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Original (total 99 texts)

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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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

“Languages evolve differences because different groups of people independently develop different words and different pronunciations over the course of time. But the question remains why those diverged languages don’t merge again when formerly separated people spread out and re-contact each other at speech boundaries. For instance, at the modern boundary between Germany and Poland, there are Polish villages near German villages, but the villagers still speak a local variety of either German or of Polish, rather than a mix of German and Polish. Why is that so? Probably the main disadvantage of speaking a mixed language involves a basic function of human language: as soon as you start to speak to someone else, your language serves as an instantly recognizable badge of your group identity. It’s much easier for wartime spies to wear the enemy’s uniform than to imitate convincingly the enemy’s language and pronunciation. People who speak your language are your people, whereas someone speaking a different language is apt to be regarded as a potentially dangerous stranger.”

“Our craving for relief from feeling helpless is illustrated by a study of religious Israeli women, carried out by anthropologists Richard Sosis and W. Penn Handwerker. During the 2006 Lebanon War the town of Tzfat and its environs in the Galilee region of northern Israel were hit by dozens of rockets daily. Although siren warnings alerted Tzfat residents to protect their own lives by taking refuge in bomb shelters, they could do nothing to protect their houses. Realistically, that threat from the rockets was unpredictable and uncontrollable. Nevertheless, about two-thirds of the women interviewed by Sosis and Handwerker recited psalms every day to cope with the stress of the rocket attacks. When they were asked why they did so, a common reply was that they felt compelled “to do something” as opposed to doing nothing at all. Although reciting psalms does not actually deflect rockets, it did provide the women with a sense of control as they took action in their own way.“

Risk management professionals look in the past for information on the so-called worst-case scenario and use it to estimate future risks ― this method is called “stress testing.” They take the worst historical recession, the worst war, or the worst point in unemployment as an exact estimate for the worst future outcome. But they never notice the following inconsistency: this so-called worst-case event, when it happened, exceeded the worst case at the time. I have called this mental defect *the Lucretius problem*, after the Latin poetic philosopher who wrote that the fool believes that the tallest mountain in the world will be equal to the tallest one he has observed. The same can be seen in the Fukushima nuclear reactor, which experienced a huge failure in 2011 when a tsunami struck. It had been built to endure the worst past historical earthquake, with the builders not imagining much worse — and not thinking that the worst past event had to be a surprise, as it had no precedent.

Think of how you developed your style of using the brakes on your car. As you were mastering the skill of taking curves, you gradually learned when to let go of the accelerator and when and how hard to use the brakes. Curves differ, and the variability you experienced while learning ensures that you are now ready to brake at the right time and strength for any curve you encounter. The conditions for learning this skill are ideal, because you receive immediate and unambiguous feedback every time you go around a bend: the mild reward of a comfortable turn or the mild punishment of some difficulty in handling the car if you brake either too hard or not quite hard enough. The situations that face a harbor pilot maneuvering large ships are no less regular, but skill is much more difficult to acquire by sheer experience because of the long delay between actions and their noticeable outcomes. Whether professionals have a chance to develop intuitive expertise depends essentially on the quality and speed of feedback, as well as on sufficient opportunity to practice.

The tight bonds we form with our tools go both ways. Even as our technologies become extensions of ourselves, we become extensions of our technologies. When the carpenter takes his hammer into his hand, he can use that hand to do only what a hammer can do. The hand becomes an implement for pounding and pulling nails. When the soldier puts the binoculars to his eyes, he can see only what the lenses allow him to see. His field of view lengthens, but he becomes blind to what’s nearby. Nietzsche’s experience with his typewriter provides a particularly good illustration of the way technologies exert their influence on us. Not only did the philosopher come to imagine that his typewriter was “a thing like me”; he also sensed that he was becoming a thing like it, that his typewriter was shaping his thoughts.

Indeed, confusing people a little bit is beneficial ― it is good for you and good for them. For example, imagine someone extremely punctual who comes home at exactly six o’clock every day for fifteen years. You can use his arrival to set your watch. The fellow will cause his family anxiety if he is barely a few minutes late. Someone with a slightly more unpredictable schedule, with, say, a half-hour variation, won’t do so. For similar reasons, stability is not good for the economy: firms become very weak during long periods of steady success without failure, and hidden vulnerabilities accumulate silently under the surface ― so delaying crises is not a very good idea. Likewise, absence of ‘ups and downs’ in the market causes hidden risks to accumulate quietly. The longer one goes without a market trauma, the worse the damage when a real crisis occurs.

My suggestion is to understand and make use of the changes in people’s strengths and weaknesses as they grow older. We can say that useful attributes tending to decrease with age include ambition, desire to compete, physical strength and endurance, and capacity for sustained mental concentration. Conversely, useful attributes tending to increase with age include experience of one’s field, understanding of people and relationships, and ability to help other people without one’s own ego getting in the way. These shifts in strengths result in many older workers choosing to devote more of their efforts to supervising, administering, advising, and teaching. For instance, my farmer friends in their 80s spend less time on horseback and on tractors, more time making strategic decisions about the business of farming; my older lawyer friends spend less time in court, more time mentoring younger lawyers.

The saying that it takes knowledge to gain knowledge is captured in a study in which researchers wrote up a detailed description of a half inning of baseball and gave it to a group of baseball fanatics and a group of less enthusiastic fans to read. Afterward they tested how well their subjects could recall the half inning. The baseball fanatics structured their recollections around important game-related events, like runners advancing and runs scored. One almost got the impression they were reading off an internal scorecard. The less enthusiastic fans remembered fewer important facts about the game and were more likely to recount superficial details like the weather. Because they lacked a detailed internal representation of the game, they couldn’t process the information they were taking in. They didn’t know what was important and what was trivial. They couldn’t know what mattered. Without a conceptual framework in which to embed what they were learning, they were extremely forgetful.

Love is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one ‘object’ of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism. Yet, most people believe that love is constituted by the object, not by the faculty. They believe that all that is necessary to find is the right object ― and that everything goes by itself afterward. This attitude can be compared to that of a man who wants to paint but who, instead of learning the art, claims that he has just to wait for the right object, and that he will paint beautifully when he finds it. If I truly love one person, I love all persons, I love the world, and I love life. If I can say to somebody else, “I love you,” I must be able to say, “I love in you everybody, I love through you the world, and I love in you also myself.

A great example of how potent a force your unconscious can be was detailed by researchers in a 2006 paper published in the journal Science. They conducted a study in which people were asked to remember a terrible sin from their past, something they had done which was unethical. The researchers asked them to describe how the memory made them feel. They then offered half of the participants the opportunity to wash their hands. At the end of the study, they asked subjects if they would be willing to take part in later research for no pay as a favor to a desperate graduate student. Those who did not wash their hands agreed to help 74 percent of the time, but those who did wash agreed only 41 percent of the time. According to the researchers, one group had unconsciously washed away their guilt and felt less of a need to pay the debts of their sins. The people in the study connected their hand washing with all the ideas of cleanliness associated with the act, and then those associations influenced their behavior.

Some people believe that you can’t change human nature, and thus they see the idea of an evolving human consciousness as no more than unwarranted idealism. Yet, what is human nature? The dictionary defines nature as the inherent character or basic constitution of a person or thing — its essence. But does the inherent character and essence of a person ever change? We can gain insight into this key issue by asking an analogous question: Does the inherent character of a seed change when it grows into a tree? Not at all. The potential for becoming a tree was always resident within the seed. When a seed grows into a tree, it represents only a change in the degree to which its potential, always inherent in its original nature, is realized. Similarly, human nature does not change; yet, like the seed with the potential of becoming a tree, human nature is not a static thing but a spectrum of potentials. We human beings can grow from a primitive to an enlightened condition without a change in our basic human nature.

The ability to see the situation as the other side sees it, as difficult as it may be, is one of the most important skills a negotiator can possess. It is not enough to know that they see things differently. If you want to influence them, you also need to understand empathetically the power of their point of view and to feel the emotional force with which they believe in it. It is not enough to study them like beetles under a microscope; you need to know what it feels like to be a beetle. To accomplish this task you should be prepared to withhold judgment for a while as you “try on” their views. They may well believe that their views are right as strongly as you believe yours are. You may see on the table a glass half full of cool water. Your spouse may see a dirty, half-empty glass about to cause a mark on the expensive furniture.

Costs vary not only with the volume of output, and to varying degrees from one industry to another, they also vary according to the extent to which existing capacity is being used. When an airplane with 200 seats is about to take off with 180 passengers on board, the cost of letting 20 standby passengers get on the flight is negligible. That is one reason for radically different prices being charged to people flying on the same plane. Some passengers bought guaranteed reservations and others essentially bought a chance of getting on board as standbys. Different levels of probability have different costs in airline tickets, as elsewhere. The passengers themselves also differ in how important it is for them to be at a particular place at a particular time. Those on urgent business may want a guaranteed reservation, even at a higher price, while others may be in a position where saving money is more important than being on one particular flight rather than another.

A snack with the label “99% natural” seems more appealing than it would if labeled “1% unnatural.” A frozen dinner labeled “75% fat free” would sell better than it would with the label “25% fat.” The less appealing labeling option is just as accurate as the more appealing option. It also makes us reflect more about what we might be eating. Similarly, bets sound less appealing when framed in terms of the chances of losing or the amount of money one might lose, rather than the chances of winning or the amount of money one would win. Medical procedures may sound scarier when presented in terms of the risk of dying, rather than the likelihood of coming through unharmed. Therefore, it is a useful exercise to recompute losses in terms of gains or gains in terms of losses.

The true champion recognizes that excellence often flows most smoothly from simplicity, a fact that can get lost in these high-tech days. I used to train with a world-class runner who was constantly hooking himself up to pulse meters and pace keepers. He spent hours collecting data that he thought would help him improve. In fact, a good 25 percent of his athletic time was devoted to externals other than working out. Sports became so complex for him that he forgot how to enjoy himself. Contrast his approach with that of the late Abebe Bikila, the Ethiopian who won the 1960 Olympic Marathon running barefoot. High-tech clothing and digital watches were not part of his world. Abebe Bikila simply ran. Many times in running, and in other areas of life, less is more.

The origins of contemporary Western thought can be traced back to the golden age of ancient Greece, when Greek thinkers laid the foundations for modern Western politics, philosophy, science, and law. Their novel approach was to pursue rational inquiry through adversarial discussion: The best way to evaluate one set of ideas, they decided, was by testing it against another set of ideas. In the political sphere, the result was democracy, in which supporters of rival policies vied for rhetorical supremacy; in philosophy, it led to reasoned arguments and dialogues about the nature of the world; in science, it prompted the construction of competing theories to try to explain natural phenomena; in the field of law, the result was the adversarial legal system. This approach is the foundation for the modern Western way of life, in which politics, commerce, science, and law are all rooted in orderly competition.

I would like to compare the shift from analog to digital film-making to the shift from fresco and tempera to oil painting in the early Renaissance. A painter making a fresco has limited time before the paint dries, and once it has dried, no further changes to the image are possible. Similarly, a traditional filmmaker has limited means of modifying images once they are recorded on film. Medieval tempera painting can be compared to the practice of special effects during the analog period of cinema. A painter working with tempera could modify and rework the image, but the process was painstaking and slow. The switch to oils greatly liberated painters by allowing them to quickly create much larger compositions as well as to modify them as long as necessary. Similarly, by allowing a filmmaker to treat a film image as an oil painting digital technology redefines what can be done with cinema.

When there is a discrepancy between the verbal message and the nonverbal message, the latter typically weighs more in forming a judgment. For example, a friend might react to a plan for dinner with a comment like “that’s good,” but with little vocal enthusiasm and a muted facial expression. In spite of the verbal comment, the lack of expressive enthusiasm suggests that the plan isn’t viewed very positively. In such a case, the purpose of the positive comment might be to avoid a disagreement and support the friend, but the lack of a positive expression unintentionally leaks a more candid, negative reaction to the plan. Of course, the muted expressive display might also be strategic and intentional. That is, the nonverbal message is deliberate, but designed to let the partner know one’s candid reaction indirectly. It is then the partner’s responsibility to interpret the nonverbal message and make some adjustment in the plan.

In a penalty situation in soccer, the ball takes less than 0.3 seconds to travel from the player who kicks the ball to the goal. There is not enough time for the goalkeeper to watch the ball’s trajectory. He must make a decision before the ball is kicked. Soccer players who take penalty kicks shoot one third of the time at the middle of the goal, one third of the time at the left, and one third of the time at the right. Surely goalkeepers have spotted this, but what do they do? They dive either to the left or to the right. Rarely do they stay standing in the middle―even though roughly a third of all balls land there. Why would they jeopardize saving these penalties? The simple answer: appearnace. It looks more impressive and feels less embarrassing to dive to the wrong side than to freeze on the spot and watch the ball sail past.

Recalling childhood memories can lead people to behave more ethically, according to a study published in April in the *Journal of Personality and Social Psychology*. In a series of experiments done by Francesca Gino and Sreedhari Desai of Harvard University, participants were more likely to help the experimenters with an extra task, judge immoral behavior harshly, and donate money to charity when they had actively remembered their childhood. The effect held whether the memories were positive or negative ― although, notably, the study subjects did not have traumatic histories. These recollections seem to summon a heightened sense of moral purity. Youngsters may or may not behave especially ethically, but childhood tends to connote innocence ― a frame of mind that affects behavior. “It’s promising research in thinking about ways in which people are following their moral compass with very simple interventions,” Gino says.

Imagine that you are French. You are walking along a busy pavement in Paris and another pedestrian is approaching from the opposite direction. A collision will occur unless you each move out of the other’s way. Which way do you step? The answer is almost certainly to the right. Replay the same scene in many parts of Asia, however, and you would probably move to the left. There is no instruction to head in a specific direction. Mehdi Moussaid says this is a behavior brought about by probabilities. If two opposing people guess each other’s intentions correctly, each moving to one side and allowing the other past, then they are likely to choose to move the same way the next time they need to avoid a collision. The chance of a successful maneuver increases as more and more people adopt a bias in one direction, until the tendency sticks. Whether it’s right or left does not matter; what does is that it is the unspoken will of the majority.

Many people are uncomfortable about sharing their values. They view the individual as the sole judge of what is right and what is wrong. This thinking leads to a personal and situational view of ethics, namely, “what I do is my own business.” In this kind of culture, it is difficult to confront people when their values differ from those of the organization. In the book Habits of the Heart, Robert Bellah and his associates explore the dangers of rampant individualism in our society. They suggest that if individualism is America’s greatest strength, it may also be its greatest weakness if taken too far. When self-interest asserts itself at the expense of the broader community, then it becomes a problem.

The division of the world into rich and poor paralleled the division of the world into coffee drinkers, overwhelmingly concentrated in the industrialized global north, and coffee workers, even more concentrated in the predominantly agricultural and perpetually “developing” global south. As the most valuable agricultural product of the world’s poorest regions, coffee has played a central role in shaping this divide. In the last 150 years, coffee has become an exceptionally valuable commodity — exports are now worth over $25 billion a year, and retail sales many times more —that is a virtual monopoly of the world’s poorest nations. Coffee is not just one of the most important commodities in the history of global capitalism, as is commonly claimed — it is one of the most important commodities in the history of global inequality

It is time that often plays a crucial and defining role in environmental economics. Traditional economics can determine efficient ways to allocate resources for producing goods and services. The allocation is, however, simplified and confined to a single period of time with the underlying presumption that the production of an additional unit of a commodity today does not prevent producing one tomorrow. In the case of many environmental goods, allocation of resources over a long period is critical. For example, while burning fossil fuels and polluting the environment today, we may be creating problems for future generations for years or forever. Similarly, if we harvest all prawns today, the supply will be gone forever. Our consumption decisions of some environmental goods may be ‘irreversible’ and may have a profound impact on the well-being of future generations

Choosing similar friends can have a rationale. Assessing the survivability of an environment can be risky (if an environment turns out to be deadly, for instance, it might be too late by the time you found out), so humans have evolved the desire to associate with similar individuals as a way to perform this function efficiently. This is especially useful to a species that lives in so many different sorts of environments. However, the carrying capacity of a given environment places a limit on this strategy. If resources are very limited, the individuals who live in a particular place cannot all do the exact same thing (for example, if there are few trees, people cannot all live in tree houses, or if mangoes are in short supply, people cannot all live solely on a diet of mangoes). A rational strategy would therefore sometimes be to avoid similar members of one’s species.

Reflecting on the extremely rare occasions in which we fundamentally reframe our understanding of the universe causes us to think carefully about the limits on the role of science. Science is the art of measuring and of developing models to produce predictions. Discussions about scientific models often provoke deeper questions about why the universe is in the condition it is in. What actually is electrical charge? Why is there a gravitational pull between objects? Why do we have the particles we have and not others? Science presses hard on these questions, closing in as far as it may, but ultimately questions about why things are as they are, as opposed to what they are, lead us into the realms of philosophy and religion. Science can clear away much of the falsehood on the way, but the ultimate questions of reality call more for acts of belief than scientific explanation. It’s a matter of opinion how far scientific models alone provide a full and satisfactory explanation.

In explaining others’ actions, we frequently commit the fundamental attribution error. We attribute others’ behavior so much to their inner dispositions that we discount important situational forces. The error occurs partly because our attention focuses on the person, not on the situation. A person’s race or sex is vivid and gets attention; the situational forces working on that person are usually less visible. Slavery was often overlooked as an explanation for slave behavior; the behavior was instead attributed to the slaves’ own nature. Until recently, the same was true of how we explained the perceived differences between women and men. Because gender-role constraints were hard to see, we attributed men’s and women’s behavior solely to their innate dispositions. The more people assume that human traits are fixed dispositions, the stronger are their stereotypes and the greater their acceptance of racial inequities.

Even though philosophy is a communal enterprise dedicated to exploring our justification for using the criteria we use to distinguish between, for example, moral and immoral actions, truth and falsity, reality and appearance, and more, philosophical discourse proceeds by argumentation. So a philosopher might put forward “correspondence to reality” as a criterion for distinguishing a true belief from a false one. In order to determine whether that is an adequate criterion, other philosophers would critically discuss that proposal, and one might criticize it by pointing out that we have no means of telling whether or not an idea corresponds to reality because our access to reality is always mediated by our ideas. And that’s exactly how a philosophical discussion develops, with all the parties to it advocating their own point of view (although they can jump ship and switch to the other side!) at the same time that they are committed to jointly figuring out the correct answer to the question.

Robert Putnam, a Harvard political scientist, Cass Sunstein, a respected legal scholar and a former senior official in the Obama administration, and Eli Pariser, the director of MoveOn.Org, are among those who warn that cable and web-based media are creating and reinforcing a series of identity ghettos. Their argument is a variant of the old “selective exposure” thesis: we choose to be exposed only to media that reinforce the views that we already have. Their concern is that as people congregate in their own comfortable media enclaves, the opportunity to meet and exchange ideas with those who have different views is vanishing. Political activists, hockey fans, and followers of every imaginable show, game, music video, or celebrity all gravitate not to great public spaces, but to the limited and protected confines of their own groups. As Pariser argues, “By definition, a world constructed from the familiar is a world in which there’s nothing to learn.” For Pariser, the danger is that “you can get stuck in a static, ever-narrowing version of yourself —an endless you-loop.”. In the end, “the user has become the content”

Social infrastructures that promote efficiency tend to discourage interaction and the formation of strong ties. One recent study, for instance, shows that a day care center that encourages caregivers and parents to walk in and wait for their children, often inside the classroom and generally at the same time, fosters more social connections and supportive relationships than one where managers allow parents to come in on their own schedules and hurry through drop-off and pickup so they can quickly return to their private lives. Because much of our hard infrastructure —highways, airports, food supply chains, and the like —is designed to promote better circulation of people or vital resources, it can accelerate the trend of social atomization. Think, for example, about the contrast between a village where everyone gets their water from the same well and a city where everyone gets their water from faucets in their private homes.

Learning to work with color has many similarities with learning how to cook. A good recipe is no guarantee of success, but the secret of a first-rate outcome is often in preparation. The cook must constantly sample, taste, and make adjustments. The colors in a scene can be thought of as the ingredients that make up the picture; their arrangement and mixture will determine the final result. Two cooks can start off with the same ingredients yet each produce a completed dish that tastes quite different from the other. Simply by making small changes in quantity, one of the ingredients will lose its identity while another becomes more dominant. Cooking teaches that a successful meal involves more than reading a recipe. The same holds true for a photographer. Changes in color placement within a composition cause shifts in dominance, which can alter the entire feeling or mood of the picture. Also remember that properly presented food/photographs show that the cook/photographer has thought about every stage of the dining/visual experience, and set the psychological stage for the diner’s/viewer’s response.

In thinking about ancient foragers, modern models loom large. They are a lens through which the remains of ancient lives have been interpreted. This poses a methodological problem, for ancient and modern foragers are profoundly different. Despite these differences, we can use modern data to answer important questions about ancient lives. In favorable cases, we can correct for the differences between ancient and modern foraging worlds. In particular, in considering the cooperative foraging model of human life history, modern data offer a conservative test. The ancient-to-modern transition would tend to reduce the significance of a class of important features of ancient forager lifeways, ones that make cooperation more important. So if we still find those features playing a role in the lives of modern foragers we can reasonably project them back onto the lives of ancient foragers.

It is entirely reasonable to suppose that religion, despite its flaws, has been one of the great humanising movements of recent European history. It was religion, not secular thought, that advanced the view that nature is founded on a deep rationality. Among the greatest defenders of reason in philosophical thought were Anselm and Aquinas, who believed that since God created the universe through the Logos, the divine wisdom, the universe must be supremely rational. It is no accident that modern science took root and flourished in a basically Christian society. Copernicus was a canon of the Catholic Church. Kepler studied the heavens believing that they manifested the wisdom and beauty of God. Newton formulated the laws of nature in the belief that the wise author of nature must have ordered the cosmos in accordance with rational and comprehensible principles. An important motivating force in science is the belief that there are comprehensible, elegant and mathematically beautiful laws in nature. It did not have to be that way — unless there is a supremely rational creator.

Cholera, a horrific disease acquired by drinking water contaminated with infected fecal matter, was more than a symbol of an interconnected globe. It was a physical presence. Its dramatic and sudden arrival in Europe in 1831 threw many into fits of fear; it signaled to some the arrival of a new plague. Some people fled, just as they had during plague epidemics; others stayed. Fear of cholera was at times out of proportion to the actual threat. In 1831, as cholera made its way through Russia, the anxious English awaited its arrival. Newspapers, pamphlets, and rumor spread fear of the disease. But Dr. James Johnson, editor of the Medico-Chirurgical Review, cautioned the press in a letter to The Times: “It will hardly be doubted that the terrible malady choleraphobia rages at this moment, epidemically, through every spot of the British Isles.... The choleraphobia will frighten to death a far greater number of Britons than the monster itself will ever destroy by his actual presence.

One of the keys to end all wars, hatred, bigotry, suffering, violence, and disease is kindness. Perform acts of kindness every single day. When you act with kindness, your brain increases its serotonin level going into your system. Serotonin is an organic compound, found in the brain, which makes you feel good. It also boosts your immune system. So, with acts of kindness, you get two for one. You feel good and you ward off illness. However, here’s the best part, the person who is the recipient of the act of kindness also feels an increase in his or her serotonin level as well as does everyone in the immediate vicinity. This is beautiful stuff. If we all performed one little act of kindness each day, eventually we would have a world at peace and free of disease!

The ‘inauthentic’ as somehow ‘not being the real thing’ has long been a feature of the tourism industry. Whatever we may argue with regard to what the tourist may want, what he or she actually gets is another matter entirely. It is not difficult to conceive of a situation in which Shakespeare’s birthplace was found not to be Shakespeare’s birthplace but was still promoted as such to tourists, many of whom would be none the wiser, and many others who would still be able to absorb an interesting presentation of social heritage without the hook of any famous association. Indeed, this is exactly what happened with Hans Christian Andersen’s birthplace, which was preserved during his lifetime in honour of his achievement but was also denounced by him as not being the birthplace at all. Now referred to as ‘the house traditionally associated with Hans Christian Andersen’, it is still the core of the ‘Hans Christian Andersen Museum’ in Odense. Thus, authentic pilgrimage continues to centre on an inauthentic location.

One of the problems with a belief system characterized by radical individualism is that it promotes a narrow and limited understanding of freedom. Even though American political culture is especially associated with the twin concepts of freedom and liberty, our historical interpretation and application of freedom lacks consensus and consistency. Many of us learned in grade school that the Pilgrims fled Europe in search of religious freedom, but when the first European settlers found their freedom in the new land it was at the expense of native people who experienced domination at the hands of the American colonizers. Similarly, students are taught that the American Revolution was a war of independence from the tyranny of the British, but the historical record also reveals that many of our great patriots were not concerned with the tyranny they inflicted on their very own African slaves.

US researchers suspect that there are definite disadvantages to our powerful brain. They compared the self-destructive programming of human cells with a similar programme that works in great apes, specifically chimpanzees. This programme destroys and dismantles old and defective cells. Their comparison showed that the clean-up mechanism is a lot more effective in chimpanzees than it is in people, and the researchers believe that the reduced rate at which cells are broken down in humans allows for larger brain growth and a higher rate of connections between cells. But this improvement in intelligence probably comes at a high price, because the chimps’ self-cleansing mechanism also gets rid of cancer cells. Whereas chimpanzees hardly ever get cancer, in humans this disease is one of the top causes of death. Are we paying the price for our intellectual capacities? If our current level of intelligence is not suited to the survival of humankind, it must either be increased or lowered. The latter is probably unacceptable, as we can’t reconcile it with our ideas about self-worth.

Advertising is responsible for a great deal of economic prosperity. Just consider ‘momentarily what might happen if all advertising suddenly disappeared. Let’s not dwell on the unemployed advertising executives forced to retire early to their condos, but look at the potential broader effects. We know several things for certain. You'd have to pay a lot more for your suddenly much thinner newspapers and magazines, and doubtless many ‘would go out of business. You'd also have to pay a lot to watch television (though you'd have an extra 15-20 minutes per hour of actual programming to watch instead of commercials). Sales of existing products would plummet, and new products would be few and far between. With far more than a trillion dollars in decreased profits, unemployment ‘would soar, tax revenues would dry up, and investment would lag. A worldwide depression would set in, one we would never recover from —except by reintroducing advertising. From this view, the presence of advertising is not merely a sign of prosperity —it’s a major cause of it. Raise a glass to Madison Avenue.

Brain size is important because it can be used to infer the size of the social communities within which individuals lived. A study of communities and brain size among living non- ‘human primates reveals a strong statistical relationship between brain and social group size: the larger the brains, the bigger the social communities in which individuals live. For example, chimpanzees have a brain size of 367 cms" and an individual's personal network typically has 57 other individuals in it. The smaller-brained macaque has a brain of 63 cms? and 40 network partners. The reason for these differences is put down to the challenge of remembering and maintaining social relationships, a constraint known as cognitive load. Such a relationship between brain and group size has led to the following hypothesis: that in human evolution, the enlargement of our brains was driven by our social lives. The selection pressure that explains this process was supplied originally by the advantages of living in larger groups when it came to resisting predators. the art instinct.

Morality, very much like the legal system, is a public system, containing norms that govern behaviour which, in turn, affects other persons. Unlike law, morality is an informal system: there are no judges authorized to decide moral conflicts, and there exist no formal decision-making procedures that provide unique and definite answers to all moral questions. Public morality and ethical responsibilities are partially codified in the law, but the legal system will never be able to codify public morality exhaustively. Moral responsibility begins precisely where actions are not completely determined by the law. That is, freedom of choice entails responsibility, and using, for instance, tax rules is inevitably a matter of exercising that responsibility. Taxpayers can comply with the rules but they can also structure their affairs in a manner that minimizes their tax liability. The choices made by these actors ‘may affect, i.e., enhance or undermine, the integrity of the tax system, distributive justice and sustainable societal cooperation.

During the 1960s and 1970s business schools began to become more common at universities and marketing was studied systematically as a function of commercial practice. This coincided with the heyday of cognitive psychology (the conscious mechanics of the mind). The neglect of psychology in economic approaches was self-evident to the ‘emerging marketing academy. The case is not difficult to make. Psychology is concerned with decision making, behaviour and influence in the main and it must have seemed ‘obvious to mine the emerging insights, re-purposing them in the arena of marketing. This mirrored the acknowledgement in the commercial arena that psychology might prove decisive in business; The values, attitudes and lifestyle (VALS) attempt to provide a universal taxonomy of ‘consumers for segmentation and targeting is a prominent example of how these influences left universities and impacted practice. A number of ambitious attempts were made to describe consumer decision making in terms of generic ‘global’ models. These models describe consumers as conscious, essentially rational and mechanistic decision makers.

In the classic model of the Sumerian economy, the temple functioned as an administrative authority governing commodity production. collection, and redistribution. The discovery of administrative tablets from the temple complexes at Uruk suggests that token use and consequently writing evolved as a tool of centralized economic governance. Given the lack of archaeological evidence from Uruk-period domestic sites, it is not clear whether individuals also used the system for personal agreements. For that matter, it is not clear how widespread literacy was at its beginnings. The use of identifiable symbols and pictograms on the early tablets is consistent with administrators needing a lexicon that was mutually intelligible by literate and nonliterate parties. As cuneiform script became more abstract, literacy must have become increasingly important to ensure one understood what he or she had agreed to.

Choosing similar friends can have a rationale. Assessing the survivability of an environment can be risky (if an environment turns out to be deadly, for instance. it might be too late by the time you found out), so humans have evolved the desire to associate with similar individuals as a way to perform this function efficiently. This is especially useful to a species that lives in so many different sorts of environments. However, the carrying capacity of a given environment places a limit on this strategy. If resources are very limited, the individuals who live in a particular place cannot all do the exact same thing (for example, if there are few trees, people cannot all live in tree houses or if mangoes are in short supply, people cannot all live solely on a diet of mangoes). A rational strategy would therefore sometimes be to avoid similar members of one’s species.

Thanks to newly developed neuroimaging technology, we now have access to the specific brain changes that occur during learning. Even though all of our brains contain the same basic structures, our neural networks are as unique as our fingerprints. The latest developmental neuroscience research has shown that the brain is much more malleable throughout life than previously assumed: it develops in response to its own processes, to its immediate and distant “environments.” and to its past and current situations. The brain seeks to create meaning through establishing or refining existing neural networks. When we learn a new fact or skill, our neurons communicate to form networks of connected information. Using this knowledge or skill results in structural changes to allow similar future impulses to travel more quickly and efficiently than others. High-activity synaptic connections are stabilized and strengthened, while connections with relatively low use are weakened and eventually pruned. In this way. our brains are sculpted by our own history of experiences.

Successful integration of an educational technology is marked by that technology being regarded by users as an unobtrusive facilitator of learning, instruction, or performance. When the focus shifts from the technology being used to the educational purpose that technology serves, then that technology is becoming a comfortable and trusted element, and can be regarded as being successfully integrated. Few people give a second thought to the use of a ball-point pen although the mechanisms involved vary — some use a twist mechanism and some use a push button on top, and there are other variations as well. Personal computers have reached a similar level of familiarity for a great many users, but certainly not for all. New and emerging technologies often introduce both fascination and frustration with users. As long as the user’s focus is on the technology itself rather than its use in promoting learning, instruction, or performance, then one ought not to conclude that the technology has been successfully integrated - at least for that users.

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 the data which they had discovered. 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.

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 we should avoid destroying natural ecosystems. because they may harbor tomorrow's drugs against cancer, malaria, or obesity.

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 require different rights to enjoy equality 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.

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 hides a steady accumulation of small net benefits over 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.

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 varied little 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 legs 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.

One of the great risks of writing is that even the simplest of choices regarding wording or punctuation can sometimes prejudice your audience against you in ways that may seem unfair. For example, look again at the old grammar rule forbidding the splitting of infinitives. After decades of telling students to never split an infinitive (something just done in this sentence), most composition experts now acknowledge that a split infinitive is not a grammar crime. Suppose you have written a position paper trying to convince your city council of the need to hire security personnel for the library, and half of the council members –the people you wish to convince- remember their eighth-grade grammar teacher’s warning about splitting infinitives. How will they respond when you tell them, in your introduction, that librarians are compelled “to always accompany” visitors to the rare book room because of the threat of damage? How much of their attention have you suddenly lost because of their automatic recollection of what is now a nonruled? It is possible, in other words, to write correctly and still offend your readers’ notions of your language competence.

Even when we do something as apparently simple as picking up a screwdriver, our brain automatically adjusts what it considers body to include the tool. 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.

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 black 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 projecting images from within the mind out onto the world.

The role of science can sometimes be overstated, with its advocates slipping into scientism. Scientism is the view that the scientific description of reality is the only truth there is. With the advance of science, there has been a tendency to slip into scientism. and assume that any factual claim can be authenticated if and only if the term ‘scientific’ can correctly be ascribed to it. The consequence is that non-scientific approaches to reality—and that can include all the arts, religion, and personal, emotional and value-laden ways of encountering the world—may become labelled as merely subjective, and therefore of little account in terms of describing the way the world is. The philosophy of science seeks to avoid crude scientism and get a balanced view on what the scientific method can and cannot achieve.

The Swiss psychologist Jean Piaget frequently analyzed children’s conception of time via their ability to compare or estimate the time taken by pairs of events. In a typical experiment, two toy cars were shown running synchronously on parallel tracks one running faster and stopping further down the track. The children were then asked to judge whether the cars had run for the same time and to justify their judgment. Preschoolers and young school-age children confuse temporal and spatial dimensions: Starting times are judged by starting points, stopping times by stopping points and durations by distance, though each of these errors does not necessitate the others. Hence. a child may claim that the cars started and stopped running together (correct) and that the car which stopped further ahead, ran for more time (incorrect).

The future of our high-tech goods may lie not in the limitations of our minds, but in our ability to secure the ingredients to produce them. In previous eras, such as the Iron Age and the Bronze Age, the discovery of new elements brought forth seemingly unending numbers of new inventions. Now the combinations may truly be unending. We are now witnessing a fundamental shift in our resource demands. At no point in human history have we used more elements, in more combinations, and in increasingly refined amounts. Our ingenuity will soon outpace our material supplies. This situation comes at a defining moment when the world is struggling to reduce its reliance on fossil fuels. Fortunately, rare metals are key ingredients in green technologies such as electric cars, wind turbines, and solar panels. They help to convert free natural resources like the sun and wind into the power that fuels our lives. But without increasing today’s limited supplies, we have no chance of developing the alternative green technologies we need to slow climate change.

There have been many attempts to define what music is in terms of the specific attributes of musical sounds. The famous nineteenth-century critic Eduard Hanslick regarded ‘the measurable tone’ as ‘the primary and essential condition of all music’. Musical sounds. he was saying. can be distinguished from those of nature by the fact that they involve the use of fixed pitches. whereas virtually all natural sounds consist of constantly fluctuating frequencies. And a number of twentieth-century writers have assumed, like Hanslick. that fixed pitches are among the defining features of music. Now it is true that in most of the world’s musical cultures, pitches are not only fixed, but organized into a series of discrete steps. However, this is a generalization about music and not a definition of it, for it is easy to put forward counter-examples. Japanese shakuhachi music and the sanjo music of Korea, for instance, fluctuate constantly around the notional pitches in terms of which the music is organaized.

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 identical to the memory we have of the events that the story relates.

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.

If one looks at the Oxford definition, one gets the sense that post-truth is not so much a claim that truth does not exist as that facts are subordinate to 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 that is more important to us than the truth itself.

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, politics, 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-culturally. 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 in isolation from its own context.

Some people have defined wildlife damage management as the science and management of overabundant species, but this definition is too narrow. All wildlife species act in ways that harm human interests. Thus, all species cause wildlife damage, not just overabundant ones. One interesting example of this involves endangered peregrine falcons in California, which prey on another endangered species, the California least tern. Certainly, we would not consider peregrine falcons as being overabundant, but we wish that they would not feed on an endangered species. In this case, one of the negative values associated with a peregrine falcon population is that its predation reduces the population of another endangered species. The goal of wildlife damage management in this case would be to stop the falcons from eating the terns without harming the falcons.

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.

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.”

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.

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.

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.

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.

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.

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.

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.

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

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.

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.

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.”

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.

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

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Text = ['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. ', '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.', '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.', 'Arturo Toscanini had a phenomenal memory \tas 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.', '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.', '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. ', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', '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.', 'Several studies find situational cues\t 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.', '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.', 'Languages evolve differences because different groups of people independently develop different words and different pronunciations over the course of time. But the question remains why those diverged languages don’t merge again when formerly separated people spread out and re-contact each other at speech boundaries. For instance, at the modern boundary between Germany and Poland, there are Polish villages near German villages, but the villagers still speak a local variety of either German or of Polish, rather than a mix of German and Polish. Why is that so? Probably the main disadvantage of speaking a mixed language involves a basic function of human language: as soon as you start to speak to someone else, your language serves as an instantly recognizable badge of your group identity. It’s much easier for wartime spies to wear the enemy’s uniform than to imitate convincingly the enemy’s language and pronunciation. People who speak your language are your people, whereas someone speaking a different language is apt to be regarded as a potentially dangerous stranger.', 'Our craving for relief from feeling helpless is illustrated by a study of religious Israeli women, carried out by anthropologists Richard Sosis and W. Penn Handwerker. During the 2006 Lebanon War the town of Tzfat and its environs in the Galilee region of northern Israel were hit by dozens of rockets daily. Although siren warnings alerted Tzfat residents to protect their own lives by taking refuge in bomb shelters, they could do nothing to protect their houses. Realistically, that threat from the rockets was unpredictable and uncontrollable. Nevertheless, about two-thirds of the women interviewed by Sosis and Handwerker recited psalms every day to cope with the stress of the rocket attacks. When they were asked why they did so, a common reply was that they felt compelled “to do something” as opposed to doing nothing at all. Although reciting psalms does not actually deflect rockets, it did provide the women with a sense of control as they took action in their own way.', 'Risk management professionals look in the past for information on the so-called worst-case scenario and use it to estimate future risks ― this method is called “stress testing.” They take the worst historical recession, the worst war, or the worst point in unemployment as an exact estimate for the worst future outcome. But they never notice the following inconsistency: this so-called worst-case event, when it happened, exceeded the worst case at the time. I have called this mental defect the Lucretius problem, after the Latin poetic philosopher who wrote that the fool believes that the tallest mountain in the world will be equal to the tallest one he has observed. The same can be seen in the Fukushima nuclear reactor, which experienced a huge failure in 2011 when a tsunami struck. It had been built to endure the worst past historical earthquake, with the builders not imagining much worse — and not thinking that the worst past event had to be a surprise, as it had no precedent.', 'Think of how you developed your style of using the brakes on your car. As you were mastering the skill of taking curves, you gradually learned when to let go of the accelerator and when and how hard to use the brakes. Curves differ, and the variability you experienced while learning ensures that you are now ready to brake at the right time and strength for any curve you encounter. The conditions for learning this skill are ideal, because you receive immediate and unambiguous feedback every time you go around a bend: the mild reward of a comfortable turn or the mild punishment of some difficulty in handling the car if you brake either too hard or not quite hard enough. The situations that face a harbor pilot maneuvering large ships are no less regular, but skill is much more difficult to acquire by sheer experience because of the long delay between actions and their noticeable outcomes. Whether professionals have a chance to develop intuitive expertise depends essentially on the quality and speed of feedback, as well as on sufficient opportunity to practice.', 'The tight bonds we form with our tools go both ways. Even as our technologies become extensions of ourselves, we become extensions of our technologies. When the carpenter takes his hammer into his hand, he can use that hand to do only what a hammer can do. The hand becomes an implement for pounding and pulling nails. When the soldier puts the binoculars to his eyes, he can see only what the lenses allow him to see. His field of view lengthens, but he becomes blind to what’s nearby. Nietzsche’s experience with his typewriter provides a particularly good illustration of the way technologies exert their influence on us. Not only did the philosopher come to imagine that his typewriter was “a thing like me”; he also sensed that he was becoming a thing like it, that his typewriter was shaping his thoughts.', 'Indeed, confusing people a little bit is beneficial ― it is good for you and good for them. For example, imagine someone extremely punctual who comes home at exactly six o’clock every day for fifteen years. You can use his arrival to set your watch. The fellow will cause his family anxiety if he is barely a few minutes late. Someone with a slightly more unpredictable schedule, with, say, a half-hour variation, won’t do so. For similar reasons, stability is not good for the economy: firms become very weak during long periods of steady success without failure, and hidden vulnerabilities accumulate silently under the surface ― so delaying crises is not a very good idea. Likewise, absence of ‘ups and downs’ in the market causes hidden risks to accumulate quietly. The longer one goes without a market trauma, the worse the damage when a real crisis occurs.', 'My suggestion is to understand and make use of the changes in people’s strengths and weaknesses as they grow older. We can say that useful attributes tending to decrease with age include ambition, desire to compete, physical strength and endurance, and capacity for sustained mental concentration. Conversely, useful attributes tending to increase with age include experience of one’s field, understanding of people and relationships, and ability to help other people without one’s own ego getting in the way. These shifts in strengths result in many older workers choosing to devote more of their efforts to supervising, administering, advising, and teaching. For instance, my farmer friends in their 80s spend less time on horseback and on tractors, more time making strategic decisions about the business of farming; my older lawyer friends spend less time in court, more time mentoring younger lawyers.', 'The saying that it takes knowledge to gain knowledge is captured in a study in which researchers wrote up a detailed description of a half inning of baseball and gave it to a group of baseball fanatics and a group of less enthusiastic fans to read. Afterward they tested how well their subjects could recall the half inning. The baseball fanatics structured their recollections around important game-related events, like runners advancing and runs scored. One almost got the impression they were reading off an internal scorecard. The less enthusiastic fans remembered fewer important facts about the game and were more likely to recount superficial details like the weather. Because they lacked a detailed internal representation of the game, they couldn’t process the information they were taking in. They didn’t know what was important and what was trivial. They couldn’t know what mattered. Without a conceptual framework in which to embed what they were learning, they were extremely forgetful.', 'Love is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one ‘object’ of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism. Yet, most people believe that love is constituted by the object, not by the faculty. They believe that all that is necessary to find is the right object ― and that everything goes by itself afterward. This attitude can be compared to that of a man who wants to paint but who, instead of learning the art, claims that he has just to wait for the right object, and that he will paint beautifully when he finds it. If I truly love one person, I love all persons, I love the world, and I love life. If I can say to somebody else, “I love you,” I must be able to say, “I love in you everybody, I love through you the world, and I love in you also myself.', 'A great example of how potent a force your unconscious can be was detailed by researchers in a 2006 paper published in the journal Science. They conducted a study in which people were asked to remember a terrible sin from their past, something they had done which was unethical. The researchers asked them to describe how the memory made them feel. They then offered half of the participants the opportunity to wash their hands. At the end of the study, they asked subjects if they would be willing to take part in later research for no pay as a favor to a desperate graduate student. Those who did not wash their hands agreed to help 74 percent of the time, but those who did wash agreed only 41 percent of the time. According to the researchers, one group had unconsciously washed away their guilt and felt less of a need to pay the debts of their sins. The people in the study connected their hand washing with all the ideas of cleanliness associated with the act, and then those associations influenced their behavior.', 'Some people believe that you can’t change human nature, and thus they see the idea of an evolving human consciousness as no more than unwarranted idealism. Yet, what is human nature? The dictionary defines nature as the inherent character or basic constitution of a person or thing — its essence. But does the inherent character and essence of a person ever change? We can gain insight into this key issue by asking an analogous question: Does the inherent character of a seed change when it grows into a tree? Not at all. The potential for becoming a tree was always resident within the seed. When a seed grows into a tree, it represents only a change in the degree to which its potential, always inherent in its original nature, is realized. Similarly, human nature does not change; yet, like the seed with the potential of becoming a tree, human nature is not a static thing but a spectrum of potentials. We human beings can grow from a primitive to an enlightened condition without a change in our basic human nature.', 'The ability to see the situation as the other side sees it, as difficult as it may be, is one of the most important skills a negotiator can possess. It is not enough to know that they see things differently. If you want to influence them, you also need to understand empathetically the power of their point of view and to feel the emotional force with which they believe in it. It is not enough to study them like beetles under a microscope; you need to know what it feels like to be a beetle. To accomplish this task you should be prepared to withhold judgment for a while as you “try on” their views. They may well believe that their views are right as strongly as you believe yours are. You may see on the table a glass half full of cool water. Your spouse may see a dirty, half-empty glass about to cause a mark on the expensive furniture.', 'Costs vary not only with the volume of output, and to varying degrees from one industry to another, they also vary according to the extent to which existing capacity is being used. When an airplane with 200 seats is about to take off with 180 passengers on board, the cost of letting 20 standby passengers get on the flight is negligible. That is one reason for radically different prices being charged to people flying on the same plane. Some passengers bought guaranteed reservations and others essentially bought a chance of getting on board as standbys. Different levels of probability have different costs in airline tickets, as elsewhere. The passengers themselves also differ in how important it is for them to be at a particular place at a particular time. Those on urgent business may want a guaranteed reservation, even at a higher price, while others may be in a position where saving money is more important than being on one particular flight rather than another.', 'A snack with the label “99% natural” seems more appealing than it would if labeled “1% unnatural.” A frozen dinner labeled “75% fat free” would sell better than it would with the label “25% fat.” The less appealing labeling option is just as accurate as the more appealing option. It also makes us reflect more about what we might be eating. Similarly, bets sound less appealing when framed in terms of the chances of losing or the amount of money one might lose, rather than the chances of winning or the amount of money one would win. Medical procedures may sound scarier when presented in terms of the risk of dying, rather than the likelihood of coming through unharmed. Therefore, it is a useful exercise to recompute losses in terms of gains or gains in terms of losses.', 'The true champion recognizes that excellence often flows most smoothly from simplicity, a fact that can get lost in these high-tech days. I used to train with a world-class runner who was constantly hooking himself up to pulse meters and pace keepers. He spent hours collecting data that he thought would help him improve. In fact, a good 25 percent of his athletic time was devoted to externals other than working out. Sports became so complex for him that he forgot how to enjoy himself. Contrast his approach with that of the late Abebe Bikila, the Ethiopian who won the 1960 Olympic Marathon running barefoot. High-tech clothing and digital watches were not part of his world. Abebe Bikila simply ran. Many times in running, and in other areas of life, less is more.', 'The origins of contemporary Western thought can be traced back to the golden age of ancient Greece, when Greek thinkers laid the foundations for modern Western politics, philosophy, science, and law. Their novel approach was to pursue rational inquiry through adversarial discussion: The best way to evaluate one set of ideas, they decided, was by testing it against another set of ideas. In the political sphere, the result was democracy, in which supporters of rival policies vied for rhetorical supremacy; in philosophy, it led to reasoned arguments and dialogues about the nature of the world; in science, it prompted the construction of competing theories to try to explain natural phenomena; in the field of law, the result was the adversarial legal system. This approach is the foundation for the modern Western way of life, in which politics, commerce, science, and law are all rooted in orderly competition.', 'I would like to compare the shift from analog to digital film-making to the shift from fresco and tempera to oil painting in the early Renaissance. A painter making a fresco has limited time before the paint dries, and once it has dried, no further changes to the image are possible. Similarly, a traditional filmmaker has limited means of modifying images once they are recorded on film. Medieval tempera painting can be compared to the practice of special effects during the analog period of cinema. A painter working with tempera could modify and rework the image, but the process was painstaking and slow. The switch to oils greatly liberated painters by allowing them to quickly create much larger compositions as well as to modify them as long as necessary. Similarly, by allowing a filmmaker to treat a film image as an oil painting digital technology redefines what can be done with cinema.', 'When there is a discrepancy between the verbal message and the nonverbal message, the latter typically weighs more in forming a judgment. For example, a friend might react to a plan for dinner with a comment like “that’s good,” but with little vocal enthusiasm and a muted facial expression. In spite of the verbal comment, the lack of expressive enthusiasm suggests that the plan isn’t viewed very positively. In such a case, the purpose of the positive comment might be to avoid a disagreement and support the friend, but the lack of a positive expression unintentionally leaks a more candid, negative reaction to the plan. Of course, the muted expressive display might also be strategic and intentional. That is, the nonverbal message is deliberate, but designed to let the partner know one’s candid reaction indirectly. It is then the partner’s responsibility to interpret the nonverbal message and make some adjustment in the plan.', 'In a penalty situation in soccer, the ball takes less than 0.3 seconds to travel from the player who kicks the ball to the goal. There is not enough time for the goalkeeper to watch the ball’s trajectory. He must make a decision before the ball is kicked. Soccer players who take penalty kicks shoot one third of the time at the middle of the goal, one third of the time at the left, and one third of the time at the right. Surely goalkeepers have spotted this, but what do they do? They dive either to the left or to the right. Rarely do they stay standing in the middle―even though roughly a third of all balls land there. Why would they jeopardize saving these penalties? The simple answer: appearnace. It looks more impressive and feels less embarrassing to dive to the wrong side than to freeze on the spot and watch the ball sail past.', 'Recalling childhood memories can lead people to behave more ethically, according to a study published in April in the Journal of Personality and Social Psychology. In a series of experiments done by Francesca Gino and Sreedhari Desai of Harvard University, participants were more likely to help the experimenters with an extra task, judge immoral behavior harshly, and donate money to charity when they had actively remembered their childhood. The effect held whether the memories were positive or negative ― although, notably, the study subjects did not have traumatic histories. These recollections seem to summon a heightened sense of moral purity. Youngsters may or may not behave especially ethically, but childhood tends to connote innocence ― a frame of mind that affects behavior. “It’s promising research in thinking about ways in which people are following their moral compass with very simple interventions,” Gino says.', 'Imagine that you are French. You are walking along a busy pavement in Paris and another pedestrian is approaching from the opposite direction. A collision will occur unless you each move out of the other’s way. Which way do you step? The answer is almost certainly to the right. Replay the same scene in many parts of Asia, however, and you would probably move to the left. There is no instruction to head in a specific direction. Mehdi Moussaid says this is a behavior brought about by probabilities. If two opposing people guess each other’s intentions correctly, each moving to one side and allowing the other past, then they are likely to choose to move the same way the next time they need to avoid a collision. The chance of a successful maneuver increases as more and more people adopt a bias in one direction, until the tendency sticks. Whether it’s right or left does not matter; what does is that it is the unspoken will of the majority.', 'Many people are uncomfortable about sharing their values. They view the individual as the sole judge of what is right and what is wrong. This thinking leads to a personal and situational view of ethics, namely, “what I do is my own business.” In this kind of culture, it is difficult to confront people when their values differ from those of the organization. In the book Habits of the Heart, Robert Bellah and his associates explore the dangers of rampant individualism in our society. They suggest that if individualism is America’s greatest strength, it may also be its greatest weakness if taken too far. When self-interest asserts itself at the expense of the broader community, then it becomes a problem. ', 'The division of the world into rich and poor paralleled the division of the world into coffee drinkers, overwhelmingly concentrated in the industrialized global north, and coffee workers, even more concentrated in the predominantly agricultural and perpetually “developing” global south. As the most valuable agricultural product of the world’s poorest regions, coffee has played a central role in shaping this divide. In the last 150 years, coffee has become an exceptionally valuable commodity — exports are now worth over $25 billion a year, and retail sales many times more —that is a virtual monopoly of the world’s poorest nations. Coffee is not just one of the most important commodities in the history of global capitalism, as is commonly claimed — it is one of the most important commodities in the history of global inequality', 'It is time that often plays a crucial and defining role in environmental economics. Traditional economics can determine efficient ways to allocate resources for producing goods and services. The allocation is, however, simplified and confined to a single period of time with the underlying presumption that the production of an additional unit of a commodity today does not prevent producing one tomorrow. In the case of many environmental goods, allocation of resources over a long period is critical. For example, while burning fossil fuels and polluting the environment today, we may be creating problems for future generations for years or forever. Similarly, if we harvest all prawns today, the supply will be gone forever. Our consumption decisions of some environmental goods may be ‘irreversible’ and may have a profound impact on the well-being of future generations', 'Choosing similar friends can have a rationale. Assessing the survivability of an environment can be risky (if an environment turns out to be deadly, for instance, it might be too late by the time you found out), so humans have evolved the desire to associate with similar individuals as a way to perform this function efficiently. This is especially useful to a species that lives in so many different sorts of environments. However, the carrying capacity of a given environment places a limit on this strategy. If resources are very limited, the individuals who live in a particular place cannot all do the exact same thing (for example, if there are few trees, people cannot all live in tree houses, or if mangoes are in short supply, people cannot all live solely on a diet of mangoes). A rational strategy would therefore sometimes be to avoid similar members of one’s species.', 'Reflecting on the extremely rare occasions in which we fundamentally reframe our understanding of the universe causes us to think carefully about the limits on the role of science. Science is the art of measuring and of developing models to produce predictions. Discussions about scientific models often provoke deeper questions about why the universe is in the condition it is in. What actually is electrical charge? Why is there a gravitational pull between objects? Why do we have the particles we have and not others? Science presses hard on these questions, closing in as far as it may, but ultimately questions about why things are as they are, as opposed to what they are, lead us into the realms of philosophy and religion. Science can clear away much of the falsehood on the way, but the ultimate questions of reality call more for acts of belief than scientific explanation. It’s a matter of opinion how far scientific models alone provide a full and satisfactory explanation. ', 'In explaining others’ actions, we frequently commit the fundamental attribution error. We attribute others’ behavior so much to their inner dispositions that we discount important situational forces. The error occurs partly because our attention focuses on the person, not on the situation. A person’s race or sex is vivid and gets attention; the situational forces working on that person are usually less visible. Slavery was often overlooked as an explanation for slave behavior; the behavior was instead attributed to the slaves’ own nature. Until recently, the same was true of how we explained the perceived differences between women and men. Because gender-role constraints were hard to see, we attributed men’s and women’s behavior solely to their innate dispositions. The more people assume that human traits are fixed dispositions, the stronger are their stereotypes and the greater their acceptance of racial inequities.', 'Even though philosophy is a communal enterprise dedicated to exploring our justification for using the criteria we use to distinguish between, for example, moral and immoral actions, truth and falsity, reality and appearance, and more, philosophical discourse proceeds by argumentation. So a philosopher might put forward “correspondence to reality” as a criterion for distinguishing a true belief from a false one. In order to determine whether that is an adequate criterion, other philosophers would critically discuss that proposal, and one might criticize it by pointing out that we have no means of telling whether or not an idea corresponds to reality because our access to reality is always mediated by our ideas. And that’s exactly how a philosophical discussion develops, with all the parties to it advocating their own point of view (although they can jump ship and switch to the other side!) at the same time that they are committed to jointly figuring out the correct answer to the question. ', 'Robert Putnam, a Harvard political scientist, Cass Sunstein, a respected legal scholar and a former senior official in the Obama administration, and Eli Pariser, the director of MoveOn.Org, are among those who warn that cable and web-based media are creating and reinforcing a series of identity ghettos. Their argument is a variant of the old “selective exposure” thesis: we choose to be exposed only to media that reinforce the views that we already have. Their concern is that as people congregate in their own comfortable media enclaves, the opportunity to meet and exchange ideas with those who have different views is vanishing. Political activists, hockey fans, and followers of every imaginable show, game, music video, or celebrity all gravitate not to great public spaces, but to the limited and protected confines of their own groups. As Pariser argues, “By definition, a world constructed from the familiar is a world in which there’s nothing to learn.” For Pariser, the danger is that “you can get stuck in a static, ever-narrowing version of yourself —an endless you-loop.”. In the end, “the user has become the content”', 'Social infrastructures that promote efficiency tend to discourage interaction and the formation of strong ties. One recent study, for instance, shows that a day care center that encourages caregivers and parents to walk in and wait for their children, often inside the classroom and generally at the same time, fosters more social connections and supportive relationships than one where managers allow parents to come in on their own schedules and hurry through drop-off and pickup so they can quickly return to their private lives. Because much of our hard infrastructure —highways, airports, food supply chains, and the like —is designed to promote better circulation of people or vital resources, it can accelerate the trend of social atomization. Think, for example, about the contrast between a village where everyone gets their water from the same well and a city where everyone gets their water from faucets in their private homes.', 'Learning to work with color has many similarities with learning how to cook. A good recipe is no guarantee of success, but the secret of a first-rate outcome is often in preparation. The cook must constantly sample, taste, and make adjustments. The colors in a scene can be thought of as the ingredients that make up the picture; their arrangement and mixture will determine the final result. Two cooks can start off with the same ingredients yet each produce a completed dish that tastes quite different from the other. Simply by making small changes in quantity, one of the ingredients will lose its identity while another becomes more dominant. Cooking teaches that a successful meal involves more than reading a recipe. The same holds true for a photographer. Changes in color placement within a composition cause shifts in dominance, which can alter the entire feeling or mood of the picture. Also remember that properly presented food/photographs show that the cook/photographer has thought about every stage of the dining/visual experience, and set the psychological stage for the diner’s/viewer’s response.', 'In thinking about ancient foragers, modern models loom large. They are a lens through which the remains of ancient lives have been interpreted. This poses a methodological problem, for ancient and modern foragers are profoundly different. Despite these differences, we can use modern data to answer important questions about ancient lives. In favorable cases, we can correct for the differences between ancient and modern foraging worlds. In particular, in considering the cooperative foraging model of human life history, modern data offer a conservative test. The ancient-to-modern transition would tend to reduce the significance of a class of important features of ancient forager lifeways, ones that make cooperation more important. So if we still find those features playing a role in the lives of modern foragers we can reasonably project them back onto the lives of ancient foragers.', 'It is entirely reasonable to suppose that religion, despite its flaws, has been one of the great humanising movements of recent European history. It was religion, not secular thought, that advanced the view that nature is founded on a deep rationality. Among the greatest defenders of reason in philosophical thought were Anselm and Aquinas, who believed that since God created the universe through the Logos, the divine wisdom, the universe must be supremely rational. It is no accident that modern science took root and flourished in a basically Christian society. Copernicus was a canon of the Catholic Church. Kepler studied the heavens believing that they manifested the wisdom and beauty of God. Newton formulated the laws of nature in the belief that the wise author of nature must have ordered the cosmos in accordance with rational and comprehensible principles. An important motivating force in science is the belief that there are comprehensible, elegant and mathematically beautiful laws in nature. It did not have to be that way — unless there is a supremely rational creator. ', 'Cholera, a horrific disease acquired by drinking water contaminated with infected fecal matter, was more than a symbol of an interconnected globe. It was a physical presence. Its dramatic and sudden arrival in Europe in 1831 threw many into fits of fear; it signaled to some the arrival of a new plague. Some people fled, just as they had during plague epidemics; others stayed. Fear of cholera was at times out of proportion to the actual threat. In 1831, as cholera made its way through Russia, the anxious English awaited its arrival. Newspapers, pamphlets, and rumor spread fear of the disease. But Dr. James Johnson, editor of the Medico-Chirurgical Review, cautioned the press in a letter to The Times: “It will hardly be doubted that the terrible malady choleraphobia rages at this moment, epidemically, through every spot of the British Isles.... The choleraphobia will frighten to death a far greater number of Britons than the monster itself will ever destroy by his actual presence.', 'One of the keys to end all wars, hatred, bigotry, suffering, violence, and disease is kindness. Perform acts of kindness every single day. When you act with kindness, your brain increases its serotonin level going into your system. Serotonin is an organic compound, found in the brain, which makes you feel good. It also boosts your immune system. So, with acts of kindness, you get two for one. You feel good and you ward off illness. However, here’s the best part, the person who is the recipient of the act of kindness also feels an increase in his or her serotonin level as well as does everyone in the immediate vicinity. This is beautiful stuff. If we all performed one little act of kindness each day, eventually we would have a world at peace and free of disease!', 'The ‘inauthentic’ as somehow ‘not being the real thing’ has long been a feature of the tourism industry. Whatever we may argue with regard to what the tourist may want, what he or she actually gets is another matter entirely. It is not difficult to conceive of a situation in which Shakespeare’s birthplace was found not to be Shakespeare’s birthplace but was still promoted as such to tourists, many of whom would be none the wiser, and many others who would still be able to absorb an interesting presentation of social heritage without the hook of any famous association. Indeed, this is exactly what happened with Hans Christian Andersen’s birthplace, which was preserved during his lifetime in honour of his achievement but was also denounced by him as not being the birthplace at all. Now referred to as ‘the house traditionally associated with Hans Christian Andersen’, it is still the core of the ‘Hans Christian Andersen Museum’ in Odense. Thus, authentic pilgrimage continues to centre on an inauthentic location.', 'One of the problems with a belief system characterized by radical individualism is that it promotes a narrow and limited understanding of freedom. Even though American political culture is especially associated with the twin concepts of freedom and liberty, our historical interpretation and application of freedom lacks consensus and consistency. Many of us learned in grade school that the Pilgrims fled Europe in search of religious freedom, but when the first European settlers found their freedom in the new land it was at the expense of native people who experienced domination at the hands of the American colonizers. Similarly, students are taught that the American Revolution was a war of independence from the tyranny of the British, but the historical record also reveals that many of our great patriots were not concerned with the tyranny they inflicted on their very own African slaves.', 'US researchers suspect that there are definite disadvantages to our powerful brain. They compared the self-destructive programming of human cells with a similar programme that works in great apes, specifically chimpanzees. This programme destroys and dismantles old and defective cells. Their comparison showed that the clean-up mechanism is a lot more effective in chimpanzees than it is in people, and the researchers believe that the reduced rate at which cells are broken down in humans allows for larger brain growth and a higher rate of connections between cells. But this improvement in intelligence probably comes at a high price, because the chimps’ self-cleansing mechanism also gets rid of cancer cells. Whereas chimpanzees hardly ever get cancer, in humans this disease is one of the top causes of death. Are we paying the price for our intellectual capacities? If our current level of intelligence is not suited to the survival of humankind, it must either be increased or lowered. The latter is probably unacceptable, as we can’t reconcile it with our ideas about self-worth.', "Advertising is responsible for a great deal of economic prosperity. Just consider ‘momentarily what might happen if all advertising suddenly disappeared. Let’s not dwell on the unemployed advertising executives forced to retire early to their condos, but look at the potential broader effects. We know several things for certain. You'd have to pay a lot more for your suddenly much thinner newspapers and magazines, and doubtless many ‘would go out of business. You'd also have to pay a lot to watch television (though you'd have an extra 15-20 minutes per hour of actual programming to watch instead of commercials). Sales of existing products would plummet, and new products would be few and far between. With far more than a trillion dollars in decreased profits, unemployment ‘would soar, tax revenues would dry up, and investment would lag. A worldwide depression would set in, one we would never recover from —except by reintroducing advertising. From this view, the presence of advertising is not merely a sign of prosperity —it’s a major cause of it. Raise a glass to Madison Avenue.", "Brain size is important because it can be used to infer the size of the social communities within which individuals lived. A study of communities and brain size among living non-human primates reveals a strong statistical relationship between brain and social group size: the larger the brains, the bigger the social communities in which individuals live. For example, chimpanzees have a brain size of 367 centimeters and an individual's personal network typically has 57 other individuals in it. The smaller-brained macaque has a brain of 63 cms? and 40 network partners. The reason for these differences is put down to the challenge of remembering and maintaining social relationships, a constraint known as cognitive load. Such a relationship between brain and group size has led to the following hypothesis: that in human evolution, the enlargement of our brains was driven by our social lives. The selection pressure that explains this process was supplied originally by the advantages of living in larger groups when it came to resisting predators. the art instinct.", 'Morality, very much like the legal system, is a public system, containing norms that govern behaviour which, in turn, affects other persons. Unlike law, morality is an informal system: there are no judges authorized to decide moral conflicts, and there exist no formal decision-making procedures that provide unique and definite answers to all moral questions. Public morality and ethical responsibilities are partially codified in the law, but the legal system will never be able to codify public morality exhaustively. Moral responsibility begins precisely where actions are not completely determined by the law. That is, freedom of choice entails responsibility, and using, for instance, tax rules is inevitably a matter of exercising that responsibility. Taxpayers can comply with the rules but they can also structure their affairs in a manner that minimizes their tax liability. The choices made by these actors ‘may affect, i.e., enhance or undermine, the integrity of the tax system, distributive justice and sustainable societal cooperation.', 'During the 1960s and 1970s business schools began to become more common at universities and marketing was studied systematically as a function of commercial practice. This coincided with the heyday of cognitive psychology (the conscious mechanics of the mind). The neglect of psychology in economic approaches was self-evident to the ‘emerging marketing academy. The case is not difficult to make. Psychology is concerned with decision making, behaviour and influence in the main and it must have seemed ‘obvious to mine the emerging insights, re-purposing them in the arena of marketing. This mirrored the acknowledgement in the commercial arena that psychology might prove decisive in business; The values, attitudes and lifestyle (VALS) attempt to provide a universal taxonomy of ‘consumers for segmentation and targeting is a prominent example of how these influences left universities and impacted practice. A number of ambitious attempts were made to describe consumer decision making in terms of generic ‘global’ models. These models describe consumers as conscious, essentially rational and mechanistic decision makers.', 'In the classic model of the Sumerian economy, the temple functioned as an administrative authority governing commodity production. collection, and redistribution. The discovery of administrative tablets from the temple complexes at Uruk suggests that token use and consequently writing evolved as a tool of centralized economic governance. Given the lack of archaeological evidence from Uruk-period domestic sites, it is not clear whether individuals also used the system for personal agreements. For that matter, it is not clear how widespread literacy was at its beginnings. The use of identifiable symbols and pictograms on the early tablets is consistent with administrators needing a lexicon that was mutually intelligible by literate and nonliterate parties. As cuneiform script became more abstract, literacy must have become increasingly important to ensure one understood what he or she had agreed to.', 'Choosing similar friends can have a rationale. Assessing the survivability of an environment can be risky (if an environment turns out to be deadly, for instance. it might be too late by the time you found out), so humans have evolved the desire to associate with similar individuals as a way to perform this function efficiently. This is especially useful to a species that lives in so many different sorts of environments. However, the carrying capacity of a given environment places a limit on this strategy. If resources are very limited, the individuals who live in a particular place cannot all do the exact same thing (for example, if there are few trees, people cannot all live in tree houses or if mangoes are in short supply, people cannot all live solely on a diet of mangoes). A rational strategy would therefore sometimes be to avoid similar members of one’s species.', 'Thanks to newly developed neuroimaging technology, we now have access to the specific brain changes that occur during learning. Even though all of our brains contain the same basic structures, our neural networks are as unique as our fingerprints. The latest developmental neuroscience research has shown that the brain is much more malleable throughout life than previously assumed: it develops in response to its own processes, to its immediate and distant “environments.” and to its past and current situations. The brain seeks to create meaning through establishing or refining existing neural networks. When we learn a new fact or skill, our neurons communicate to form networks of connected information. Using this knowledge or skill results in structural changes to allow similar future impulses to travel more quickly and efficiently than others. High-activity synaptic connections are stabilized and strengthened, while connections with relatively low use are weakened and eventually pruned. In this way. our brains are sculpted by our own history of experiences.', 'Successful integration of an educational technology is marked by that technology being regarded by users as an unobtrusive facilitator of learning, instruction, or performance. When the focus shifts from the technology being used to the educational purpose that technology serves, then that technology is becoming a comfortable and trusted element, and can be regarded as being successfully integrated. Few people give a second thought to the use of a ball-point pen although the mechanisms involved vary — some use a twist mechanism and some use a push button on top, and there are other variations as well. Personal computers have reached a similar level of familiarity for a great many users, but certainly not for all. New and emerging technologies often introduce both fascination and frustration with users. As long as the user’s focus is on the technology itself rather than its use in promoting learning, instruction, or performance, then one ought not to conclude that the technology has been successfully integrated - at least for that users.', '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 the data which they had discovered. 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.', "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 we should avoid destroying natural ecosystems. because they may harbor tomorrow's drugs against cancer, malaria, or obesity.", '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 require different rights to enjoy equality 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.', "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 hides a steady accumulation of small net benefits over 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.", '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 varied little 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 legs 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.', 'One of the great risks of writing is that even the simplest of choices regarding wording or punctuation can sometimes prejudice your audience against you in ways that may seem unfair. For example, look again at the old grammar rule forbidding the splitting of infinitives. After decades of telling students to never split an infinitive (something just done in this sentence), most composition experts now acknowledge that a split infinitive is not a grammar crime. Suppose you have written a position paper trying to convince your city council of the need to hire security personnel for the library, and half of the council members –the people you wish to convince- remember their eighth-grade grammar teacher’s warning about splitting infinitives. How will they respond when you tell them, in your introduction, that librarians are compelled “to always accompany” visitors to the rare book room because of the threat of damage? How much of their attention have you suddenly lost because of their automatic recollection of what is now a nonruled? It is possible, in other words, to write correctly and still offend your readers’ notions of your language competence.', 'Even when we do something as apparently simple as picking up a screwdriver, our brain automatically adjusts what it considers body to include the tool. 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.', '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 black 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 projecting images from within the mind out onto the world.', 'The role of science can sometimes be overstated, with its advocates slipping into scientism. Scientism is the view that the scientific description of reality is the only truth there is. With the advance of science, there has been a tendency to slip into scientism. and assume that any factual claim can be authenticated if and only if the term ‘scientific’ can correctly be ascribed to it. The consequence is that non-scientific approaches to reality—and that can include all the arts, religion, and personal, emotional and value-laden ways of encountering the world—may become labelled as merely subjective, and therefore of little account in terms of describing the way the world is. The philosophy of science seeks to avoid crude scientism and get a balanced view on what the scientific method can and cannot achieve.', 'The Swiss psychologist Jean Piaget frequently analyzed children’s conception of time via their ability to compare or estimate the time taken by pairs of events. In a typical experiment, two toy cars were shown running synchronously on parallel tracks one running faster and stopping further down the track. The children were then asked to judge whether the cars had run for the same time and to justify their judgment. Preschoolers and young school-age children confuse temporal and spatial dimensions: Starting times are judged by starting points, stopping times by stopping points and durations by distance, though each of these errors does not necessitate the others. Hence. a child may claim that the cars started and stopped running together (correct) and that the car which stopped further ahead, ran for more time (incorrect).', 'The future of our high-tech goods may lie not in the limitations of our minds, but in our ability to secure the ingredients to produce them. In previous eras, such as the Iron Age and the Bronze Age, the discovery of new elements brought forth seemingly unending numbers of new inventions. Now the combinations may truly be unending. We are now witnessing a fundamental shift in our resource demands. At no point in human history have we used more elements, in more combinations, and in increasingly refined amounts. Our ingenuity will soon outpace our material supplies. This situation comes at a defining moment when the world is struggling to reduce its reliance on fossil fuels. Fortunately, rare metals are key ingredients in green technologies such as electric cars, wind turbines, and solar panels. They help to convert free natural resources like the sun and wind into the power that fuels our lives. But without increasing today’s limited supplies, we have no chance of developing the alternative green technologies we need to slow climate change.', 'There have been many attempts to define what music is in terms of the specific attributes of musical sounds. The famous nineteenth-century critic Eduard Hanslick regarded ‘the measurable tone’ as ‘the primary and essential condition of all music’. Musical sounds. he was saying. can be distinguished from those of nature by the fact that they involve the use of fixed pitches. whereas virtually all natural sounds consist of constantly fluctuating frequencies. And a number of twentieth-century writers have assumed, like Hanslick. that fixed pitches are among the defining features of music. Now it is true that in most of the world’s musical cultures, pitches are not only fixed, but organized into a series of discrete steps. However, this is a generalization about music and not a definition of it, for it is easy to put forward counter-examples. Japanese shakuhachi music and the sanjo music of Korea, for instance, fluctuate constantly around the notional pitches in terms of which the music is organaized.', '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 identical to the memory we have of the events that the story relates.', '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.', 'If one looks at the Oxford definition, one gets the sense that post-truth is not so much a claim that truth does not exist as that facts are subordinate to 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 that is more important to us than the truth itself.', '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, politics, 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-culturally. 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 in isolation from its own context.', 'Some people have defined wildlife damage management as the science and management of overabundant species, but this definition is too narrow. All wildlife species act in ways that harm human interests. Thus, all species cause wildlife damage, not just overabundant ones. One interesting example of this involves endangered peregrine falcons in California, which prey on another endangered species, the California least tern. Certainly, we would not consider peregrine falcons as being overabundant, but we wish that they would not feed on an endangered species. In this case, one of the negative values associated with a peregrine falcon population is that its predation reduces the population of another endangered species. The goal of wildlife damage management in this case would be to stop the falcons from eating the terns without harming the falcons.', "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.", '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.', '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.', "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. 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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.', '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.”', '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. 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