0번째 지문:

Heritage is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the presents. The contents, interpretations and representations of the resource are selected according to the demands of the present, an imagined past provides resources for a heritage that is to be passed onto an imagined future. It follows too that the meanings and functions of memory and tradition are defined in the present. Further, heritage is more concerned with meanings than material artefacts. It is the former that give value, either cultural or financial, to the latter and explain why they have been selected from the near infinity of the past. In turn, they may later be discarded as the demands of present societies change, or even, as is presently occurring in the former Eastern Europe, when pasts have to be reinvented to reflect new presents. Thus, heritage is as much about forgetting as remembering the past.

1번째 지문:

Every puddle is a sign that the water has been blocked, stopped from travelling down through the ground. So if a puddle is persistent, then the first thing we can deduce is that the ground beneath the puddle is either nonporous or extremely wet. This is mainly interesting when we travel through a rural area and notice that the number of puddles suddenly increases, despite there not being any more rain in that area. This is a sign that the rocks beneath your feet have probably changed, even if the appearance of the mud has not changed. Since the rocks are responsible for a lot of the characteristics of the soil in an area and the soil strongly influences the types of plants and animals you will find, a sudden change in the number of puddles, without a very local downpour, is a sign that the rocks, soil, plants and animals all around you will also have changed.

2번째 지문:

Keep in mind that while coaching our children to future success, we can’t forget about the present. Understanding how what you are doing today benefits you today and not just somewhere down the road is an essential part of personal motivation. Sometimes seeing the big picture isn’t enough; in fact, the big picture can sometimes be overwhelming. For example, when writing the manuscript for this book, I spent many a morning procrastinating because I could only see the big picture. The big picture overwhelmed me! The ability to break a goal down into manageable pieces is important to motivation. When I saw that if I only did *some* work every day, I would eventually reach my goal of finishing an enormous project, I was motivated to do a little bit every day. I began to enjoy the journey of writing when I saw how writing every day benefitted me today and not just at some time in the future. In that sense, be careful using the big picture as motivation.

3번째 지문 :

Arturo Toscanini had a phenomenal memory as well as a phenomenal ear.

Once, he decided to conduct Ernest Schelling’s “Impressions from an Artist’s Life,” and he invited Mr. Schelling himself to play solo piano. During rehearsal, Maestro Toscanini — who never looked at a score during rehearsal, although he kept one on the stage — stopped Mr. Schelling and stated that he believed the pianist had omitted a G flat. Mr. Schelling replied, “You are right. I did omit the G flat because I never wrote a G flat at that particular point in my original score.” That surprised Maestro Toscanini, so he invited Mr. Schelling to look at the score with him. After looking at the score, it was Mr. Schelling who was surprised, and he said, Mr. Toscanini, I *did* omit the G flat. In all the times I have played this piece I *always* omitted the G flat. Since the day I wrote it, I had completely forgotten it was there.

4번째 지문:

By the end of the millennium, emotions had become such a central part of psychology’s focus that many scholars viewed emotions as the motivational force guiding almost all of human behavior. Today, many psychological scientists agree that any decision we make, any relationship we pursue, any *thing* we want — all these judgments, behaviors, and desires are influenced by emotion. Even those decisions which, we believe, are shaped by rationality or logical principles about what is right or good are in fact more often triggered by a gut emotional response. We tell ourselves that such decisions aren’t driven by our emotions, and that we are relying on the mind’s most sophisticated reasoning processes, but research shows that we are very good at coming up with “sophisticated” reasons to justify what we want to think, and what we want to think is almost always shaped by how we feel.

5번째 지문:

Can you tell how a toy is made? While there is certainly room and a need for some manufactured plastic in our lives, we also need to make much more room for simple, natural materials. Does your children’s toy selection show an adequate representation of nature? Is there wood? Cloth? Natural fibers? Not only do these toys feel good to play with and connect children to the outside world, but they are also often strong enough to last a lifetime and even more. I think we should consider our toy materials in the same way that people talk about whole foods: the closer to the original source, the better. Can you picture your toy growing somewhere on the earth? Wooden blocks, felt balls, and cotton dolls are often some of the best toys.

6번째 지문:

A particular difficulty that attends efforts to determine the extent of cross-cultural convergence in emotional expression is the fact that cultures do not categorize emotions in the same way. Marc Benamou, studying the use of affective terms to describe the expressive character of music among Western and Javanese subjects, ascertained that some Javanese emotion terms did not straightforwardly correspond to Western categories. This raises some doubts about how much we can trust studies that purport to compare cultures. Presumably, we can assume that when Javanese subjects report expressiveness in music using words for which English-speaking subjects have no term, the two groups of subjects are not recognizing the same expressive content. But more generally, we should be alert to the possibility that imperfect translations lead us to imagine greater agreement about musical expression than we would find if we had a more nuanced sense of the way the terms are used in the respective languages.

7번째 지문:

To know whether an artistic performance succeeds or fails requires that we know what counts as success or failure in any performance context. Music critics will consider a pianist’s tone, phrasing, tempo, accuracy, and ability to sustain a line or build to a climax. Speed and brilliance may be important considerations, which is not to say the fastest performance will be the best. But behind these considerations is an unstated assumption: that it is one person’s *ten unaided fingers* that produce the sounds. The excitement a virtuoso pianist generates with a glittering shower of notes is intrinsically connected with this fact. An aurally identical experience that is electronically synthesized can never dazzle us in the same way: sound synthesizers can produce individual notes as fast as you please, while pianists cannot. Built into the thrill of hearing a virtuoso is admiration for what the performance represents as a(n) human achievement. Forgery and other forms of fakery in the arts misrepresent the nature of the performance and so misrepresent achievement.

8번째 지문:

The story of how milk became America’s drink combines the perfection of industry with the perfection of consumer knowledge. For example, Spencer and Blanford attribute the increase in milk drinking to “significant improvements in the quality of milk and cream sold,” which led to a “more generous use of those products.” Consumers drank more milk because they had “greater knowledge of the food value of milk,” which was the result of “favorable teaching and publicity based on important findings and research.” In other words, the rise of milk consumption, according to these economic studies, is due to the increasing perfection of milk — in both quality and price — and education of consumers about this perfection. The history of milk drinking becomes a history of this increased perfection through increased consumption and through a public/private promotion of the product.

9번째 지문:

Research suggests that a person’s level of self-complexity can have important consequences, particularly when people are confronted with negative events or difficulties in a given life domain. Imagine learning that you did poorly on a midterm exam. If you’re someone who is high in self-complexity — that is, you define yourself in terms of many nonoverlapping domains (for example, student, avid skier, committed volunteer, enthusiastic fan of *Glee*) — the negativity that results from your poor exam grade is relatively contained, affecting only how you feel about yourself as a student. But if you’re low in self-complexity such that your identity as a student overlaps to a great extent with the few other identities you have — then the negativity associated with your poor exam grade is likely to lower your evaluations of yourself as a student as well as spill over and affect how you evaluate your other, overlapping identities. In short, putting all your “self eggs” in one basket can be risky in the face of threatening, self-relevant events.

10번째 지문:

A few years ago, the video store down the road from our house closed and moved downtown. The reason for the move was that another video store had opened downtown and was already operating successfully. Businesses of a particular type tend to gather together in the same part of town. This is not necessarily because those areas have been designated for (say) theatres or law firms. Rather it is because no one wants their competitors to gain an advantage over them. If you set up your business near a competitor, you avoid losing any advantage that their location gives them. You also give yourself the chance You also give yourself the chance

to steal customers away from them. As more theatres cluster together, the area becomes known as the theatre district. It is then imperative for new theatres to open in the same area or face a potential loss of patrons

11번째 지문:

We all know from experience that some of our dreams seem to be related to daily problems, some are vague and incoherent, and some are anxiety dreams that occur when we are worried or depressed. But whatever the source of the images in our sleeping brains may be, we need to be cautious about interpreting our own dreams or anyone else’s. A recent study of people showed that individuals are biased and self-serving in their dream interpretations, accepting those that fit in with their preexisting beliefs or needs and rejecting those that do not. For example, they will give more weight to a dream in which God commands them to take a year off to travel the world than one in which God commands them to take a year off to work in a relief camp. Our biased interpretations may tell us more about ourselves than do our actual dreams.

12번째 지문:

Customers like e-mail because it’s easy to use and it gives them immediate access to organizations. Most of the time, customers receive an automated response indicating that their e-mail has been received and stating when they can expect to get a response.

However, even automated responses need to be phrased appropriately. Some years ago, a clothing company used to send out an automated reply that read, “While we cannot get back to you personally, we do appreciate your input.” That response didn’t provide much satisfaction or a feeling of connectivity. Researchers Judy Strauss and Donna Hill, in one of the first major studies covering consumer complaints sent by e-mail, found that less than half (47 percent) of the firms studied created higher customer satisfaction with their in-kind e-mail responses. They found that simple things make a difference. This included a fast response, an e-mail that addressed the specific problem, and an e-mail that was signed with a real person’s name.

13번째 지문:

There are some renewable energy technologies that are only controversially considered alternative, and they include nuclear power and hydropower. Both nuclear power and hydropower are emission-free, and so alleviate the most common negative consequence of fossil-fuel-based energy production, air pollution. However, they suffer from other environmental problems that make them unattractive to some advocates of alternative energy solutions. Nuclear power produces highly radioactive wastes that must be stored and safely disposed of for long periods of time, and hydroelectric power traditionally comes from large dams that block free-flowing rivers and disturb natural riverine ecosystems. Newer forms of smaller, run-of-river hydroelectric plants avoid the negative consequences of large dams and reservoirs, but their potential physical implementation is limited and so they will never serve as the predominant solution to worldwide energy needs. Nuclear power and hydropower therefore, as with most alternative energy sources, solve some problems but not others.

14번째 지문:

Over the millennia, owls evolved tubular eyes, which face forward and are immovable, and are the reason owls developed the ability to turn their heads 270 degrees. Owl eyes have more black-and-white detecting rods than color cones, allowing them to see in the dark. Their large round yellow eyes, with dark pupils wide enough to let in small amounts of light in darkness, are one of the first things we notice about them. In the human world, large eyes with wide pupils hold a certain attraction both for the viewer and the viewed. Studies show that a person’s pupils dilate in the presence of someone they are attracted to. Advertisers dilate the eyes of models in photographs to make their products more attractive by default. Nature, it seems, has prepared us biologically to be attracted to owls by giving them such big eyes.

15번째 지문:

Rules can be thought of as formal types of game cues. They tell us the structure of the test, that is, what should be accomplished and how we should accomplish it. In this sense, rules create a problem that is artificial yet intelligible. Only within the rules of the game of, say, basketball or baseball do the activities of jump shooting and fielding ground balls make sense and take on value. It is precisely the artificiality created by the rules, the distinctive problem to be solved, that gives sport its special meaning. That is why getting a basketball through a hoop while not using a ladder or pitching a baseball across home plate while standing a certain distance away becomes an important human project. It appears that respecting the rules not only preserves sport but also makes room for the creation of excellence and the emergence of meaning. Engaging in acts that would be considered inconsequential in ordinary life also liberates us a bit, making it possible to explore our capabilities in a protected environment.

16번째 지문:

Theorists of the novel commonly define the genre as a biographical form that came to prominence in the late eighteenth and nineteenth centuries to establish the individual character as a replacement for traditional sources of cultural authority. The novel, Georg Lukacs argues, “seeks, by giving form, to uncover and construct the concealed totality of life” in the interiorized life story of its heroes. The typical plot of the novel is the protagonist’s quest for authority within, therefore, when that authority can no longer be discovered outside. By this accounting, there are no objective goals in novels, only the subjective goal of seeking the law that is necessarily created by the individual. The distinctions between crime and heroism, therefore, or between madness and wisdom, become purely subjective ones in a novel, judged by the quality or complexity of the individual’s consciousness.

17번째 지문:

My own reading and thinking habits have shifted dramatically since I first logged on to the Web fifteen years ago or so. I now do the bulk of my reading and researching online. And my brain has changed as a result. Even as I’ve become more adept at navigating the rapids of the Net, I have experienced a steady decay in my ability to sustain my attention. As I explained in the *Atlantic* in 2008, “What the Net seems to be doing is chipping away my capacity for concentration and contemplation. My mind now expects to take in information the way the Net distributes it: in a swiftly moving stream of particles.” Knowing that the depth of our thought is tied directly to the intensity of our attentiveness, it’s hard not to conclude that as we adapt to the intellectual environment of the Net our thinking becomes shallower.

18번째 지문:

There are physiological processes that take place when we are faced with something that scares us. When we’re frightened, the brain releases two groups of chemicals, endocannabinoids and opioids. As they surge through our systems, these chemicals keep us from feeling pain and give us a rush of energy and clarity that can help us when we need it most. You’ve heard of average-size mothers finding the strength to pull heavy objects off their children before they’re crushed. That’s adrenaline, one of the hormones triggered by fear. Many survivors of natural disasters and plane crashes talk about how in the heat of the moment, they just did what they had to do, without awareness of their injuries or any feeling of loss of control. In these cases, fear actually enables people to take extreme measures in order to survive.

19번째 지문:

Several studies find situational cues can radically change people’s mental set

about what is normatively appropriate in a social dilemma. For example, different groups of students in one study played a dilemma game according to identical rules, with only the name of the game varying. Students were much more generous and cooperative when the game was called the “Community Game” than when the same game was labeled the “Wall Street Game.” In an even more subtle manipulation of social norms, half the students in one experiment were primed for interdependence (by completing sentences containing words such as “group,” “friendships,” or “together”) while the other half were primed for *independence* (by completing sentences containing words such as “independent,” “individual,” or “self-contained”). The students who were primed for interdependence were later more cooperative and trusting in a public-goods dilemma.

20번째 지문:

Food unites as well as distinguishes eaters because what and how one eats forms much of one’s emotional tie to a group identity, be it a nation or an ethnicity. The famous twentieth-century Chinese poet and scholar Lin Yutang remarks, “Our love for fatherland is largely a matter of recollection of the keen sensual pleasure of our childhood. The loyalty to Uncle Sam is the loyalty to American doughnuts, and the loyalty to the *Vaterland* is the loyalty to *Pfannkuchen* and *Stollen*.” Such keen connection between food and national or ethnic identification clearly indicates the truth that cuisine and table narrative occupy a significant place in the training grounds of a community and its civilization, and thus, eating, cooking, and talking about one’s cuisine are vital to a community’s wholeness and continuation. In other words, the destiny of a community depends on how well it nourishes its members.