CRITICAL READING COURSEBOOK

Content and language integrated learning
(CLIL) approach

BY ANNAS SURDYANTO & WIWIT KURNIAWAN

Enhancing students' critical thinking

Judul

CRITICAL READING COURSEBOOK

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Introduction

The preparation of these critical reading modules uses a learning approach that also provides a focal point for the development of thinking skills. The approach that will be used is CLIL (Content and Language Integrated Learning). This approach is not only emphasizes language skills (language) but how learning content can provide a stimulus to think and understand what is the purpose of learning.

CLIL is a teaching approach where students are taught in a foreign language with a dual focus which is the material being taught and language skills. In other words, the teacher can focus the discussion on specific themes and issues while still improving students' language skills. Themes and issues designed in learning will provide materials that can be used by students to develop a critical reading process. With a variety of themes from relevant and interesting literary works, students are required to not only seek information but analyze, evaluate and criticize the theme. In this aspect, CLIL will be relevant as an approach to develop practical, effective and valid Critical Reading modules for English Literature Department.

We realize that this module is far from perfect. Therefore, suggestions from readers are valuable. We thank to the colleagues who helped in this module arrangement. Our thanks also to the ministry of research and higher education for funding this developmental research.

Annas Surdyanto

Wiwit Kurniawan

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CHAPTER 1

ADVENTUROUS LIFE

Before You Read

What kind of life do you want to live? What are you chasing? What do you expect to happen?

Adventure

- Peaceful place
- Wealthy
- Simply life

Make a reflection on the purpose of your life. Have you achieved life you expect?

While You Read

First reading

In this section you will read a review of classic novel entitled Robinson Crusoe. Discuss following questions with your classmates and bring your understanding about the reading in your argument.

What do you know about the era of colonialism?

Do you think that the widespread of English was caused by British colonialism?

Reading Text

Review of Robinson Crusoe

Robinson Crusoe

At the time that Daniel Defoe wrote *Robinson Crusoe* many European countries were conquering new lands around the globe and enterprising men were making their fortunes through trade of goods and slavery. Defoe used this world as the backdrop for his story.

When Crusoe first sets out into the world he is shipwrecked and captured by pirates who make him their slave. He then escapes and manages to make his own fortune by establishing a sugar plantation. The tables are then turned again, when he is shipwrecked a second time and has to survive by his wits on an island. Defoe cleverly allows Crusoe to acquire the life experience to make his story of survival believable. He probably recognized that a European gentleman would not have fared very well had he been stranded on a maiden voyage.

After a number of years alone Crusoe discovers that other people visit the island from time to time. He is alarmed to discover that they practice cannibalism, but then realizes that their culture is so different from his own that he has no moral right to condemn their

actions. This shows considerable wisdom on the part of Defoe, because he is acknowledging that the ethics of what is right and wrong depends on social context. Nevertheless, Crusoe still decides to rescue a captive about to be ritually slaughtered and in doing so finds himself a devoted companion in the form of a native he calls Friday. As unlikely as it may seem, Crusoe has managed to keep an accurate calendar and knows which day of the week the rescue took place.

As the book was intended for an English market, Defoe has Crusoe teach Friday to speak the king's tongue and convert to Christianity. There are then various further twists and turns to the plot that see Crusoe and Friday eventually arrive in England. What is more, Crusoe is able to claim back the wealth from his sugar plantation and live the rest of his life a wealthy man.

There is a forgotten sequel to *Robinson Crusoe*, titled *The Farther Adventures of Robinson Crusoe*. Crusoe decides to revisit his island, establishing a civilized colony there, but Friday is killed by attacking cannibals. Crusoe then embarks on a series of adventures around the world, including Madagascar and Asia. Defoe published this sequel later in the same year, 1719.

The story of Crusoe, in particular his time spent alone on his island, has remained an inspiration for many writers ever since. As well as inventing the novel, Defoe also invented the survival genre, so that any similar story is automatically seen to allude to *Robinson Crusoe*, even when it happens to be a true story. There is an enduring attraction to the idea that humans can, when given no choice, manage to find ways to cope. Common sense, resourcefulness and self reliance are qualities we admire in others and in ourselves, because they reassure us that it is possible to get by without the trappings of the modern world.

After You Read***Check Your Understanding***

1. What the author means about “enterprising man”?
2. What the author assumes by saying that “Defoe used this world as the backdrop of his story”?
3. What evidence did the writer give to support his statement that the culture of the island is so different with Crusoe’s?
4. What is your opinion about multi-ethics?
5. What does the author imply by saying “what is right or wrong is depend on social context”?
6. Do you agree with what Crusoe had done to Friday by converting him to Christianity and teaching him English?

Check Your Language

Find the definition of the words below:

Cannibalism

Slavery

Voyage

Please make a sentence based on the words above.

How You Read**Discussion**

1. What did you know about the topic?
2. How did that help you?
3. Did you recognize that type of the text you were going to read?
4. What did you expect it would tell you?

CHAPTER 2

SOCIAL MEDIA

Before You Read

Which kind of social media below that you like most? What is your reason?

- Facebook
- Instagram
- LinkedIn
- Whapsapp

Social Networks Logos | Icons

FLATICON

While You Read

Social media is something that is inseparable with our life. They give opportunity to broaden our friendship.

In the other side, there are many bad effects of them. The information widespread in social media emerge our mind. Most of them is considered as “spam” information that is not necessary and it may mislead our understanding.

Based on your opinion and expectance, do you agree to ban the use of social media?

Reading Text

The Power of Social Media**By Magda Szklanna**

Social media has a huge influence on 2.46 billion peoples' lives. We wake up, we check social media, we eat, we check social media. No matter what we are doing during the day, we always find time to check Facebook. It has become an essential part of our lives. Twitter is always sure to have important news trending, and Facebook shows us important news from our friends' lives. Social media keeps us in the loop, whilst also keeping us entertained.

Social media is however, so much more than just news and entertainment. It is spreading awareness about the topics that are important to us, like the homelessness crisis that Ireland is facing right now. Social media exposes us to different views and ideas. It provides a **platform** for people to share and expand their views and opinions, and to listen to others. It shows that the world is full of different types of people and opinions. It can also be used to educate people on a variety of topics, like LGBT+ issues and feminism.

Social media, especially Facebook, is home to many pro-choice and pro-life campaigns regarding the 8th Amendment. Pages like “In Her Shoes,” “Lads for Choice,” and “Love Both” have gained a lot of popularity in recent months. All pages post about their views and opinions regarding the 8th Amendment, which is great because people can hear the two sides of this never-ending debate. On “In Her Shoes,” people can read different women’s stories of abortion, ranging from “it just isn’t the right time” to “my baby died, but my body didn’t register it.” It shows how the 8th Amendment forces women to leave their country because the help they need will not be provided for them here. “Lads for Choice” promotes men getting involved in repealing the 8th, as they feel that too often men say “that’s a woman’s issues, it has nothing to do with me, I’m not going to vote.” The “Love Both” campaign advocates for the rights of the unborn all over Ireland through their #LivesSaved Tour.

Nevertheless, **there are aspects of social media which continue to be worrying.** People tend to put their best side forward, and social media is no exception. People only share the good things that happen to them, leaving the bad stuff out. This can lead to some people thinking “why can’t my life be like theirs? They don’t seem to have any problems.” When, in fact, they could be going through something serious, like financial or mental health issues, but they do not want to make it public. Think about it, how many times did your friend post something and it made you feel bad about yourself? People compare themselves to rich celebrities and people who run

fitness accounts. While sometimes comparisons can motivate people to improve and grow as a person, unhealthy comparisons can lead to low self-esteem and negative self image. You have to remember, there is always more behind closed doors. Social media can also make people feel isolated. People see their friends out having a good time while they are stuck at home watching TV. While we may not like to admit it, social media does decrease levels face to face interaction, which is something that human beings naturally require.

A big question that a lot of people have about using online platforms now is: “**how safe is my private information?**” The recent scandal with Facebook and Cambridge Analytica regarding where people’s private information was being used to influence elections may have answered that question. The UK firm, Cambridge Analytica, obtained the information of 50 million Facebook users without their knowledge. Cambridge Analytica obtained the information from a researcher that created a personality quiz which asked people to download an app which gave Cambridge Analytica access to their friends’ data. They used this information to create profiles that they later sold to clients as political research. Many suspect that this information was used in Donald Trump’s 2016 Presidential campaign, but Cambridge Analytica denies this claim.

Mark Zuckerberg is avoiding calling it a “**data breach,**” but he has come forward and promised that Facebook will monitor apps that use Facebook more closely to prevent this from happening again. However, what’s done is done, and many people have deleted their Facebook accounts because they were scared that their privacy will be breached again. Many people are questioning what other social media platforms may have the same issue. People no longer feel safe and many are now thinking twice before setting up accounts.

The power of social media in this day and age is undeniable. It influences everything from trends to people’s opinions and views. It allows us to keep in touch

with old friends and make new ones. Social media can have a huge positive impact, we just need to use it for the right reasons.

Source: <https://universityobserver.ie/the-power-of-social-media/>

How You Read

Check Your Language

- Find the definition of words below:
- Commodity
- Trade
- Tariff
- Investor

Discussion

Discuss with your classmate about the theme below:

1. It is believed that social media bring harm than good.
2. It is believed that our private data in social media has been stolen?

On the reading text states that “Social media can have a huge positive impact; we just need to use it for the right reasons.”. Do you agree with that statement? Explain your answer and give several examples on your argument.

After You Read***Check Your Understanding***

Answer the questions based on the reading text.

1. what does “Social media keeps us in the loop, whilst also keeping us entertained” mean?
2. What does “platform” means on the second paragrap?
3. What does the writer assume by saying “there are aspects of social media which continue to be worrying”?
4. What evidence did the writer give to support writer’s opinion that there are aspects of social media which continue to be worrying on fourth paragraph ?
5. Why is it important to concern the private data on social media?
6. What are the consequences if our private data is reveal and used by certain company?
7. Why there is question “how safe is my private information?” in the text?
8. Can you predict what will happen if people delate their all social media?
9. Do you agree with the statement saying that The power of social media in this day and age is undeniable?
10. What do you conclude from the text?

CHAPTER 3 GLOBAL WARMING**Before You Read**

Have you ever imagined how the world ends? Is it possible for global warming to make doomsday happen? What do you know about global warming? Tell your experience and knowledge about the phenomena below:

- Sea level rises faster as polar ice melts
- Atmospheric Carbon Dioxide
- Glasshouse effect

While You Read

Have you ever thought that the earth is the most perfect planet? The earth provides protection from the sun's rays and meteors.

In addition, the earth provides enough water and oxygen for life. Each component and its balance enable living things to flourish on earth.

What if the balance has been broken on earth? Can we rebuild "our home" or find "new home" out there?

Reading Text

Global Warming Will Destroy The Earth In The End

By: Ethan Siegel

We like to think of our planet as perfect for life, having met all the conditions we know of for life to exist, flourish and thrive for billions of years. After all, here on Earth, with our not-too-thick and not-too-thin atmosphere, we've got liquid water on our surface, made possible by the pressure and temperature combinations at sea level.

Luckily for us, we're not just reliant on being a certain distance from the Sun. Our Sun might be just another star like many others, but unlike the brighter, bluer stars that shine throughout the sky yet are short-lived, our Sun will shine at a relatively constant brightness for billions of years. And if the Sun shone at its current brightness, while all Earth did was absorb the sunlight during the day and radiate it back away at night, the laws of physics tell us in a straightforward fashion what the temperature on our planet's surface ought to be: 255 kelvin (-18 °C / 0 °F).

Yet you've probably realized that this isn't the average temperature on Earth; our world is much warmer than this on average. The combination of cloud cover, carbon dioxide and water vapor -- three things that absorb and **"blanket"** the infrared light our planet's surface emits -- keep our world a respectable 33 °C (59 °F) warmer than this terrifyingly low temperature. When Earth was much younger, billions of years ago, we even had large amounts of methane in the atmosphere, making our planet capable of holding even more heat in.

And while we don't normally think of making Earth warmer as a good thing, back billions of years ago, it was absolutely necessary. You see, back when the Solar System was younger, the Sun was not just younger, but also cooler. The way a star gets its energy is from nuclear fusion in its core: burning hydrogen into helium in our Sun's case. When the core heats up to higher temperatures, the rate of fusion increases, and the star burns hotter. In most cases, we think of more massive stars as burning hotter (and hence, burning through their fuel faster), and this is true. But as a star ages, and more of its hydrogen gets converted into helium, the core begins to contract. Since

gravitational contraction gives off energy, and there's nowhere for that energy to go -- it's confined in the star's core -- the core heats up.

Put this all together, and we get an inescapable conclusion: **as a star ages and burns through more and more of its fuel, it gives off ever increasing amounts of energy!** The Sun as it exists today, 4.5 billion years after the creation of the Solar System, is about 20% more energetic than it was at the earliest times. **If it weren't for the greenhouse effect of our atmosphere, early Earth would have been as frozen as Mars is today.** But as time goes on, the Sun will continue to heat up. This won't affect us on timescales of hundreds, thousands or even millions of years, but rather as the years tick by in the hundreds of millions.

An increase of 1% in the solar flux won't be catastrophic, but the solar luminosity increases by that much every 110 million years or so. At some point -- after the flux has increased between 10% and 30%, depending on what our atmosphere looks like -- we're going to pass a critical point: a mean surface temperature of 373 kelvin (100 °C / 212 °F). In other words, at some point, the Sun will become so hot that the Earth's oceans will boil. This is the ultimate form of global warming: a world so hot that water is impossible. At this point, life on our planet's surface will be rendered impossible, although some clever species may make a new home in Earth's (cooler) upper atmosphere.

The best estimates for this to occur is between one and two billion years from now, although there's considerable uncertainty there, and plenty of time for us to figure out some clever solutions, such as spiraling Earth farther out from the Sun to a more suitable climate. If we don't, however, and we allow nature to run its course, life-as-we-know-it will come to an end on our planet at that time, suggesting that perhaps

cooler, dimmer (and more constantly-burning) stars like red dwarfs may make for better homes than a yellow-white star like our own.

Global warming will destroy life on Earth in the end: not just human life, but all life on the planet's surface, including in the seas. A billion or two years from now, long before the Sun becomes a red giant and starts fusing helium, the temperatures on our world will rise too high for plants, animals or any creatures we know to survive. Perhaps we're incredibly fortunate that life took the path it did to lead to us; if the Cambrian explosion or the workings of biological evolution were just a little bit slower, intelligent life like us may have never had the time to arise.

Source: <https://www.forbes.com/sites/ethansiegel/2015/07/19/global-warming-will-destroy-the-earth-in-the-end/#763ba5d02333>

How You Read

Check Your Language

Find the definition of words below and discuss them with your classmate.

- Solar system
- Temperature
- Atmosphere
- Intelligent life

RSS TLT Version 3.3 Trend (1979-2016)

Discussion

Discuss how to solve the environmental problem at your campus or neighborhood.

After You Read

Check Your Understanding

1. what does “We like to think of our planet as perfect for life” mean?
2. What does “**blanket**” means on the third paragrap?
3. What does the writer assume by saying “If it weren't for the greenhouse effect of our atmosphere, early Earth would have been as frozen as Mars is today”?
4. What evidence did the writer give to support writer’s opinion that “as a star ages and burns through more and more of its fuel, it gives off ever increasing amounts of energy“ on fifth paragraph ?
5. Why is it important to concern global warming?
6. What are the consequences if earth temperature is not constant?
7. Why there is question “how safe is my private information?” in the text?
8. Can you predict what will happen if the sun get hotter?
9. Do you agree with the statement saying that Global warming will destroy life on Earth in the end?
10. What do you conclude from the text?

CHAPTER 4

TRADE WAR

Before You Read

Globalization has folded the world. Now we are in the "Village of the World". What is before us is a product made thousands of miles away. Trade is no longer about exchanging goods between neighbors or between cities.

This has become world trade. Do you realize that what is on your dining table is beans that are planted in Brazil, meat imported from Australia and also rice from Vietnam?

While You Read

The economy of a country is interconnected with other economies. Discuss with friends there:

Will international trade restrictions (tariffs and barriers) have a good impact on a country's economy?

Reading Text

NEWS UPDATE

Trade War Update: China's Back Is Up Against The Wall

By: Kenneth Rapoza

If the **trade war was a Halloween horror movie**, the Chinese just ran into a room with no way out. Don't fear! There might be an escape hatch somewhere.

Exactly one week ago, we got word that President Trump and China Vice Premier Liu He agreed on a mini-deal, called Phase 1. Call it an IP for soybeans deal. The concern is, and remains, that hardliners in the Chinese Communist Party, and maybe even Xi Jinping himself, will renege on the deal.

Peter Navarro doesn't think so. He thinks **China's back is against the wall**. Some data points suggest he is right.

"Ignore the posturing and just look at what's on the table," Trump's trade and manufacturing director Navarro told Maria Bartiromo this morning on Mornings With Maria on the Fox Business Network.

What's **"on the table"** in Phase 1 is enforcement mechanisms, intellectual property, and the end of forced technology transfer for joint ventures with Chinese firms and currency manipulation.

Another part of the deal includes China spending upwards of \$50 billion on U.S. farm commodities over the next 12 months and full financial market access into China's booming financial services industry, which—and this is unclear—could be a boon to

credit card companies like Visa and MasterCard that have almost no presence in mainland China.

“This is a robust phase one package,” Navarro told Bartiromo. “You always have to be skeptical ... (but) there’s something good in place now. I think China has gotten the message that they need to play fair with the rest of the world.”

China may not have gotten that particular message, but they have gotten the message that U.S. companies are slowly moving out of China. Moreover, Chinese manufacturers who serve U.S. companies are also relocating. The latest trade data shows that China’s exports to the U.S. have continued to decline. Total shipments fell 22% in September. The decline was driven by items subject to tariffs of at least 25%.

Trump agreed not to go ahead with increasing tariffs to 30%. The December 15 tariffs on some \$150 billion worth of Made in China consumer goods are still on the table.

According to U.S. Census data, Chinese exports of products that face higher tariffs have plummeted by over 30% over the last 12 months and year to date. Nontariffed products are still flowing into the country, up 10%. The comparison shows that tariffs are restricting trade flows as American firms have either loaded up on goods in order to avoid tariffs before they went into effect or have been successful in remapping their supply chain.

All of this could be why China is willing to play ball on intellectual property in particular, after balking on it back in the spring. The U.S. has long believed that exchanging technology secrets in order to get into China was a trap. Americans wanted to be in China. But they might have been giving up the goods in order to do so, helping China advance quickly and setting them up to compete with U.S. firms thanks to technology many of them either didn’t develop themselves or outright stole from U.S. companies.

Meanwhile, China's old school manufacturing sector is suffering from collateral damages, says Aidan Yao, the senior economist for AXA Investment Management.

"The secondary industry, which captures mostly industrial and manufacturing activities, has accounted for most of the GDP growth slowdown so far this year," says Yao. That's 5.6% growth in the third quarter versus 6.1% in the first. Not negative, but clearly moving in the wrong direction for Beijing policy makers.

Manufacturing surveys show a growing number of foreign firms hightailing it out of China. Hard evidence of this supply-chain adjustment is largely anecdotal, but that depends on who is being surveyed. Coca-Cola isn't going anywhere. But companies manufacturing electronic components and stitch-and-sew factory work is leaving for Vietnam, Bangladesh and, in some cases, even Colombia, according to companies and law firms I've spoken with recently.

"The risk of companies putting money where their mouths are will rise as the trade war rages on," says Yao. "Getting a deal done quickly—to restore some confidence back in the economy—is key to mitigate these long-run risks on China's competitiveness."

Bloomberg reported on Thursday that Beijing is still in the throes of finalizing an agreement in writing. Citing Ministry of Commerce spokesperson Gao Feng, Bloomberg noted that they are not quite on the same page with Washington yet again.

Feng said Beijing needs "further talks" before it is ready to sign the agreement. Both sides are still talking at high levels, led by U.S. Trade Representative Robert Lighthizer.

Feng's view of things can easily be interpreted to mean that Xi is not ready to bless Liu He's mini-deal of last Friday. Both Xi and Trump will meet at the APEC Summit in Chile four weeks from now. The market is hopeful they would have ironed out any kinks in the agreement by then.

Other tensions related to Hong Kong and the detention of Uighur Muslim minorities in Western China could sour hardliners further and convince Xi to press the "no deal" button.

On the other hand, **the economy is flashing caution signs** everywhere.

Premier Li Keqiang is urging once again that provincial leaders do all they can to tackle the economic slowdown. His concern is a testament to top officials sensing a steeper slowdown is possible.

Decoupling from the U.S. may be of interest to some in the Communist Party just to get Washington off their backs, but it would come at great risk to an economy that needs jobs, especially for blue-collar workers rather than the computer engineers Beijing touts as its future.

Liu Lianghe, Bank of China's chairman, said the last round of talks between Liu He's team and Lighthizer's made "substantial progress."

"The global economy's downturn is increasing along with other uncertainties. A healthy and stable bilateral trade relationship is beneficial for both sides ... and the world," he says.

Navarro said on Fox Business this morning that Lighthizer was “engaged fully” with senior Chinese officials, adding that investors should be as skeptical of the noise in the press as they are with Xi agreeing to Phase 1.

“I think those discussions are what matter, not what appears in the People’s Daily or in the American press,” he says. “We’ve got the best negotiators in the world. I’m feeling good about that, and I feel bullish today.”

Investors were not feeling very bullish early Friday. All major indexes were trading lower, with the Shanghai Composite closing 1.3% lower today. Both the S&P 500 and the Dow were trading only marginally lower at less than half a percent off from Thursday’s close in late morning trading.

Source: <https://www.forbes.com/sites/kenrapoza/2019/10/18/trade-war-update-chinas-back-is-up-against-the-wall/#1c86ac4c1ac1>

How You Read

Check Your Language

Find the definition of words below and discuss them with your classmate.

Investment

Trading

Risk

Firm

Discussion

Discuss with your friend several issue about Indonesian economics, especially concerning about foreign investments and import issues.

After You Read**Check Your Understanding**

1. what does “trade war was a Halloween horror movie life” mean?
2. What does “**China’s back is against the wall**” mean on the text above?
3. What does the writer assume by saying “the economy is flashing caution signs”?
4. What evidence did the writer give to support writer’s opinion that “The latest trade data shows that China’s exports to the U.S. have continued to decline”?
5. Why is it important to concern about war trade?
6. Can you predict what will happen if the global economy’s downturn is increasing along with other uncertainties?
7. What do you conclude from the text?

CHAPTER 5 HUMAN AND LANGUAGE**Before You Read**

“The limits of my language means the limits of my world.”

— Ludwig Wittgenstein

Humans have the ability to communicate. Human language is a sophisticated tool that can enable humans to form civilizations. With language, humans can exchange ideas and pass their abilities to the next generation. With language, humans can be connected to each other.

While You Read

Discussion

Do you think monkeys and dolphins have complex language like humans do?
Can we learn animal's language?

Reading Text**HOW HUMANS EVOLVED LANGUAGE**

Thanks to the field of linguistics we know much about the development of the 5,000 plus languages in existence today. We can describe their grammar and pronunciation and see how their spoken and written forms have changed over time. For example, we understand the origins of the Indo-European group of languages, which includes Norwegian, Hindi and English, and can trace them back to tribes in eastern Europe in about 3000 BC.

So, we have mapped out a great deal of the history of language, but there are still areas we know little about. Experts are beginning to look to the field of evolutionary biology to find out how the human species developed to be able to use language. So far, there are far more questions and half-theories than answers.

We know that human language is far more complex than that of even our nearest and most intelligent relatives like chimpanzees. We can express complex thoughts, convey subtle emotions and communicate about abstract concepts such as past and future. And we do this following a set of structural rules, known as grammar. Do only humans use an innate system of rules to govern the order of words? Perhaps not, as some research may suggest dolphins share this capability because they are able to recognise when these rules are broken.

If we want to know where our capability for complex language came from, we need to look at how our brains are different from other animals. This relates to more than just brain size; it is important what other things our brains can do and when and why they evolved that way. And for this there are very few physical clues; **artefacts** left by

our ancestors don't tell us what speech they were capable of making. One thing we can see in the remains of early humans, however, is the development of the mouth, throat and tongue. By about 100,000 years ago, humans had evolved the ability to create complex sounds. Before that, evolutionary biologists can only guess whether or not early humans communicated using more basic sounds.

Another question is, what is it about human brains that allowed language to evolve in a way that it did not in other primates? At some point, our brains became able to make our mouths produce vowel and consonant sounds, and we developed the capacity to invent words to name things around us. These were the basic ingredients for complex language. The next change would have been to put those words into sentences, similar to the 'protolanguage' children use when they first learn to speak. No one knows if the next step – adding grammar to signal past, present and future, for example, or plurals and relative clauses – required a further development in the human brain or was simply a response to our increasingly civilised way of living together.

Between 100,000 and 50,000 years ago, though, we start to see the evidence of early human civilisation, through cave paintings for example; no one knows the connection between this and language. Brains didn't suddenly get bigger, yet humans did become more complex and more intelligent. Was it using language that caused their brains to develop? Or did their more complex brains start producing language?

More questions lie in looking at the influence of genetics on brain and language development. Are there genes that mutated and gave us language ability? Researchers have found a gene mutation that occurred between 200,000 and 100,000 years ago, which seems to have a connection with speaking and how our brains control our mouths and face. Monkeys have a similar gene, but it did not undergo this mutation. It's too early to say how much influence genes have on language, but one day the answers might be found in our DNA.

Source: <https://learnenglish.britishcouncil.org/skills/reading/advanced-c1/how-humans-evolved-language>

How You Read

Check Your Language

Find the definition of words below:

✚ Genetics

✚ Artefacts

✚ mutation

Discussion

Discuss with your classmate about the theme below:

Have you ever thought about the future language? Human being is always evolving so it will give an impact to the language system.

After You Read

Answer the following questions based on the reading text above.

1. what does “human language is far more complex than that of even our nearest and most intelligent relatives like chimpanzees” mean?
2. What does “artefacts” means on the fourth paragrap?
3. What does the writer assume by saying “These were the basic ingredients for complex language”?
4. What evidence did the writer give to support writer’s opinion that humans had evolved the ability to create complex sounds on sixth paragraph?
5. Why is it important to concern the evolution theory when we talk about human’s language?
6. What are the consequences to brain and language system if our genetics structure is evolving?
7. Why there is question “Was it using language that caused their brains to develop??” in the text?
8. When did our genes mutate that enable human being to construct communication system?
9. Why do monkeys have no ability to create complex language as human do.
10. What do you conclude from the text?

CHAPTER 6

MAN TO MARS

Before You Read

Our future is in space. This statement provides a vision of our future. Humans are creatures of explorers. Outer space is new territory for humans. The question of whether we are alone in the universe is an unanswered question. Will the search for scientists on another earth reap the rewards?

While You Read

Discuss with your classmate about the opportunity to find a planet that is habitable for human being and the existence of aliens.

Reading Text**NASA FOUND EVIDENCE OF LIFE ON MARS IN THE 1970S, FORMER SCIENTIST SAYS**

Nasa found evidence of alien life in the 1970s, according to a former senior scientist – and ignored it.

The Viking landers were sent to the Martian surface more than 40 years ago, with the aim of exploring the planet. They included an experiment known as Labeled Release, or LR, which was intended to look for signs of life on the planet.

The results came back in 1976 – and seemed to indicate that **something was happening on the surface**. Gilbert V Levin – an engineer and inventor who was the principal investigator on the experiment – has now written a long article arguing that those findings were indications of life on Mars, which were ignored by Nasa.

“On July 30, 1976, the LR returned its initial results from Mars,” Levin wrote in an article for Scientific American. “Amazingly, they were positive.

“As the experiment progressed, a total of four positive results, supported by five varied controls, streamed down from the twin Viking spacecraft landed some 4,000 miles apart. The data curves signaled the detection of microbial respiration **on the Red Planet**. The curves from Mars were similar to those produced by LR tests of soils on Earth.

“It seemed we had answered that ultimate question.”

But **Nasa's experiments failed to find organic matter**: the physical stuff of life itself, not just the indications of microbial respiration that the LR experiment discovered. That meant that Nasa concluded that the LR results came from a substance that was mimicking life but was not actually life itself.

Since then, Nasa has not a run a similar experiment has focused on examining whether the Martian habitat could be a suitable home for alien life.

But Levin argues that those findings actually suggested that there is alien life on Mars. And, he argued, Nasa must do more to follow them up – because they could pose a significant threat to life on Earth.

“NASA maintains the search for alien life among its highest priorities,” he wrote. On February 13, 2019, NASA Administrator Jim Bridenstine said we might find microbial life on Mars.

“Our nation has now committed to sending astronauts to Mars. Any life there might threaten them, and us upon their return. Thus, **the issue of life on Mars is now front and center.**”

Summing up the evidence of alien life, he wrote his experiment had found a whole host of positive results. But perhaps most strongly of all, he said there had been no experiment that had provided an alternative explanation for the results that came back from the LV experiment.

“What is the evidence against the possibility of life on Mars? The astonishing fact is that there is none,” he wrote. “Furthermore, laboratory studies have shown that some terrestrial microorganisms could survive and grow on Mars.”

In his conclusion, he asked that Nasa conduct the same kind of experiments again, taking an altered version of the LR experiment to Mars on the next possible trip. And he asked that scientists be convened to examine those more than 40-year-old findings to see if they really were proof of life on Mars.

“Such an objective jury might conclude, as I did, that the Viking LR did find life,” he wrote. “In any event, the study would likely produce important guidance for NASA’s pursuit of its holy grail.”

Source: <https://www.independent.co.uk/life-style/gadgets-and-tech/news/nasa-alien-life-proof-mars-space-viking-lr-a9156001.html>

How You Read

Check Your Language

Find the definition of words below:

- Experiments
- Respiration
- Terrestrial

Discussion

Discuss with your classmate about the theme below:

1. Is it possible we move to planet Mars, and why do we have to move from earth?
2. Does the space project only spend a budget? Space agencies spend billions of dollars, while on earth there are still many people starving.

After You Read

Answer the following questions based on the reading text above.

1. what does “something was happening on the surface” mean?
2. What does “It seemed we had answered that ultimate question” mean on the text above?
3. What does the writer assume by saying “Nasa’s experiments failed to find organic matter”?
4. What evidence did the Gilbert V Levin give to support his opinion that there is life on Mars?
5. Why is it important to concern about life on Mars?
6. Can you predict what will happen if there is a life on Mars?
7. What does “NASA’s pursuit of its holy grail” mean?
8. What does “Red planet” mean?
9. What opinion or evidence that refuse Gilbert V Levin’s argumen on life on Mars?
10. What do you conclude from the text?

CHAPTER 7

LIFE AND LUXURY

Before You Read

Our home is our little paradise. The house is not just a place to sleep and shelter. Home is a place to form life. Therefore, the selection of the right house is a prerequisite to achieve the perfection of life. Have you ever thought about how your home will affect the level of your life?

While You Read

1. Discuss with your classmates whether life in the city is better than in the village?
Explain the reason!
2. What criteria that you use in choosing your house?

Reading Text*Shout China Morning Post***LEXINGTON GARDENS: LUXURY APARTMENTS IN LONDON'S
NEW INTERNATIONAL QUARTER**

The second phase of The Residence at Nine Elms is adding 262 exclusive residences to prime Zone 1 Central London. The £15 billion regeneration of Nine Elms and Battersea has been one of the most successful in Central London. Home of the new Apple Headquarters and US Embassy, Nine Elms has already earned a reputation as a thriving business and cultural district in the heart of the British capital. New residential developments are also offering would-be London residents and overseas property buyers the chance to invest in prime Zone 1 London real estate at cheaper prices than surrounding neighborhoods.

By the time the **regeneration** is scheduled to complete in 2025, it's expected to have added 20,000 new homes, 3.2 million square feet of office space and 6.5 million square feet of shops, restaurants and cafes to the area. A new 30-acre park, riverside walks and public amenities will serve this growing community on the South Bank of the Thames, along with two new Underground stations connecting the district to the city and international airports.

Demand is already high for well-connected property in Central London, but house prices are expected to grow at a faster rate over the next few years as this new district becomes better established. Jones Lang LaSalle (JLL) forecasts 7 percent price growth and 7.5 percent rental growth for 2020, up from 3 percent in 2019. The premier residential development of this new district is The Residence at Nine Elms by Bellway, a collection of three distinctive apartment buildings set in landscaped grounds that's now in its second phase, with select units available for overseas investors.

New global quarter

The US Embassy and prestigious multinationals selecting Nine Elms as their new base in the UK has shone a spotlight on this emerging commercial district, expected to contribute £7.9 billion to the economy and create 25,000 new jobs. The restored Battersea Power Station is now one of the country's top tech hubs as more forward-thinking companies follow Apple's lead, as well as a popular destination for shopping and leisure in the capital at Circus West.

In addition to its own retail, dining and cultural offerings, Nine Elms is surrounded by some of London's most exquisite shopping districts on both sides of the river, including world-famous department stores Harrods and Harvey Nicholls in Knightsbridge and the boutiques of Sloane Street and the King's Road. Michelin-

starred restaurants such as The Ivy Chelsea Garden and the theaters and galleries of the cultured South Bank are also close by for the best of metropolitan living.

London's business districts, universities and airports are easily accessible from two new stations extending the Underground's Northern Line. The Residence at Nine Elms is just three minutes' walk from the new Nine Elms station, which will reach the City financial center in 11 minutes once services begin in 2021. London's three major airports – London City, Heathrow and Gatwick – are all within 50 minutes' travel from nearby Battersea station for convenient international travel.

The high life

The new Linear Park along the South Bank flows through The Residence at Nine Elms, connecting the residential development to London's new lifestyle district. Rising 12 stories, Lexington Gardens is the second phase of the project, a collection of 262 luxury apartments that's scheduled to complete from 2020–21.

RMA Architects took their design cues for the architecture and interiors of Lexington Gardens from the best of New York. All homes include fitted kitchens, underfloor heating and a choice of color palettes. Residents can also access a suite of exclusive amenities including a private gym, media lounge and rooftop gardens, with a 24-hour concierge ready to take care of any requests.

A select number of executive one, two and three-bedroom apartments at Lexington Gardens are now available for overseas property buyers, with prices starting from £549,950 (HK\$5.52m). For more information about Lexington Gardens and other residential properties in London, click [here](#) or contact JLL International Properties at +852 3759 0909 or irp.hk@ap.jll.com.

Source: <https://www.scmp.com/presented/property/topics/invest-overseas-properties/article/3036951/lexington-gardens-luxury>

How You Read

Check Your Language

Find the definition of words below:

- Residence
- Regeneration
- District

Discussion

Discuss with your classmate about the theme below:

1. Where is the perfect place to live according your opinion?
2. Is it worth to pay extra money to attain a house located in downtown?

After You Read

Answer the following questions based on the reading text above.

1. What does “international quarter” the writer mean on the title?
2. What does “regeneration” means on the second paragrap?
3. What does the writer assume by saying “New global quarter”?
4. What evidence did the writer give to support writer’s opinion that the properti offering is the best place to live ?
5. Why is it important to concern the public facility and accessibility ?

CHAPTER 8

FLOOD IN THE CAPITAL

Before You Read

Flooding is a disaster that is already considered normal in Jakarta. It's been decades since the government can't handle it. In fact, this problem actually has existed since the colonial period.

With the existing budget and technological advances, whether flooding in Jakarta cannot be overcome. Or is it true that the government is reluctant to deal with it, rather than being unable to?

While You Read

Discuss with your friends, what is most important in handling floods in Jakarta?

- ✚ People who live in Jakarta
- ✚ Corporation and Industry
- ✚ Government
- ✚ Science and technology

Reading Text

INDONESIA'S CAPITAL CITY IS COLLAPSING 'IN SLOW MOTION' AND COULD SOON SINK UNDERWATER FOREVER

Concerned scientists are warning that unless more is done to save Jakarta then 9.6 million residents may need to be permanently evacuated. According to Wired, Jakarta is now **a chaotic jumble** of buildings fighting for space amongst litter and drowning

streets. The report warns that **the capital could become the first mega-city to be claimed by climate change** if last-ditch efforts to save it aren't enough.

Sea level rise, subsidence and a lack of political action are all being listed as contributing factors to the crisis. Around 20 kilometres of sea walls have been erected around Jakarta Bay in the past three years because walls built a decade ago are now redundant.

In some areas, subsidence is so bad that the concrete barricades are the only things stopping them from being swallowed by the sea. Four metres of coastline subsidence over the past few years and rising sea levels due to climate change have made the city one of the most vulnerable in the world.

The problem is so bad that the government is now looking for a new capital for Indonesia. However, the government itself is also being blamed for the disaster as some people think it hasn't taken action properly because of greed and other economic interests. Jakarta has always flooded because it has so many rivers and is so close to the sea. This type of flooding was manageable though with special pumping stations and canals compensating for the problem.

A bigger issue for Jakarta was the rising population after the 1970's oil boom, which led to piped drinking water services only reaching 60% of the people in relatively wealthy areas. The other 40% cannot even drink from the rivers because of illegal waste dumping. This issue has led to people using groundwater pumps to reach a fresh source. Pumping for groundwater makes subsidence worse because it lowers foundations. Some areas of Jakarta are now so much lower than they should be meaning flood water has nowhere to drain.

Global heating is also expected to increase freak weather in the area, meaning heavy rain and typhoons could become more frequent. Critics of the government think it hasn't done enough because until recently, the flooding issues largely affected poorer areas.

More recent disasters have spurred on projects to save the city such as the creation of a water dyke, which should act as a huge breakwater barrier. The Intergovernmental Panel on Climate Change has predicted that if carbon emissions continue to remain the same then the sea levels will rise by one-metre by 2100.

Unfortunately for Jakarta, there is no time or room for error as experts are predicting that the continued sea level rise will see the north of the city underwater by 2030. This area includes the international airport. Dirty water and litter is causing health problems for residents.

How You Read

Check Your Language

Find the definition of words below:

- ✚ Disasters
- ✚ Breakwater
- ✚ Barrier

Discussion

Discuss with your classmate about the theme below:

Is it the best solution for us to remove the capital city?

After You Read

Answer the following questions based on the reading text above.

1. what does “in slow motion” the writer mean on the title?
2. What does “a chaotic jumble” means on the news above?
3. What does the writer assume by saying “9.6 million residents may need to be permanently evacuated”?
4. What evidence did the writer give to support writer’s opinion that the capital could become the first mega-city to be claimed by climate change?
5. Why is it important to concern the sea level and litter?
6. What are the consequences if our government does not take any action on Jakarta’s problem?
7. Why does the writer think that “Critics of the government think it hasn't done”?
8. Can you predict what will happen if carbon emissions still remain in high level in Jakarta?
9. Do you agree with the statement saying that Dirty water and litter is causing health problems for residents?
10. What do you conclude from the text?

CHAPTER 9**POVERTY****Before You Read**

Prosperity is what many people are looking for. For centuries thinkers have tried to find theories about prosperity.

Various ideologies are offered, stretching from the utopia of socialism, communism and capitalism. Currently, there is also seeking a middle way.

Adam Smith

An Inquiry into the Nature and Causes of The Wealth of Nations

Edited and with an
Introduction, Notes, Marginal Summary, and Index
by EDWIN CANNAN

With a new Preface by George J. Stigler

While You Read

Discuss with your classmates, what must be done to eliminate poverty in Indonesia? Has the government tried well to eradicate poverty? Is poverty the impact of human mentality?

Reading Text

5 FACTS ABOUT THE 'WAR ON POVERTY'

By Joe Carter

Jan 7, 2014

Fifty years ago today, President Lyndon B. Johnson launched the 'war on poverty.' Here are five facts about this effort to eradicate poverty in America.

1. The phrase "**war on poverty**" came from Lyndon Johnson's 1964 State of the Union Speech, in which the president said:

"This administration today, here and now, declares unconditional war on poverty in America. I urge this Congress and all Americans to join with me in that effort.

It will not be a short or easy struggle, no single weapon or strategy will suffice, but we shall not rest until that war is won. The richest Nation on earth can afford to win it. We cannot afford to lose it. One thousand dollars invested in salvaging an unemployable youth today can return \$40,000 or more in his lifetime.

Poverty is a national problem, requiring improved national organization and support. But this attack, to be effective, must also be organized at the State and the local level and must be supported and directed by State and local efforts.

For the war against poverty will not be won here in Washington. It must be won in the field, in every private home, in every public office, from the courthouse to the White House."

Within four years of that speech, **the Johnson administration enacted a broad range of programs**, including the Economic Opportunity Act (1964), which

provided the basis for the Office of Economic Opportunity (OEO), the Job Corps, Volunteers in Service to America (VISTA), Upward Bound, Head Start, Legal Services, the Neighborhood Youth Corps, the Community Action Program (CAP), the college Work-Study program, Neighborhood Development Centers, small business loan programs, rural programs, migrant worker programs, remedial education projects, and local health care centers.

Other important measures with antipoverty functions included an \$11 billion tax cut (Revenue Act of 1964), the Civil Rights Act (1964), the Food Stamp Act (1964), the Elementary and Secondary Education Act (1965), the Higher Education Act (1965), the Social Security amendments creating Medicare/Medicaid (1965), the creation of the Department of Housing and Urban Development (1965), the Voting Rights Act (1965), the Model Cities Act (1966), the Fair Housing Act (1968), several job-training programs, and various urban renewal-related projects.

From the beginning on the war on poverty until 2012, local, state, and federal spending on welfare programs has totaled 15,000,000,000,000. Currently, the United States spends nearly \$1 trillion every year to fight poverty. That amounts to \$20,610 for every poor person in America, or \$61,830 per poor family of three.

When the War on Poverty was announced in 1964, 33 million Americans were in poverty and the poverty rate was 19%. Today, approximately 46.5 million Americans live in poverty and the poverty rate is 15%.

The poverty rate among married couples is only 6 percent. Among married couples who both have full-time jobs the poverty rate is practically zero (0.001%). The poverty rate among single-dads/moms is much higher: 25% for single dads / 31% for single moms.

Source: <https://erlc.com/resource-library/articles/5-facts-about-the-war-on-poverty>

How You Read

Check Your Language

Find the definition of words below:

- Poverty
- Announced
- Measures

Discussion

Discuss with your classmate about the theme below:

Do you think that our economic system is in line with Pancasila ideology? Explain your argument!

After You Read

Answer the following questions based on the reading text above.

1. What does “war on poverty” mean?
2. What does “It will not be a short or easy struggle, no single weapon or strategy will suffice,” mean on the text above?
3. What does the writer assume by saying “Poverty is a national problem”?
4. What evidence did the writer give to support writer’s opinion that “the Johnson administration enacted a broad range of programs”?
5. Why is it important to local, state, and federal to work together in fighting poverty?
6. Can you predict what will happen if young people have no job and health insurance?
7. What do you conclude from the text?

CHAPTER 10

PILL TO CURE STUPIDITY

Before You Read

We know that a student's burden is very heavy. Weekly assignments and theses are a terrible thing for them. Not a few who failed. Some look for short ways to commit fraud, such as plagiarism and use other people to do their work.

The use of narcotics is also widespread so that students stay firm in learning and avoid stress. Despite this problem, the use of brain supplements is still being debated.

While You Read

Discuss with your friend about the burdens of being student at university and how to deal with them. Give your own experience on solving certain problems faced as university student.

Reading Text

SMART DRUGS: WOULD YOU TRY THEM?

Having seen the effect drugs like Modafinil have had on my friends, I'm steering clear.

Have you ever wondered what it would be like to have access to instant genius in the form of a little pill? In the run-up to last summer's exams, curiosity proved too great a temptation for a few of my mates. They got their hands on a substantial haul of Modafinil, a prescription-only drug normally used to treat narcolepsy.

Modafinil is one of a number of **performance-enhancing smart drugs** that can be found online. It gives a sensation of natural wakefulness for hours at a time, without the jittery buzz and disrupted sleep associated with caffeine.

It also sharpens the mind, boosts memory and aids problem-solving: the Ministry of Defence shipped thousands of pills to tired soldiers in Afghanistan and Iraq.

They certainly work. While I was dozing off, bored senseless by revision, **my mates were more focused than a Buddhist monk mid-meditation.**

But Modafinil does more than just keep you awake. I asked a friend who tried it out to describe his experience.

"It messes with your mental reward system," he said. "It makes you desperate to do what you know you actually need to do. You just don't want to do anything else. I wanted to revise all the time, non-stop."

Professor Barbara Sahakian, a leading neuroscientist at the University of Cambridge, explained it to me in scientific terms: "Our recent study published in *Neuropharmacology* suggests that healthy people use smart drugs, like Modafinil, to get down to and complete tasks that they have been putting off, because these tasks seem more enjoyable when taking these drugs."

In short, drugs like Modafinil make revision seem fun. This might sound like everything a stressed student could want, but prospective pill-poppers should be warned – the pills come with a whole range of potential physical side-effects.

"At present there are no long-term safety studies of these drugs in healthy people," explains Professor Sahakian. "We know that the brain is in development into late adolescence. Therefore we do not know the long-term consequences of the effects of these drugs on a healthy developing brain."

Ordering online, she adds, is "a very dangerous way to obtain prescription-only drugs. You do not know what you're actually purchasing."

In my experience, **Modafinil changes people's behaviour too**. Over those weeks my friends became different people – in turn aggressive, cold and reclusive. Eating was "a waste of time" and so was conversation.

One friend, a world-class procrastinator, could be found swearing at anybody who interrupted his work flow, walking away from conversations mid-sentence. When I put it to another that using brain-enhancing drugs amounted to cheating, he turned on me, accusing me of wanting to ban revision. He apologised the next day. He said it was the drugs talking.

It's easy to see the appeal of Modafinil. It's readily available on the internet – a month's supply would set you back around \$50, apparently – and unlike that other popular study drug Ritalin, possession without prescription isn't actually illegal.

A spokesperson for the charity DrugScope says Modafinil is a prescription-only medication but not a controlled substance, so it is not illegal to be caught in possession of it. However, under the Medicines act, it is an offence to supply, which includes everything from wholesale dealing to simply giving some to a friend.

Ritalin, however, is a controlled substance under the Misuse of Drugs act, the spokesperson says. Possession of it without a prescription is illegal and it is a Class B drug.

A BBC survey found that of those people who had tried smart drugs before, 92% would do so again. My friends say they'd happily do so, maintaining that they're not put off by the health risks.

Nor do they consider smart drugs a form of cheating, comparing the practice to paying for tutoring or private schooling.

I'll admit that I was intrigued – but not enough to try it. Having seen the bizarre behaviour of other users, I find the effects unsettling and, frankly, a little bit scary.

Modafinil may promise to change your grades, but it might also change the way you act. Don't say you haven't been warned.

Source:<https://www.theguardian.com/education/mortarboard/2012/oct/24/smart-drugs-would-you-try-them>

How You Read

Check Your Language

Find the definition of words below:

- + Prescription
- + Neuroscientist
- + Adolescence

Discussion

Discuss with your classmate about the theme below:

1. Using drugs to improve brain performance is kind of cheating in academic life.
2. Taking any food supplement brings more harm than benefit.

After You Read

Answer the following questions based on the reading text above.

1. What does “Smart drugs” mean?
2. What does “**performance-enhancing smart drugs**” mean on the text above?
3. What does the writer assume by saying “**my mates were more focused than a Buddhist monk mid-meditation**”?
4. What evidence did the writer give to support writer’s opinion that “**Modafinil changes people's behaviour too**”?
5. Why is it important to concern about side effect of the Modafinil pill?
6. Can you predict what will happen if many students take modafinil pill for boosting their intelligent at school?
7. Why does the writer refuse to take modafinil for enhance his brain performance?
8. Do you agree for banning modafinil, explain your reason?
9. What do you conclude from the text?

CHAPTER II

SLAVERY

Before You Read

In the history of the United States, slavery was one of the most decisive things in the fate of the country. For centuries, the Eros people in America committed slavery. They took Negroes from Africa to become slaves in America. Penalty is one of the pillars that supports the economies of the southern states. The agricultural system demands to find cheap human resources. Therefore, when president Abraham Lincoln declared abolition, this great country was divided and led to civil war.

While You Read

Discuss with your friends, did slavery also occur in Indonesia in its history?

Why are the issues of slavery and abolition not becoming such a big incident in Indonesia? Is Indonesian culture basically anti-slavery?

Reading Text

BOOK REVIEW

Remembering the Enslaved Who Sued for Freedom Before the Civil War

By Jennifer Szalai

Eleven years: That's how long it took after the enslaved Dred Scott brought his first lawsuit for freedom in Missouri, where he was held in bondage, for the Supreme

Court to hand down its notorious verdict in 1857. Black people, Chief Justice Roger B. Taney declared, “had no rights which the white man was bound to respect.”

Scott showed that he had lived with his enslavers for a while on the free soil of Illinois and Wisconsin Territory — an emancipatory event, his lawyers argued, according to precedent. But what was at issue wasn’t the evidence. Taney was effectively saying that the evidence was immaterial. As the historian William G. Thomas III explains in “A Question of Freedom,” the Dred Scott decision “denied Black citizenship and gave slaveholders blanket authorization to take slaves into any state or territory in the United States.” It rejected the very idea that Scott was a legal person under the Constitution with standing to sue in the first place.

Dred Scott is one of the few freedom suits that are familiar to Americans by name, but Thomas makes only passing reference to it. He devotes the rest of his book to the seven decades that preceded the decision, tracing the stories of several enslaved families in Maryland’s Prince George’s County through the generations. Altogether, the county’s families pursued more than a thousand freedom suits, a number of them successful. The defendants included prominent slaveholders, among them priests belonging to the Jesuit order, which happened to hold some of the largest plantations in the United States.

It’s a rich, roiling history that Thomas recounts with eloquence and skill, giving as much attention as he can to the specifics of each case while keeping an eye trained on the bigger context. The very existence of freedom suits assumed that slavery could only be circumscribed and local; what Thomas shows in his illuminating book is how this view was eventually turned upside down in decisions like Dred Scott. “Freedom was local,” Thomas writes. “Slavery was national.”

He starts with early freedom suits involving the Butler family, which traced its ancestry to a free white woman from Ireland who arrived in the colony in 1681, as an

indentured servant. The complexity of what followed reflected the convolutions and contradictions of the law. She married an enslaved man, which meant — according to the Maryland legislature at the time — that she became enslaved, too. That law was overturned, and two of her grandchildren filed suits in 1770; they lost their initial favorable decision when their enslavers appealed. After the Revolution, Butlers from the next generation filed suits — in this instance winning their freedom, along with hundreds of pounds of tobacco in damages. “Slaveholders,” Thomas writes ominously, “took notice.”

William G. Thomas III, author of “A Question of Freedom.” Credit...Craig Chandler/University Communication

Thomas guides us through other cases that wended their way through the circuitous legal system, along with the reactions of the slaveholding class. Successful suits made enslavers panic. Their attitudes became more virulent, their justifications more totalitarian and extreme. Fearful of slave revolts, enraged by the abolition of slavery in France and Britain, they saw themselves and their wealth as everywhere besieged.

While some enslaved plaintiffs had argued for their freedom based on the free status of an ancestor, skin color became increasingly used as an excuse to decide against them. Thomas describes how judges, lawyers and juries started focusing on plaintiffs' physical appearances, whether to sow confusion over claims of white ancestry or to assert that being Black was itself a determinant of enslavement.

Thomas explains that seemingly technical questions about evidence and procedure implicitly turned on the fundamental question of freedom. Hearsay, for example, was admissible in Maryland courts, providing a way for enslaved plaintiffs to offer evidence of their ancestry when a paper trail didn't exist. In 1813, when the Supreme Court under Chief Justice John Marshall deemed hearsay inadmissible in an appeal brought by Mina Queen, an enslaved woman, it was handing a victory to the slaveholding class — of which Marshall was decidedly a member. Marshall personally held more than 150 people in bondage, and was perpetuating a particular, and particularly self-serving, worldview: Plaintiffs like Queen were to be presumed enslaved instead of free.

“A Question of Freedom” also includes the bizarre story of John Ashton, a Jesuit priest and plantation manager who was named as a defendant in freedom suits. He became so estranged from the Jesuit order that he started freeing slaves — less out of newfound magnanimity, it seems, than out of spite. Ashton was rumored to have fathered children with an enslaved woman, Susanna Queen; he named two of her children as beneficiaries in his will. But, as Thomas reminds us, “we do not know from the record what Susanna Queen thought of the situation she faced.” Ashton was “a man who had in all likelihood assaulted and raped her” when she was a teenager.

Throughout “A Question of Freedom,” Thomas is candid about his personal connection to this history. The last Queens enslaved in Maryland were held by the Ducketts, a branch of his family. When the Ducketts moved from Prince George’s County to the District of Columbia, they “brought with them the inheritances of many generations,” he writes. “None was more insidious than their presumption of racial superiority.”

There was another kind of inheritance too, Thomas says, one that the enslavers assumed belonged solely to them: “The law, controlled by whites, had upheld the legitimacy of enslavement, granting formal authority to a fragile dominion repeatedly challenged by those they enslaved.”

Those challenges suggested that the enslavers could only hoard the law for themselves by deforming it. “Deployed for a higher purpose and in the right hands, those of enslaved people,” Thomas writes, “the law testified to an inheritance of freedom.” Slavery, Frederick Douglass said, “never was lawful, and never can be made so.”

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Source: <https://www.nytimes.com/2020/11/24/books/review-question-of-freedom-families-challenged-slavery-william-thomas.html>

How You Read

Check Your Language

- ✚ Lawsuit
- ✚ Beneficiaries
- ✚ Defendant
- ✚ ancestry

Discussion

Various forms of slavery were sometimes carried out by professed believers and civilized people. Discuss this with your friends.

After You Read

Answer the following questions based on the reading text above.

1. What does “lawsuit” mean?
2. What does “**the few freedom suits that are familiar to Americans**” mean on the text above?
3. What does the writer assume by saying “**“Freedom was local,” Thomas writes. “Slavery was national.”**”
4. What evidence did the writer give to support writer’s opinion that “**the circuitous legal system**”?
5. Why is it important to concern about side effect of the slavery?
6. Can you predict what will happen if US still implement their slavery system until today?
7. What do you think about the writer position about slavery?
8. Do you agree for abolishing slavery, explain your reason?
9. What do you conclude from the text?

CHAPTER 12

CONSPIRACY THEORY

Before You Read

Internet technology provides a great deal of information, but we must be careful not to be misled by misinformation. Sometimes we believe something not because it is worthy of belief, but rather because we want to believe.

Conspiracy theories do provide a different view of the world, which is sometimes more challenging, mysterious, colorful and thrilling. However, a theory based on assumptions and matches cannot be a valid theory.

While You Read

Symbols have no constant meaning. The meaning always changes with the importance and context. One of the famous symbols is the swastika symbol. Europeans will be horrified to see this symbol because it involves a past that is painful and cruel, NAZI. However, Indian people recognize it as a religious symbol that signifies good luck.

Reading Text**The Eye of Providence: The symbol with a secret meaning?**

By Matthew Wilson 13th November 2020

How has a seemingly straightforward image – an eye set within a triangle – become a lightning rod for conspiracy theorists? Matthew Wilson looks at the history of an ambiguous symbol.

Conspiracy theories thrive on cryptic symbols and covert visual signs. The ‘Eye of Providence’ – an eye set within a triangle – is one such symbol, associated with Freemasonry but also linked with the apocryphal Illuminati, a secret group of elite individuals allegedly seeking to control global affairs.

The Eye of Providence is a lightning rod for conspiracy theorists because it is very much hidden in plain sight: not only does it appear on countless churches and Masonic buildings worldwide, it also features on the reverse of the American one-dollar bill as well as the Great Seal of the United States.

Story continues below

On the US \$1 bill, the Eye of Providence is above a pyramid of 13 steps, symbolising the original states (Credit: Alamy)

In truth, it's an uncanny and frankly odd choice for a US symbol of state. The disembodied eye strongly conveys the sense of a prying authoritarian Big Brother. In combination with the pyramid beneath it, we have emblems suggesting an ancient and esoteric cult. So, what are the origins of the Eye of Providence, why does it fascinate us so much, and why is it frequently connected with the Freemasons and the Illuminati?

The divine eye in Pontormo's *Supper at Emmaus* (1525) was a later repainting, hiding a three-sided face prohibited by the Counter-Reformation (Credit: The Uffizi Galleries)

Originally the Eye of Providence was a Christian symbol, and the earliest examples of its use can be found in religious art of the Renaissance period to represent God. An early example is Pontormo's 1525 *Supper at Emmaus*, although the symbol itself was painted on later, perhaps in the 1600s.

It was invented as a sign of God's compassionate watchfulness over humanity

Another key source of the icon was in a book of emblems called the *Iconologia*, published first in 1593. In later editions, the Eye of Providence was included as an attribute of the personification of 'Divine Providence', ie God's benevolence. As the name of the symbol and its early usage suggest, it was invented as a sign of God's compassionate watchfulness over humanity.

Building on the past

Nobody is certain who originally invented it, but whoever did crafted it out of a set of previously existing religious motifs. The triangle was a long-standing symbol of the Christian Trinity of Father, Son and Holy Spirit; sometimes in previous centuries God was even depicted with a triangular halo. The rays of light that are often shown emanating from the symbol are also a pre-existing sign of God's radiance in Christian iconography. But what are the origins of that eerie disembodied eye? God had been depicted in numerous cryptic ways before, such as by a single hand emerging from a cloud, but not as an eye.

In the Book of Hours, God is depicted with a triangular halo, referring to the Christian Trinity of Father, Son and Holy Spirit (Credit: University of Basel)

It's fair to say that an eye represented in isolation has its own inherent psychological impact, showing authority and for the viewer implying a sentient watchfulness. You can even see this effect in nature, with some animals having evolved 'eyespot' on their skin to scare off predators. The Surrealist photographer Man Ray summarised the uncanniness of the disembodied eye best when he said that René Magritte's *The False Mirror* of 1929 "sees as much as it itself is seen."

The eye fascinated Surrealists, with its threshold position between the inner self and the external world – shown here in Magritte’s *The False Mirror* (1929) (Credit: Alamy)

But there is a deeper history to the eye as a symbol to consider – one that takes us back to the earliest known religions. In the third millennium BCE, the Sumerians conveyed the holiness of certain sculptures by abnormally enlarging their eyes to enhance the sensation of dutiful watchfulness. They even held ceremonies in which artists brought the sculptures to life by ‘opening’ the figures’ eyes.

The Sumerians used abnormally large eyes to convey the holiness of divine figures
(Credit: Metropolitan Museum of Art)

But it was the ancient Egyptians who were the originators of the detached eye as a motif: for example, a pair of eyes painted on a coffin that allowed the dead to see in the afterlife. And one of the most famous of all Egyptian symbols is the Eye of Horus.

This motif is actually a hybrid of a human and falcon eye, and it includes the bird's dark eyebrow and cheek markings. According to ancient Egyptian mythology, the god-King Horus (often depicted as a falcon, or with a falcon's head) had his eyes cut out in battle with his uncle Set. With the help of Thoth, he later healed his eyes. The Eye of Horus was therefore a protective symbol, often used as an amulet, a sculpture small enough for a person to carry in their pocket as a form of protection.

The Eye of Horus – a hybrid of a human and falcon eye – was carried as a form of protection (Credit: Alamy)

This and other Egyptian hieroglyphs of isolated human eyes went on to affect European iconography during the Renaissance. At that time, scholars and artists had a fascination with Egyptian writing; the only problem was that they didn't fully understand it, and attempted translations were normally riddled with inaccuracies. One of the most famous appeared in a romance of 1499 titled *The Dream of Poliphilo* where the translation of an Egyptian single eye symbol was 'God'.

Lost in translation

This stemmed from a fundamental misunderstanding of hieroglyphics' original use. Nowadays we know that they are a written language of mainly phonetic signs, but in the 1400s and 1500s they were believed to have a much more mystical significance. The symbols in hieroglyphic writing – animals, birds and abstract shapes – were thought to be deliberately mysterious, each one creating meaning through the inspiration of the viewer rather than being part of a linguistic system. They were, so it was believed, open puzzles that contained multiple meanings.

The Eye of Providence is a symbol almost purpose-built to be reinterpreted, and maybe even misinterpreted

This belief had a huge effect on European art. When dictionaries of symbols, such as Andrea Alciati's 1531 *Emblemata* and later Cesare Ripa's *Iconologia* came out, the emphasis was on cryptic, often highly complex visual symbols where the viewer is enrolled as a participant in deciphering as well as constructing meanings from them.

As a result, a motif like the Eye of Providence was deliberately esoteric in its appearance. It's a symbol almost purpose-built to be reinterpreted, and maybe even misinterpreted. And this really came to fruition in the late 18th Century. Three key examples from this period demonstrate an increasing diversity in the symbolism of the Eye of Providence.

The Eye of Providence appeared at the top of Jean-Jacques-François Le Barbier's 1789 depiction of The Declaration of the Rights of Man and of the Citizen (Credit: Alamy)

In post-revolutionary France, Jean-Jacques-François Le Barbier's 1789 The Declaration of the Rights of Man and of the Citizen featured the text of the radical new declaration with the Eye of Providence at the top. In this case, it has become an instrument of paternalistic reason watching over the newly egalitarian nation.

In Britain in 1794 Jeremy Bentham commissioned the architect Willey Reveley to design him a logo for his 'Panopticon'— a revolutionary new prison aiming to allow for continual surveillance of each cell. The resulting design prominently included the Eye of Providence – a symbol now of the unblinking stare of judiciary righteousness – surrounded by the words 'Mercy', 'Justice' and 'Vigilance'.

A rotunda surrounding an inspection tower, Bentham's Panopticon prison was designed to ensure that inmates never knew when they were being watched (Credit: Public Domain)

A few years earlier, in 1782 the Great Seal of the United States of America was unveiled. Thomas Jefferson, Benjamin Franklin and John Adams had proposed ideas for the design, but it was Charles Thomson, Secretary of the Continental Congress, who came up with the pyramid and Eye of Providence, among the other elements of the seal, in collaboration with a young lawyer and artist named William Barton. The unfinished pyramid was intended to symbolise "strength and duration", with 13 levels to represent the 13 original states of America. The Eye of Providence – like the other two examples from the same period in Britain and France – was a conventional symbol for God's sympathetic oversight of this fledgling nation. In none of those examples was Freemasonry involved with the choice of symbol.

William Barton's design for the Great Seal of the United States was used on the reverse side, although with changed mottos (Credit: Alamy)

So how about the Illuminati? The details of the early years of the original group, founded in Bavaria in 1776 and disbanded in 1787, are relatively obscure. Inconveniently we also don't know how important visual symbols were to the original order. It is true that the Illuminati were inspired by the ideas behind Freemasonry, which had sporadically used the Eye of Providence as a symbol of the Supreme Architect (God), following the lead of many other churches at the time.

Unfortunately for the conspiracy theorists, the Eye of Providence on the one-dollar bill tells us much more about late 18th-Century aesthetics than it does about the authority of secret elites

However, the Masons didn't use the Eye of Providence symbol widely until at least the late 18th Century, and not before Bentham, Le Barbier, Thomson and Barton had adopted it for their very mainstream purposes. Unfortunately for the conspiracy theorists, the Eye of Providence on the one-dollar bill tells us much more about late 18th-Century aesthetics than it does about the authority of secret elites.

The principal national symbol of the US, the Great Seal was first used in 1782 (Credit: Alamy)

And into our modern age, Madonna, Jay-Z and Kanye West have all been accused of using Illuminati iconography, including the Eye of Providence. But rather than any link to the Illuminati, what each music artist has in common is a discerning eye for the iconic (and perhaps for provocation) – in visuals as much as in melody. The repeated use of the Eye of Providence – and we can apply this as much to Madonna and Jay-Z as to Bentham, Le Barbier, Thomson, Barton, the Freemasons, Renaissance artists or pretty much any other individual or group – is proof not of a concerted conspiracy, but of its enduring brilliance as a piece of logo design.

SOURCE: <https://www.bbc.com/culture/article/20201112-the-eye-of-providence-the-symbol-with-a-secret-meaning>

How You Read

Check Your Language

Find the definition of words below:

- **Providence**
- **Hieroglyphics**
- **Conspiracy**

Discussion

Do you believe certain conspiracy theories?

What makes you believe or not believe?

After You Read

Answer the following questions based on the reading text above.

1. What does “conspiracy theory” mean?
2. What does “**The Eye of Horus**” mean on the text above?
3. What does the writer assume by saying “**The Eye of Providence is a lightning rod for conspiracy**”?
4. What evidence did the writer give to support writer’s opinion that “**the Eye of Providence on the one-dollar bill tells us much more about late 18th-Century aesthetics than it does about the authority of secret elites**”?

CHAPTER 13

THE ART OF PLAGUE

Before You Read

Art is often identified with something beautiful. However, art can also capture human horror and suffering. At the beginning of art science, it was aimed to see to describe reality as accurately as possible. Like fairy tales, stories and saga, ink strokes on a canvas are a channel to reveal the condition of society. Art is a mirror that reflects the human condition.

While You Read

Who does not learn from history will be punished for experiencing it again.

Learning history is an important thing. Historical information lies not only in theological objects or historical records, but also in works of art. Does modern art tell the conditions for modernity?

Reading Text

What plague art tells us about today

By Emily Kasriel 18th May 2020

How have artists portrayed epidemics over the centuries – and what can the artworks tell us about then and now? Emily Kasriel explores the art of plague from the Black Death to current times.

As their communities grappled with an invisible enemy, artists have often tried to make sense of the random destruction brought by plagues. Their interpretation of the horrors they witnessed has changed radically over time, but what has remained constant is the artists' desire to capture the essence of an epidemic. Through these artworks, they have recast the plague as something not quite as amorphous, unknowable, or terrifying.

Throughout most of history, artists have depicted epidemics from the profoundly religious framework within which they lived. In Europe, art depicting the Black Death was initially seen as a warning of punishment that the plague would bring to sinners and societies. The centuries that followed brought a new role for the artist. Their task was to encourage empathy with plague victims, who were later associated with Christ himself, in order to exalt and incentivise the courageous caregiver. Generating strong emotions and showing superior strength overcoming the epidemic were ways to protect and bring solace to suffering societies. In modern times, artists have created self-portraits to show how they could endure and resist the epidemics unfolding around them, reclaiming a sense of agency.

Through their creativity, artists have wrestled with questions about the fragility of life, the relationship to the divine, as well as the role of caregivers. Today, at a time of Covid-19, these historical images offer us a chance to reflect on these questions, and to ask our own.

Plague as a warning

At a time when few people could read, dramatic images with a compelling storyline were created to captivate people, and impress them with the immensity of God's power to punish disobedience. Dying of the plague was seen not only as God's punishment for wickedness but as a sign that the victim would endure an eternity of suffering in the world to come.

This early illustrated manuscript depicts the Black Death (Credit: Courtesy of Louise Marshall/ Archivio di Stato, Lucca)

This image is one of the first Renaissance Art representations of the Black Death epidemic, which killed an estimated 25 million people in Europe during its most devastating years. In this illustrated manuscript painted in Tuscany at the end of the 14th Century, devils shoot down arrows to inflict horror upon a tangled mass of humanity. The killing is portrayed in real time, with one arrow about to hit the head of one of the victims. The symbol of arrows as carriers of disease, misfortune and death draws on a rich vein of arrow metaphors in the Old Testament and Greek mythology.

In this understanding of the plague, the apocalypse is laid on for humanity's ultimate benefit

Australian art historian Dr Louise Marshall argues that, in illustrations like this, devils are subcontracted by God to castigate humanity for their sins. Medieval people who saw this image would be terrified by the winged creatures because they believed devils had emerged from the underworld to threaten them with incredible powers.

This portrayal shows us the devil's slaughter as indiscriminate, emerging out of the corrupted atmosphere of the dark clouds to target the whole community. "The image acts as a warning about not only the loss of a community but the end of the world itself," says Dr Marshall. In this understanding of the plague, the apocalypse is laid on for humanity's ultimate benefit, so that we can learn the error of our ways and fulfil the divine will by living a true Christian life.

Plague is portrayed as a punishment in this 14th-Century illustration (Credit: Rylands Library/ University of Manchester)

The plague punishment narrative also forms part of the story of the liberation of the Jewish people from Egypt, retold by Jewish communities every year at Passover. This image of one of the 10 plagues brought down on the guilty Egyptians comes from a 14th-Century [illuminated Haggadah](#). The manuscript was commissioned by Jews in Catalonia to use at their annual Passover meal. Here, the Pharaoh and one of his courtiers is smitten by boils for their sins of oppressing the Israelite slaves who the Egyptians claimed were swarming like insects. Professor of religion and visual culture, [Dr Marc Michael Epstein](#), highlights “the extreme punishment revealed in

the detail of this image, the three dogs licking their sinful Egyptian owners' festering sores".

Artworks created during times of plague reminded even the most powerful that their life was fragile, temporary and provisional. In many plague paintings there is an emphasis on the suddenness of death. The image of the *danse macabre* is repeated, where everyone is encouraged by the personification of death to dance to their grave. There is also extensive use of the hourglass to warn believers that they had only limited time to get their affairs and souls in order before the plague might cut them off without warning.

Plague inspiring empathy

There was a dramatic development in plague art with the creation of *Il Morbetto* (The Plague), engraved by Marcantonio Raimondi in the early 16th Century, based on a work by Raphael.

This 16th-Century engraving is by Raimondi (Credit: The National Gallery of Art Washington DC)

According to US plague art historian, Dr Sheila Barker, “what is significant about this tiny image is its focus on a few individuals, distinguished by their age and gender”. These characters have become humanised, compelling us to feel compassion for their suffering. We see the sick being given such tender care that we feel we too must act to relieve their pain. Here, a work of art has the potential to convince us to do something we may be afraid of doing – taking care of diseased and contagious souls.

This shift in plague art coincided with a new understanding of public health. All members of society deserved to be protected, not just the wealthy who could escape to their country villas. Doctors who fled the city for their own safety were to be punished.

This empathy theme was further developed in the 17th and 18th Centuries, with the closer alignment of the Catholic Church with a public-health agenda. Plague art began to be displayed inside churches and monasteries. Sufferers of the plague were now associated with Christ himself. Dr Barker argues that the purpose behind this identification was “to convince the friars to overcome their fear of the putrid smell of the dying body and the immensity of death by learning to love the contagious victims of the plague”. Those who cared for the sufferers potentially sacrificed themselves and were therefore exalted by being portrayed as saint-like.

Poussin painted The Plague of Ashdod in 1630-31 (Credit: DEA / G DAGLI ORTI/ De Agostini via Getty Images)

Healing power

In the 17th Century, many people believed that imagination had the power to harm or heal. The French artist Nicolas Poussin painted *The Plague of Ashdod* (1630-1631) in the middle of a plague outbreak in Italy. In a recreation of a faraway tragic biblical scene, which provokes feelings of horror and despair, Dr Barker believes that “the artist wanted to protect the viewer against the very disease the painting depicts”. By arousing powerful emotions for a distant sorrow, viewers would experience a cathartic purge, inoculating themselves against the anguish that surrounds them.

Tsukioka Yoshitoshi's 1892 artwork shows a warrior resisting smallpox demons (Credit: National Library of Medicine)

The plague of smallpox devastated Japan over many centuries. An artwork created in 1892 depicts the mythical Samurai warrior Minamoto no Tametomo resisting the two smallpox gods, variola major and variola minor. The warrior, known for his endurance and fortitude, is portrayed as strong and confident, clothed with viscerally red ornate garments and armed with swords and a quiver full of arrows. In contrast, the fleeing, frightened, colourless smallpox gods are squeezed helplessly into the corner of the image.

Navigating pain through the self-portrait

Modern and contemporary artists have created self-portraits to make sense of their own plague suffering, while simultaneously contemplating the transcendent themes of life and death.

Edvard Munch's Self-portrait with Spanish Flu (1919) expresses the artist's own pain (Credit: Nasjonalmuseet/ Lathion, Jacques)

When the Spanish Flu hit Europe just after World War One, Norwegian artist Edvard Munch became one of its victims. While his body was still grappling with the flu, he painted his trauma – pale, exhausted and lonely, with an open mouth. The gaping mouth echoes his most famous work, 'The Scream', and perhaps depicts Munch's difficulty breathing at the time. There is a strong sense of disorientation and disintegration, with the figure and furniture blending together in a delirium of perception. The artist's sheet looks like a corpse or a fitful sleeper, tossing and turning in the night. Unlike some of Munch's previous depictions of illness, in which he portrays the sick person's loved ones waiting with anxiety and fear, the artist here portrays himself as the victim, who has to endure this plague isolated and alone.

US academic [Dr Elizabeth Outka](#) tells BBC Culture: “Munch is not just holding a mirror to nature, but also exercising some control through reimagining it.” Outka believes that art serves as a coping mechanism here for both the artist and viewer. “The viewer may feel a profound sense of recognition and compassion for Munch’s suffering, which can in some way help to heal their distress.”

© Fine Art Images/ Heritage Images via Getty Images

Egon Schiele's The Family, 1918, is full of anguish (Credit: Fine Art Images/ Heritage Images via Getty Images)

In 1918, Austrian artist Egon Schiele was at work on a painting of his family, with his pregnant wife. The small child shown in the painting represents the unborn child of couple. That autumn, both Edith and Egon died from the Spanish Flu. Their child was never born. Schiele attached great importance to self-portraits, expressing his internal anguish through eccentric body positions. The translucent quality of skin is raw, as if we are given a glimpse of their tortured insides, and the facial expressions are vulnerable while simultaneously resigned.

David Wojnarowicz was a US artist who created a body of Aids-activist work, passionately critical of the US government and the Catholic Church for failing to promote safe-sex information. In a deeply personal, untitled self-portrait, he reflects upon his own mortality. About six months before he died of Aids, Wojnarowicz was driving through Death Valley in California and asked his travelling companion Marion Scemama to stop. He got out of the car and furiously started to scrape the earth with his bare hands, before burying himself.

As in the self-portrait by a flu-stricken Munch, [Dr Fiona Johnstone](#), a contemporary art historian from the UK, sees this work as David Wojnarowicz attempting to assert agency. “Here David takes control of his own fate by preempting it, wrestling back control of his illness by performing his own burial,” she says.

In this untitled self-portrait, David Wojnarowicz reflects on his own mortality (Credit: Courtesy of the Estate of David Wojnarowicz and P.P.O.W., New York)

Today's digital platforms are enabling artists to respond to the Covid-19 crisis by expressing and sharing in real time. The Irish-born artist Michael Craig-Martin has created a Thank You NHS flower poster. We are encouraged to co-create the artwork

by downloading it, colouring it in, and then collaborating by displaying it in our window.

*Michael Craig-Martin is among the many artists who have been inspired by the current pandemic
(Credit: Michael Craig-Martin)*

In countries across the world, artists are slowly making sense of the coronavirus and the self-isolating response in countries across the world. Contemporary art historians will be eagerly awaiting their work. We who are living through this modern-day plague will engage with these emerging images; they might even regain some control over an experience that threatens so much of humanity and our globalised lives.

Research by Kate Provornaya

SOURCE: <https://www.bbc.com/culture/article/20200514-how-art-has-depicted-plagues>

How You Read

Check Your Language

- + plague
- + an invisible enemy
- + epidemics
- + the Black Death

After You Read

Answer the following questions based on the reading text above.

1. What does “**plague** ”mean?
2. What does “**the Black Death** ” means on the text above?
3. What does the writer assume by saying “**In this understanding of the plague, the apocalypse is laid on for humanity’s ultimate benefit**”?
4. What evidence did the writer give to support writer’s opinion that “**artists are slowly making sense of the coronavirus and the self-isolating response in countries across the world**”?
5. What do you conclude from the text?

CHAPTER 14

EMBRACING SOLITUDE

Before You Read

Avoiding peace and seclusion has been widely practiced by people seeking enlightenment. We know the story of how the prophet Muhammad was alone in the cave of Hira to contemplate until he received revelation. In addition, Sidharta Gautama meditated and stayed away from the crowd to get enlightenment. Did you know that Newton underwent an intellectual change and formulated his famous law during his isolation because of the pandemic?

While You Read

City people have had many negative impacts on life. The hustle and bustle of the city makes it easier for humans to experience stress and anxiety. Are escape from civilization is the way out?

Reading Text

What We Can Learn From Solitude

Contemporary hermits are reaching out to people struggling with isolation. Their message: Go inward, and get outside.

By Kelsey Osgood

Nov. 28, 2020

Since the beginning of the pandemic, Paul Fredette and Karen Karper Fredette have made some changes to their lives: Ms. Fredette stopped attending her local exercise class, and the couple whittled their interactions with their neighbors down to waves.

But in many ways, seclusion comes naturally to them. From a house they call Still Wood, nestled in the slope of a mountain surrounded by hundreds of acres of wild woodlands, the Fredettes live their lives “oriented towards solitude,” which is their preferred way of saying that they’re hermits: devoted to simplicity, silence and prayer. The nearest town, Hot Springs, N.C., is 18 miles away and has a population just under 600.

Mr. Fredette, 71, is a former Catholic priest, while Ms. Fredette, 78, spent 30 years in a monastery after high school before leaving to live as a hermit in a cabin in West Virginia. Since 1996, the couple has overseen a social network for hermits and the hermit-curious called [Raven’s Bread Ministries](#). They provide spiritual counseling to seekers of solitude, write books on the topic, run a website and deliver a quarterly newsletter, Raven’s Bread, which includes contributions from the greater hermit community.

The original idea for Raven’s Bread Ministries was to validate hermits’ attraction to solitude. But this summer the Fredettes felt called to minister to a different demographic: those struggling with the isolation of the coronavirus pandemic. After noticing their average daily website hits went from around 800 pre-pandemic to up to

2,000 in August, the Fredettes began creating YouTube [videos](#). Listening to them feels a bit like getting a very quiet pep talk from your grandparents, or watching an unusually spiritual [A.S.M.R.](#) video.

“A lot of people are going to be in pain, and if you know there’s something you can do to alleviate some of that pain, do it,” Ms. Fredette said.

Some contemporary hermits say prayer and meditation can be done while simultaneously engaging in other activities, like yard work. Credit...Clark Hodgins for The New York Times

In addition to “affirming and supporting” hermits, the Fredettes serve as unofficial spokespeople on their behalf, dispelling the Unabomber stereotype that looms large in

the public imagination. Like everything these days, hermits exist on a wide spectrum and prefer a variety of identifiers: lovers of solitude, solitaries, contemplatives. (Ms. Fredette likes to add “contemporary” as a qualifier, to make the lifestyle sound less antiquated.)

Although some version of the solitary exists in nearly every religious tradition, eremitism is most commonly associated with the early Christian Desert Fathers and Mothers of the third and fourth centuries. Academics have found interest in eremitical life to be tied to the strength of centralized ecclesiastical institutions at the time, as well as increasing industrialization and urbanization.

Today, there are hermits who have been officially professed by their respective religious institutions — in Catholicism they are called “canonical hermits” — and rogue hermits who answer to no spiritual authority. There are hermits who live in caves, like the [Himalayan Hermit](#), who spends his summers in a mountain crevice 10,000 feet above Gangotri, India. But many more hide in plain sight, in suburbs and cities.

The Real Life of a Hermit

Hermits have never been quite as isolated as many assume: They have often attracted devotees and have always had to earn their own living, which means allowing for some contact with the outside world.

Contemporary hermits might take jobs that require little human interaction, like cleaning houses. They try to fill what extra time they have with spiritual practice, rather than social interaction, in person or online, and make choices that support that end: They’ll meditate on their commute rather than read the news, or only answer their phone during designated hours.

They can live anywhere, but tend to reside in modest dwellings and avoid moving around unnecessarily. Nevertheless, a hermit should also not be confused with a recluse. The difference, Ms. Fredette said, is that hermits do not exit society because

of misanthropy. “I would define a hermit or a person who chooses solitude as one who chooses solitude for spiritual reasons,” Ms. Fredette said, “and we do accent the spiritual, but it can be any form of spiritual.”

Despite the hermit’s religious origin, a surprising number of subscribers to Raven’s Bread describe themselves as “formerly” religious and say they don’t affiliate with a particular church or faith group.

The topics of the Fredettes’s videos are wide-ranging: Sometimes the couple encourages viewers to journal their worries, sometimes they mirror back feelings of despair and anger, and sometimes they relay comparable experiences from their own lives, such as when Ms. Fredette had to miss family gatherings while cloistered at the monastery.

They lead mini-guided meditations and quote solitary luminaries like Thomas Merton and Julian of Norwich, a medieval mystic who lived through the Black Death and civil unrest. The Fredettes also touch upon the events of our day, like racial injustice and climate change. “We’re not separated from what’s going on around us,” Ms. Fredette said.

The Fredettes began creating YouTube videos to help hermits and hermit-curious people deal with isolation. Credit...Clark Hodgin for The New York Times

Can Anyone Embrace Solitude?

Hermits themselves are torn on the issue.

“Solitude is not like protein,” said Heidi Haverkamp, a Raven’s Bread subscriber and the author of “Holy Solitude: Lenten Reflections With Saints, Hermits, Prophets, and Rebels,” who describes herself as a part-time solitary. “Some people find what I get from solitude in music or in exercise, just different ways that they access the transcendent.”

Several people pointed out that solitude for them is more a tool than simply a comfortable loneliness. “Solitude is a means,” said John Backman, a writer and “quasi-hermit” who affiliates with both Zen Buddhism and Christianity. “It is a means to draw closer to, immerse oneself in, that or who which is larger than we are, to immerse ourselves in Spirit, as it were.”

But the Fredettes and other hermits believe that anyone could benefit from incorporating some eremitic fundamentals — such as being rooted in place, practicing austerity and committing to a daily schedule that prioritizes prayer or meditation — to help them make sense of their isolation into their lives, regardless of personality type, religiosity, or life circumstances.

For people with little to no background in hermit spirituality, the pandemic has proved the ideal entryway. Karthik Kotturu, 27, of Gurugram, India, who described himself as spiritual but not religious, said that after an initial rocky adjustment to lockdown life, he found solace in the teachings of Zen Buddhism.

“The pandemic made me realize how afraid I was of being alone,” he wrote in an email. Discovering the Zen idea of detaching from the world — in the words of the Tao, eliminating both “longing and aversion” — helped him to shift his perspective.

“Once I started seeing what I already had, my desires to seek something from outside started decreasing.”

Others have found that the situation has allowed them to tap into a love of solitude that was always present but neglected because of life obligations. Hannah Sheldon-Dean, 32, a writer and editor living in Brooklyn, said her morning chores have become a slow, calming routine, and she always ends her days by listening “Harry Potter and the Sacred Text,” a podcast in which the hosts do a deep read of the Rowling series, sometimes utilizing *Lectio Divina* principles, a Christian style of reading which involves approaching a text in four unhurried stages: read, meditate, pray, contemplate.

“I’ve always had ritualistic and contemplative tendencies like the ones the hermits describe, but the pandemic has just given them more space to flourish,” Ms. Sheldon-Dean said.

Some contemporary hermits say prayer and meditation can be done while simultaneously engaging in other activities. And all the hermits interviewed described experiencing a psychological dredging process in the early days of their solitude (they described the emotions that came up as “junk” or “sludge”) and emerging as evangelists for self-love.

“When we’re alone, all the fears and worries and anxieties come up, because we can’t distract ourselves,” said Sister Elizabeth Wagner, a canonical hermit who lives in her own “cell” on the grounds of a communal hermitage in Central Maine. “The great way to be with ourselves, to embrace who we are, warts, bumps, lumps and all, is to breathe.”

Ms. Fredette said that the understanding that your own “deeper self” is always beside you is the key to transforming anxiety-ridden isolation into nurturing solitude. “Once you begin to talk to yourself, know yourself, then you realize you’re not alone.”

The Fredettes' property, 18 miles from the nearest town. Credit...Clark Hodgins for
The New York Times

Nature's Divinity

The most potent grounding force of all, many hermits said, is nature. Hermitic life and environmentalism are natural bedfellows: Hermits generally travel infrequently — the term “anchorite” refers specifically to a religious solitary who takes a vow to remain in one place, though even non-anchorite hermits tend to be homebodies — and eschew rabid consumerism.

Awe in the face of the natural world runs like a thread through the history of eremitism, from the pastoral poems of the Yuan dynasty hermit Stonehouse right up to the work of the Charles Brandt, the Vancouver Island priest-hermit who fought

tirelessly for the preservation of the streams and forests around the cabin he called Merton House.

Today, some hermits just walk around in a patch of grass, something Sister Rachel Denton, a canonical hermit in Sheffield, England, called “prayer walking.” She also picks up litter in the public park across the street from her home, a community service she calls her “penance.”

“I suppose there’s a therapy in there as well,” said Sister Denton. “Your body doing the walking, doing the pacing, it’s like a mantra.”

Alternatively, some hermits make friends with nature, like the Fredettes have.

“We have a rock, a huge rock, that’s sticking out of the mountains,” Ms. Fredette said. “Her name is Petra. And we have a path that leads right out to Petra. And when things are difficult I go out and I lean on Petra, and I say, ‘Give me some guidance.’”

SOURCE: https://www.nytimes.com/2020/11/28/style/self-care/hermits-solitude.html?action=click&algo=bandit-all-surfaces_desk_filter&block=editors_picks_recirc&fallback=false&imp_id=804324591&impression_id=473ec461-3461-11eb-ae55-d7108889c0d3&index=1&pgtype=Article®ion=footer&req_id=97358535&surface=home-featured

How You Read

Check Your Language

- + solitude
- + hermit
- + canonical
- + isolated

Discussion

Can Anyone Embrace Solitude? Discuss with your classmate.

After You Read

Answer the following questions based on the reading text above.

1. What does “hermit” mean?
2. What does “**oriented towards solitude**” means on the text above?
3. What does the writer assume by saying “**Hermits have never been quite as isolated**”?
4. What evidence did the writer give to support writer’s opinion that “**Solitude is not like protein**”?
5. What do you conclude from the text?

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