call civilization. Its benefits never star in movies.

6번째 지문:

Research with human runners challenged conventional wisdom and found that the ground-reaction forces at the foot and the shock transmitted up the leg and through the body after impact with the ground gradually appeared as runners, moved from extremely compliant to extremely hard running surfaces. As a result, researchers gradually began to believe that runners are subconsciously able to adjust leg stiffness prior to foot strike based on their perceptions of the hardness or stiffness of the surface on which they are running. This view suggests that runners create soft legs that soak up impact forces when they are running on very hard surfaces and stiff 1685 when they are moving along on yielding terrain. As a result, impact forces passing through the legs are strikingly similar over a wide range of running surface types. Contrary to popular belief, running on concrete is not more damaging to the legs than running on soft sand.

7번째 지문:

Since human beings are at once both similar and different, they. should be treated equally because of both. Such a view, which grounds equality not in human uniformity but in the interplay of uniformity and difference, builds difference into the very concept of equality, breaks the traditional equation of equality with similarity, and is immune to monist distortion. Once the basis of equality changes so does its content. Equality involves equal freedom or opportunity to be different, and treating human beings equally requires us to take into account both their similarities and differences. When the latter are not relevant, equality entails uniform or identical treatment; when they are, it requires differential treatment. Equal rights do not mean identical rights, for individuals with different cultural backgrounds and needs might in respect of whatever happens to be the content of their rights. Equality involves not just rejection of irrelevant differences as is commonly argued, but also full recognition of legitimate and relevant ones.

8번째 지문:

Even when we do something as apparently simple as picking 42 a screwdriver, our brain automatically We can literally feel things with the end of the screwdriver. When we extend a hand, holding the screwdriver, we automatically take the length of the latter into account. We can probe difficult-to-reach places with its extended end, and comprehend what we are exploring. Furthermore, we instantly regard the screwdriver we are holding as “our” screwdriver, and get possessive about it. We do the same with the much more complex tools we use, in much more complex situations. The cars we pilot instantaneously and automatically become ourselves. Because of this, when someone bangs his fist on our car's hood after we have irritated him at a crosswalk, we take it personally. This is not always reasonable. Nonetheless, without the extension of self into machine, it would be impossible to drive.

9번째 지문:

The debates between social and cultural anthropologists concern not the differences between the concepts but the analytical priority: which should come first, the social chicken or the cultural egg? British anthropology emphasizes the social It assumes that social institutions determine culture and that universal domains of society (such as kinship, economy, polities, and religion) are represented by specific institutions (such as the family, subsistence farming, the British Parliament, and the Church of England) which can be compared cross-cultural. American anthropology emphasizes the cultural. It assumes that culture shapes social institutions by providing the shared beliefs, the core values, the communicative tools, and so on that, make social life possible. It does not assume that there are universal social domains, preferring instead to discover domains empirically as aspects of each society’s own classificatory schemes — in other words, its culture. And it rejects the notion that any social institution can be understood regardless of personal preferences

10번째 지문:

Through recent decades academic archaeologists have been urged to conduct their research and excavations according to hypothesis-testing procedures. It has been argued that we should construct our general theories, deduce testable propositions and prove or disprove them against the sampled data. In fact, the application of this ‘scientific method’ often ran into difficulties. The data have a tendency to lead to unexpected questions, problems and issues. Thus, archaeologists claiming to follow hypothesis-testing procedures found themselves having to create a fiction. In practice, their work and theoretical conclusions partly developed from comparisons of data in other fields. In other words, they already knew the data when they decided upon an interpretation. But in presenting their work they rewrote the script, placing the theory first and claiming to have tested it against data which they discovered, as in an experiment under laboratory conditions.

11번째 지문:

A large part of what we see is what we expect to see. This explains why we “see” faces and figures in a flickering campfire, or in moving clouds. This is why Leonardo da Vinci advised artists to discover their motifs by staring at patches on a blank wall. A fire provides a constant flickering change in visual information that never integrates into anything solid and thereby allows the brain to engage in a play of hypotheses. On the other hand, the wall does not present us with very much in the way of visual clues, and so the brain begins to make more and more hypotheses and desperately searches for confirmation. A crack in the wall looks a little like the profile of a nose and suddenly a whole face appears, or a leaping horse, or a dancing figure. In cases like these the brain’s visual strategies are ignoring distracting information unrelated to visual clues.

12번째 지문:

Digital technology accelerates dematerialization by hastening the migration from products to services. The liquid nature of services means they don’t have to be bound to materials. But dematerialization is not just about digital goods. The reason even solid physical goods — like a soda can — can deliver more benefits while inhabiting less material is because their heavy atoms are substituted by weightless bits. The tangible is replaced by intangibles — intangibles like better design, innovative processes, smart chips, and eventually online connectivity — that do the work that more aluminum atoms used to do. Soft things, like intelligence, are thus embedded into hard things, like aluminum, that make hard things behave more like software. Material goods infused with bits increasingly act as if they replaced all digital goods. Nouns morph to verbs. Hardware behaves like software. In Silicon Valley they say it like this: “Software eats everything.”

13번째 지문:

With population growth slowing, the strongest force increasing demand for more agricultural production will be rising incomes, which are desired by practically all governments and individuals. Although richer people spend smaller proportions of their income on food, in total they consume more food —and richer food, which contributes to various kinds of disease and debilitation. The changes in diet that usually accompany higher incomes will require relatively greater increases in the production of feed grains, rather than food grains, as foods of animal origin partly displace plant-based foods in people’s diets. It takes two to six times more grain to produce food value through animals than to get the equivalent value directly from plants, It is thus quite credible to estimate that in order to meet economic and social needs within the next three to five decades, the world should be producing more than twice as much grain and agricultural products as at present, but in ways that these are accessible to the food-insecure.

14번째 지문:

If one looks at the Oxford definition, one gets the sense that post-ruth is not so much a claim that truth does not exist as that facts are subordinate 10 our political point of view. The (Oxford definition focuses on “what” post-truth is: the idea that feelings sometimes matter more than facts. But just as important is the next question, which is why this ever occurs. Someone does not argue against an obvious or easily confirmable fact for no reason; he or she does so when it is to his or her advantage. When a person’s beliefs are threatened by an “inconvenient fact,” sometimes it is preferable to challenge the fact. This can happen at either a conscious or unconscious level (since sometimes the person we are seeking to convince is ourselves), but the point is that this sort of post-truth relationship to facts occurs only when we are seeking to assert something to hold back our mixed feelings