

**San José State University
Department of Urban and Regional Planning
GEOG 10-80: Cultural Geography**

Spring 2023



January 13, 2020

Course and Contact Information

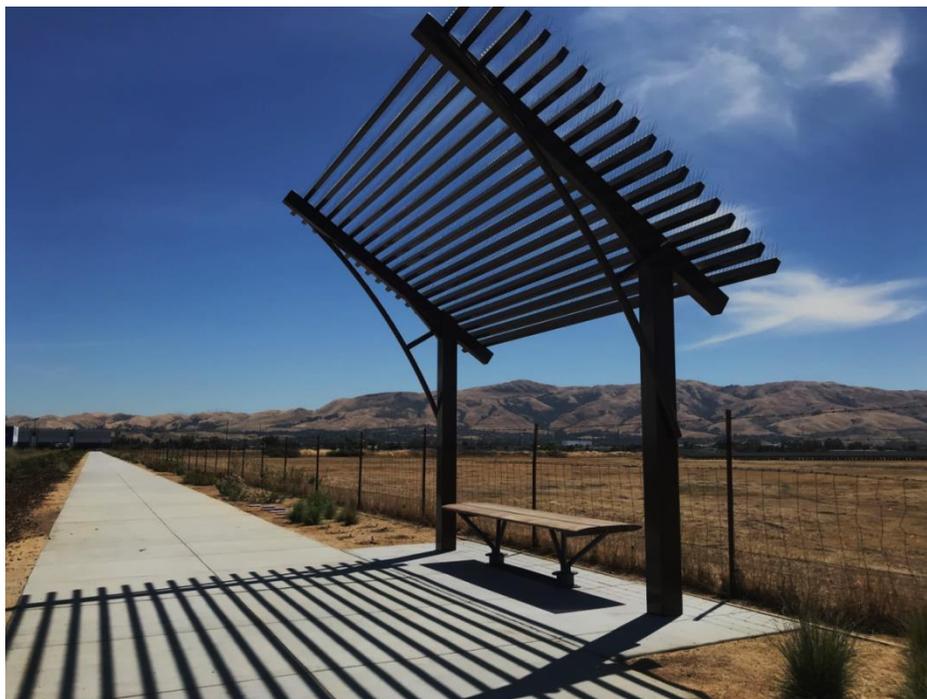
Instructor:	Gary Pereira
Office Location:	Online only.
Contact information:	(510) 825-3506 (text please, at least initially) (Canvas messaging preferred , or text 510-825-3506 in emergency) gary.manuel.pereira@gmail.com
Office Hours:	Please message me if you need to set up an appointment.
Class Days/Time:	Weekly homework and announcements as scheduled.

Course Format

This is an online-only course. Internet connectivity and computer are required. Many of the resources that we will use are from safe, reliable sources on the Internet. The course itself can be accessed through the Canvas Learning Management System course login website, primarily through the **Announcements** and **Assignments** for this class. Additional course materials (including this syllabus) can be found and uploaded from **Files**, as prompted by the schedule. Students are required submit one homework assignment each week, as well as a final evaluation paper. Study material and assignments are listed and described under **Assignments**, but additional requirements or suggestions may be described within the **Announcements**. Please check the Announcements at least once a week, particularly before submitting homework. Your grades may reflect repeated failure to address additional questions or concerns that I may post there.

All homework must be submitted, even if late. Any work that has not been submitted by the end of the semester will receive a zero grade. Repeated lateness should be explained in an independent Canvas message or with a message pinned to the submission itself. Please be aware that messages may be pinned to particular submissions by both the instructor and student. I will try to get to each submission within a week after its due date, although I may sometimes run late. Check your submission for any remarks or instructions I may have pinned there, regardless of whether you have received a grade. Please address any requests I make for resubmission. If you want to respond to a pinned message, please do so by sending me an independent message within Canvas. I am unlikely to return to any particular submission once it has been graded, unless I've been prompted to do so by you.

The photo below represents (hopefully with a little humor) my impression of some of the systems and applications that have become commonplace in education. If you look closely, you might notice something a little strange. The structure looming over the bench looks it might provide some sort of shade or shelter from the rain, but in fact it does neither, at any time. Nevertheless, spikes had to be inserted on top to keep birds from messing up the bench. This, in my opinion, perfectly exemplifies some of the pointless confusion surrounding current trends in education, and in decision making generally. People were paid to design and construct several of these things.



The bench in the photo is intended here to represent the parts of Canvas that we will be using: **Announcements**, **Assignments**, and **Files**, communicating as necessary via messaging. The stylish structure looming over it might be taken to represent what I consider some of the less helpful parts of Canvas, as well as most of the published resources that students are often required to buy and use. For this course, I have found that a free online textbook is sufficient to supplement some carefully chosen Internet sources, as well as some of my own material. In my opinion, this strategy results in a more substantive, robust, personal, and direct understanding of the topics described here than even the most expensive textbooks and their associated resources offer.

What makes a course engaging should be its subject matter, not the structure of the course or the personalities of the instructor or participants. Let's try a simple metaphor. If you're looking for the moon in the night sky, it would certainly be foolish to confuse the finger that someone might be using to point out the moon for you, with the moon itself. The characteristics of the finger are completely unimportant. It just points the way. For the most part, that is what I will be doing for you: pointing the way. As best I can, of course, given what I find to be true and meaningful thus far in my understanding of things. I've kept the structure of this course simple so that we will have more flexibility to follow relevant current events, discoveries, or connections in real time. Therefore, despite the structural simplicity of this course, it is important that you follow the **Announcements** by checking them at least once a week, and to respond in subsequent homework assignments to specific questions that may be posted there.

Remaining within our metaphor, the tendency to confuse some pointing 'finger' with some external object of study can have another unfortunate association. Because we can manipulate our fingers any way we want, we might start to believe that by doing so we can magically affect the object being pointed at. Consider that the opposite might be true. Possibly, at least for educational purposes, we should set aside the implications of our own personal or collective identities and just try to learn about what exists well beyond (or invisibly within) ourselves. We might thus learn to realistically evaluate and adapt to whatever the unknown forces of nature (and of the human heart) might throw our way.

Within **Announcements**, I might make some general observations and offer some general advice regarding earlier homework responses, but I will never identify students by name without prior permission. I further promise on my part to keep any information we exchange via either messages or homework completely private. Nevertheless, you may of course share any such exchanges or documents with anyone at any time.

With Canvas messaging, conversations cannot be easily ignored, misplaced, modified, forged, or shared with others. There are no such assurances with email and other social media platforms, which are as a result often used as tools of manipulation, power, confusion, and disrespect, particularly by people in positions of authority. That is why I would prefer not to use email in my role as educator. Canvas messaging is sufficient. Text my private number, which is listed on page one of this syllabus, if you have an emergency. Being late is not an emergency. If any of your work is late, submit it anyway and pin an explanation to the homework itself, or message me regarding more serious issues.

Given the current state of America's universities, I will not ask you to share your work, your opinions, or even your image with others in the class, or with anyone else who happens to be looking in. I do not want anyone to suffer retaliation for anything expressed in any of my classes. For the foreseeable future, I will never ask students to use zoom, skype, Canvas conversations, or whatever the latest thing happens to be, tools that have gotten innocent people like you and me in a great deal of trouble merely for expressing or exploring ideas that someone finds unacceptable.

Instead, I encourage you to edit the work you do for me and for others, and to post it online, in your own time, at your own discretion, and in a way that is fully under your own control (e.g., via Portfolium).

Please read and view the material at the beginning of each **Assignment**, as well as any new **Announcements**, every week. These locations are where the material that would otherwise be covered in lectures will be located. Homework questions are posed within each **Assignment**. If I pose an additional question for your homework in an **Announcement** and you have not addressed it in your homework, this may be reflected in your grade. I am not obsessive about the quality of your

writing, since you have a limited amount of time each week to proofread, but I do appreciate good organization, reasoning, and grammar. **I am looking mostly to see that you have actually accessed and examined the material in question, and that you have put in the time.** If you are uncertain, make adjustments based on the grades and comments you receive. You might want to ask someone to independently read and edit your homework before submission. However, your words and thoughts should be your own. You may quote extensively from material in the assigned or suggested texts or videos, but please provide attribution, by means of notes or references. A URL alone is not enough; provide proper references. The style is unimportant; just be consistent.

The university expects that each student put at least nine hours of work per week into each three-credit course (University Policy S12-3 at <http://www.sjsu.edu/senate/docs/S12-3.pdf>). Your homework assignments and final paper will be evaluated and graded primarily on the degree to which this expectation has been met, based on my impression of your work. The more detailed, organized, and thoughtful your responses are, relative to your classmates, the better your grades will be. You are not graded on the basis of any opinions or conclusions you may express on any issue, even when I might ask you to express one. I am more interested in whether you understand and appreciate the background issues themselves. Further details are discussed below under **Course Requirements** and Assignments, in the **Course Schedule**, and in my introductory video.

Course Description

This course presents a contextual geography of world culture, organized along the following lines: the significance of place and time; language; symbolic representations; the performing arts; art and design; craftsmanship; architecture, monuments, and public spaces; theft, desecration, destruction, and renewal; science; invention and innovation; ritual and belief; sports; family and community; and food and agriculture.

Course Goals

The purpose of this course is to provide a platform from which to appreciate some of the most significant bases of human culture around the world.

Readings

Readings listed in the schedule may be online or in a pdf file already uploaded to Canvas **Files**.

We will be using portions of the textbook **Introduction to Human Geography**, edited by David Dorrell and Joseph P. Henderson. We can use it freely because it is intentionally licensed for such purposes under a Creative Commons Attribution 4.0 International License by the University System of Georgia. Please download it from Canvas **Files**.

All of the readings listed in the schedule are preceded by one of the following:

Read: take the time to read most or all of the text, keeping in mind any associated homework questions.

Reference: contains information that may help to fill out your understanding of key terms and relationships. You may use this information to inform your homework responses.

Recommended reading: read or keep this handy if the topic interests you, and if you intend to study or write about the topic in greater detail (for example, for the final evaluation paper).

Videos

Videos are a big part of this course, and much of the homework will be judged on the basis of how closely you consider them in your discussions. If you are accessing each assignment directly through Canvas **Assignments**, you can watch the videos coming from YouTube embedded directly within Canvas, but you also have the choice of running each video in a separate browser. Watching videos within separate browsers often provides you with additional textual information, as well as access to the author's channel. You might want to watch videos on a tablet or TV as you write on a laptop. Use whatever method feels comfortable, but make sure you have a large enough screen to clearly see the details (including text) in the videos. You also obviously need sufficient bandwidth, which may change for you over the course of a typical day.

All of the videos listed in the schedule are preceded by one of the following:

Watch: take the time to watch all or most of this video. You may find it helpful to 'pause' and watch key portions repeatedly, taking notes as you watch.

Examine: You may watch the video in its entirety if you like it, but there is no immediate need to do so. You might want to scrub through segments and watch only those portions that look particularly interesting or connect to the questions you need to address. Many of these videos have no narration, although they do convey a great deal of information. Some just provide a deeper sense of context. In any case, do NOT just skip over these videos, since they nearly always connect with the homework questions.

Recommended: You are not required to either watch or examine this video, but I have found it to be of exceptional value or interest with regard to the topic at hand, so you might want to check it out.

It is important that you have clear audio with easily adjustable volume. The sound processing on street videos is often binaural, meaning that it simulates the geometry of human hearing. This provides a more realistic, 3D experience than normal stereo processing, particularly if you use earphones.

If you open these videos in a separate browser, you will find that many of them contain or are preceded by ads. Usually, these can be cut short by clicking on 'Skip Ad' at the lower right of the browser, or by clicking on the **X** within the ad itself if it's a popup. YouTube reserves the right to place ads in anything, including my own videos, although I get no monetary benefit. By the way, I do not generally provide tags on my videos, and I do sometimes disable comments. Your views of videos embedded within Canvas are not counted as views by YouTube. As a result, most of my videos get few officially counted views. Feel free to subscribe to any channel that interests you, including my channel, and to share these videos with others. If any of the videos for the course become unavailable over the course of the semester, don't panic. Check the Announcements to see whether I have recognized the issue yet and have provided alternatives. If I have not addressed it yet, please let me know about it. Otherwise, if time is short, do your best with the resources at hand, and if you're feeling resourceful you may searching for alternatives. In any case, videos disappear from YouTube only rarely.

Course Requirements and Assignments

Homework Assignments:

Fourteen homework assignments should be completed on or before the due dates, as described in the course schedule below. They should all be submitted, even if late. Please submit all files via Canvas; never email them to me. If you are having difficulties, message me through Canvas. If Canvas goes down or if you are having difficulties communicating, just be patient, try again later or the next day, and let me know about it. No penalty, obviously, if you let me know. For each homework assignment, I would prefer that you use 10 (or 12) point font

with 1½ line spacing. Put your name, the assignment number, ‘geog10-80’, and ‘Fall 2022’, arranged at the upper right of the first page.

Text, figures, and images copied from documents or screenshots may be embedded within your homework, but these must all include full attribution (not just the URL). In other words, be honest about which words, figures and images are yours, and which are from other sources. You will need to be especially careful if you decide to publish or post your work in an online portfolio. Although it is often helpful to include external material in the form of extended quotes, graphs, and figures, these should be explicitly cited and referenced. They should be there for a reason, otherwise leave them out. Most of the text in each homework submission should be your own. If you do upload anything to a platform like Portfolio, you immediately get basic copyright protection under Creative Commons. So make sure that it’s all really yours.

Regarding the length in pages or word count expected for each assignment: this depends on the topic, and also on your writing style. **I’m looking for evidence of understanding, substance, and a willingness to sufficiently pursue each point you are making until you’ve made it properly.** I understand that you only have a few days for each assignment. It is perfectly reasonable to be unsure about topics that you are just beginning to understand. The ability and willingness to express one’s own misunderstandings, doubts and uncertainties is a virtue, since it often leads to further understanding. If your writing style is average, if you avoid redundancy, and you put in the time expected of you, each homework assignment should probably run at least three pages. The time and effort you spend on each question may vary, depending on your interest. If you cannot find much to say about one topic, make sure you compensate for that with another one in the same assignment.

Don’t expect an A just for being correct. Each of your submissions is graded relative to those of your classmates in the current and former semesters. I might look through each week’s submissions repeatedly before deciding on grades. I might offer comments or advice tagged to specific assignments. Check back on each assignment a week or more after the deadline for any comments that I may have tagged to it, even if it hasn’t been graded. If you would like to begin or continue a conversation about an assignment, please do so with an independent Canvas message. I encourage you all to go back and expand and polish up some of your most interesting essays and **publish them online**, in Portfolium at a minimum. In my opinion, the work you are doing for this class and others should be used in support of your professional career. Please read ‘About your instructor’, below.

Announcements

Please check the **Announcements** tab every week. Discussions of homework results and expectations, current events, and other issues of interest to this class will be posted here. Your homework and any one-on-one discussions are kept private, although you are always free to make them public.

Final Evaluation

Instead of a comprehensive exam, I want you to write a thoughtful essay as described below in the Course Schedule.

Grading Information

Fourteen homework assignments and the Final Evaluation should be completed by the due dates, as described in the Course Schedule below.

Fourteen homework assignments (6.5% each x 14)	91%
Final evaluation	9%
Total	100%

98% and above	A+
94% - 97.9%	A
90% - 93.9%	A-
87% - 89.9%	B+
84% - 86.9%	B
80% - 83.9%	B-
77% - 79.9%	C+
74% - 76.9%	C
70% - 73.9%	C-
67% - 69.9%	D+
64% - 66.9%	D
60% - 63.9%	D-
below 60%	F

University Policies

SJSU classes are designed such that in order to be successful, it is expected that students will spend a minimum of forty-five hours for each unit of credit (normally three hours per unit per week), including preparing for class, participating in course activities, completing assignments, and so on. More details about student workload can be found in University Policy S12-3 at <http://www.sjsu.edu/senate/docs/S12-3.pdf>.

Note that “All students have the right, within a reasonable time, to know their academic scores, to review their grade-dependent work, and to be provided with explanations for the determination of their course grades.” See University Policy F13-1 at <http://www.sjsu.edu/senate/docs/F13-1.pdf> for more details.

Per University Policy S16-9, university-wide policy information relevant to all courses, such as academic integrity, accommodations, etc. will be available on Office of Graduate and Undergraduate Programs’ Syllabus Information web page at <http://www.sjsu.edu/gup/syllabusinfo/>

About your instructor



I grew up in a semi-industrial town in New Jersey, near New York City. I went to public schools and held several untrained jobs in various settings, from our single-screen downtown movie theater to the reactor building of an active nuclear power plant. I began working professionally with a two-year degree in electronics engineering, on a team of about a dozen technicians that built and maintained the data acquisition and instrument control system for Princeton University's tokamak fusion test reactor 'TFTR', the largest nuclear fusion experiment in the world at the time. After six years at Princeton and the reactor's successful completion, I worked as an electronics technician for the science departments of Brooklyn College in NYC, where I took evening courses and earned a master's degree in computer science. While in Brooklyn, I met Cheri, we married and had a child. We moved to Bethlehem, PA, where I worked as a technician for the Physics Department at Lehigh University, later as a geographic information systems engineer for Lockheed Martin. After a few years we moved to Minnesota, where I worked at a NOAA facility called NOHRSC, which processes remote sensing, GIS, and hydrological models to produce online data products. I earned a PhD in Geography at the University of Minnesota, where I did tropical fire research, taught physical geography, and met and worked with some of the most well-known and highly respected scholars in geography and related fields. We finally moved to the Bay Area, and I've been at SJSU for about 20 years.

I encourage all students to participate in professional organizations or guilds and to make use of any truly meaningful learning opportunities or certifications that are being offered, at least until you are settled into a career path. Learn a few extra skills. Even if you don't end up using them all, you will have demonstrated to yourself and to others that you remain capable of learning. I've worked for business, government, and education, and everywhere the intentions and capabilities of individual people are the key to the success or failure of any given project. Before anyone serious hires you, they will probably want to know more about you than what your degree and GPA or even an interview or two may provide. I encourage you to revise and publish your best work (in whatever medium you use, but certainly including your most engaging text), within a setting that potential employers or collaborators can easily access, like Portfolium. Here's a little story to show what might happen if you just let people know what you're capable of doing. I worked for a few years as a technician for Lehigh University, where I also took the classes that I needed for a PhD in Computer Science. We moved away before I could make much progress on a dissertation, but I'd been working independently on something. Based largely on what I'd learned at Brooklyn and Lehigh, I developed a system in software that performed some novel analyses and visualizations (at the time) in remote sensing and GIS. I presented a paper explaining its function at an international conference in Vancouver. I paid for the membership, registration, flights, hotel, and everything myself. A couple of weeks later, I got a call from someone at Lockheed Martin Corporation who'd been to the conference and had read my paper. He described a position at a cutting edge GIS project within commuting distance of my home. They interviewed me and offered me a job as a systems engineer, which I accepted.

<https://portfolium.com/garympereira/portfolio>

Geog10-80: Cultural Geography, Spring Semester 2023

Please submit your homework responses as Word or pdf files by the due date indicated. Use 10 point font, with 1 ½ line spacing and normal margins. Put at upper right on the first page of each submission your name, the homework #, geog10-80, Spring 2023.

Course Schedule

Week	Due Date	Readings, Assignments
1		<p>If you haven't already done so, please Watch: General notes for my online classes [Gary Pereira] https://youtu.be/AN8k0OgwI0</p> <p>Topic 1: Culture in context</p> <p>This course explores selected aspects of human culture around the world in terms of the places and times within which they appear and grow. It might better be described as a course in the 'geographical context of culture', than as a course in the academic discipline called 'cultural geography'. If you want to see the difference, or if the latter interests you, textbooks and essays can easily be found online by searching for them. You can find <i>The cultural geography reader</i> in pdf form, as well as a couple of standard textbooks. Cultural geographers tend to use particular examples, often just in anecdotal form, to justify theoretical claims they'd like to make about society and culture. I prefer to provide you with many examples, and let you think for yourself about what it all means.</p> <p>Nevertheless, I am making available to you under the Files tab a free digital textbook that includes aspects of cultural geography, called <i>Introduction to Human Geography</i> (2nd edition, 2018), by Dorrell, Henderson, Lindley, and Conner. I've included this particular book not as required reading, but as an optional supplemental reference source, because it is licensed under a Creative Commons License. This allows us use it freely so long as we attribute the original source, the University System of Georgia.</p> <p>Human culture by its very nature is changeable and subjectively defined. Cultural traits or practices that may have existed somewhere in the past might not exist in that place any longer. These traits and practices may now exist somewhere else, or they might not exist anywhere at all. Cultural traits can emerge from nowhere and become ubiquitous. And what may seem to be culturally significant to one person may not seem to be at all significant to someone else. So what can we make of it all?</p> <p>I've decided to design this course from scratch, rather than follow any publisher's or previous instructor's structure. If you look through the topics listed for each week, you will find that they involve aspects of life that are common to all of us. I've tried to provide representative examples for each topic that express something interesting that you may not have thought about before. There is no way that a course like this can be comprehensive, but that doesn't mean we can't look into the details, which are often the most interesting. I hope that you will enjoy working with this material each week (at least most of the time).</p> <p>Change remains unpredictable even in purely physical realms. The universe is 'radically unconstrained' in terms of what may happen within it, without violating any fundamental law. The process of change in any given domain is often full of hidden meaning, and change very often generates unexpected patterns and structures. Human beings in particular often think and act in ways that are contrary to expectation. In so doing they have managed to develop some incredibly successful, generally stable, beneficial complex</p>

Week	Due Date	Readings, Assignments
		<p>social systems. These sorts of insights can be derived by paying attention to the frontiers of science and math, often expressed in terms of theories of ‘complexity’. We will explore some of these insights as we proceed.</p> <p>Topic 2: The individual and the collective</p> <p>Most of us would accept as true the idea that, regardless of how large or complex a society may be, it is ultimately comprised of uniquely individualized human beings. Even within the largest of crowds, there really are no ‘non-player characters’. Everyone is a player. Everyone has agency. This universal access to an individualized existence is pretty obvious to most of us as children, but as we grow older and categorize people in various ways, and as we shape our inner selves to outer expectations, we may form impressions about ourselves and others that may not be true. We may even lose sight of our own essential nature. Regardless of how mysterious or undefined that essential nature may be, and whatever it is, most of us would recognize it as being present in each of us. I’d like you to keep it in mind as we look at how our common human needs and unique aspirations play out in different parts of the world.</p> <p>Watch (while reading): Humanity [Gary Pereira] https://youtu.be/IeT2AObKkJM</p> <p>As you take in the sights and sounds of this video, you might think that the absolute numbers of people on the Earth are just too overwhelming to consider in individual terms. But I’d like you to try. Behind those windows, thousands of people are waking up to another day. Each one of them has had unique personal experiences, attachments, dreams, ambitions, disappointments, successes, joys, and sufferings. My goal here is to provide a broad, sympathetic, and admittedly incomplete tour of world cultures, at least partly as seen through the eyes of some of its people. To repeat, we all know what it’s like to be an individual human being. Regardless of how distant much of the world seems to be from our own experience, we also know that each of these people’s lives is as important to each of them as mine is to me and yours is to you. If we keep that in mind, we can learn a great deal more than we otherwise might.</p> <p>My little discussion of individualized agency is not intended to endorse the assumption that you should go out into the world with a chip on your shoulder and your fist in the air. Although this sort of thing is actively encouraged by many of educators and politicians, I think we would all do better if we spent more of our precious time trying to understand things and people before acting upon them because of what we already believe. Asserting our presumed ‘rights’ in order to coerce or harm or defeat others is not what this country or this species is about. Individual freedom requires responsibility toward and respect for the rights and independence of others.</p> <p>We are individuals, but we are not islands. As biological creatures, we are hosts to billions of microbes whose presence enables our very existence. And we are directly connected in many ways to people and things outside of ourselves: our families, our ancestors, our future progeny, and much, much more besides. I just want to affirm up front America’s traditional recognition of human individuality in the introduction to this course because much of our contemporary culture and education seems geared toward having us accept various forms of enforced collectivism.</p> <p>My father worked in radio and TV. He served in the Signal Corps in WWII, setting up transmitters on remote islands in the Pacific. From a young age, I had access to shortwave radios, including a Heathkit GR-64 that I built myself. The air was filled with mysterious codes and conversations, pops, and howls, like some kind of ambient dark music. Shortwave signals bounce off the ionosphere as they make their way around the world, so different stations from different parts of the world can fade in and out</p>

Week	Due Date	Readings, Assignments
		<p>depending on the time of day, time of year, and current conditions. The chimes of Big Ben announced each hour's programming on the BBC. The Voice of America and Radio Free Europe continue to produce outstanding programming, now available on YouTube. But some of the most powerful signals in the 1960s and 1970s came from the Soviet Union and Eastern Bloc nations, particularly Radio Moscow and Radio Sofia. I listened often, as these broadcasts put a human face (or rather many human voices) to a set of enemies that seemed evil and malevolent to the adults around me at the time. Hearing the socialist line and its stirring music, I could understand how downtrodden people might feel about it. But the more I listened, the more I was able to deconstruct the rhetoric and develop a more critical understanding of socialism's shortcomings. There is something to be gained from paying close attention to what your antagonists have to say, in particular the dissidents among them. Although the Internet should make this easier, most Americans are probably unwilling to even look at what our nation's antagonists have to say, for fear that our own government might be watching. The great thing about good old fashioned radio is that nobody knows you're listening.</p> <p>Many people, including academics and intellectuals, like to theorize on a grand scale about societies and cultures. It has often been said for example that Western cultures have a more 'individualized' focus, and that Eastern cultures have a more 'collectivized' focus. You can find any number of videos with titles like "Me or We? Cultural Difference between East and West". I do not recommend that you accept any claims of this sort without first carefully examining the facts in a detailed way. I think that you would find, as I have, that assumptions of this kind are often misleading or wrong, when you compare them to what you might witness directly in this rapidly changing real world. Unless you have personally examined these or any other social or cultural premises very carefully, I do not recommend that you rely on them as fact. I've chosen our sources here carefully, rejecting 20 or 30 videos for each one chosen, based mostly on their superficial and stereotypical rendering of human life.</p> <p>I've been going to China for extended visits since 1990, for both family and professional reasons. I have no connection to the CCP or to any pro-CCP or anti-CCP organizations or media. I feel, as you might expect, that the people and leadership of the US and China need to try to understand one another better than we currently do, for obvious reasons. We should try to learn from one another's experiences, rather than relentlessly use them to tear one another down until conflict becomes inevitable. We might be surprised at what we discover at the personal level, and this experience can change what we think with regard to the big picture. Many of my examples here will come from China and other East Asian nations, with which I am more familiar. You will find the assertion that these people lack an 'individualized' focus to be ridiculous as soon as you start talking with any of them. I have, IN FACT, found people in China to be more individually outspoken about social matters than people here, particularly in the past few years. We seem to be going in the opposite direction.</p> <p>Topic 3: The particularity of place</p> <p>The idea of 'place' in the psychological sense is one of the themes that distinguish Geography from some of the other spatial disciplines. We all know what having a sense of place means, particularly with regard to locations that are meaningful to us, so we don't need to formally define it here. It may be superficially described as involving impressions of a location, particularly one with human significance. Because of this psychological significance, places can be appreciated remotely, or virtually. Words can also be used to create a powerful sense of place; this is one of the characteristics of great literature. This week, we will try to use street videos to get us thinking about what goes into forming a sense of place.</p> <p>For instructions on viewing the videos, see the section in the syllabus titled Videos. Since the videos in this course are on YouTube, you can view them outside of Canvas. If you click on the hyperlink above a</p>

Week	Due Date	Readings, Assignments
	02/01/23	<p>video rather than the video itself, it should open up in a separate browser. You can also figure out how to view the videos on a device separate from the one you are using to write. There are lots of strategies you can use. Many of the 4K and 8K videos in particular look spectacular on a high definition screen. It is important that you have clear and easily adjustable audio. The sound on many of the on-scene videos is binaural. Binaural recordings simulate the geometry of human hearing, thus providing often a more realistic experience than ordinary stereo processing provides, particularly if you use earphones.</p> <p>As a reminder, if you're asked to 'Watch' a video, you should watch it at least once. To 'Examine' a video, you needn't watch it continuously from beginning to end, although you may of course do so. You might want to swipe through or sample segments near the beginning, middle, and end to get an overall impression, and then go back and watch those segments that seemed to be most informative. Keep the homework questions in mind, and pause videos to write down notes.</p> <p>As a gentle introduction to the cultural particularities of place, I'd like to you take some time to observe life along urban rivers and streams in East Asia, and to record your impressions.</p> <p>Examine at least one of the following three videos from Japan:</p> <p>Rainy night Sakura cherry at Tokyo Meguro River [Ramblac] https://youtu.be/wuXmlyS3pVw</p> <p>Walking in the shade along the Meguro River [Strolling Around Tokyo] https://youtu.be/y27uxALbLgs</p> <p>(beginning at minute 28) Night Sakura of Mama river in Ichikawa city [Ramblac] https://youtu.be/K0NsMZiXsH4</p> <p>Examine at least one of the following three videos from South Korea:</p> <p>Cheonggyecheon and surrounding scenery at sunset [Bau Walk] https://youtu.be/YNEymTSjpYA</p> <p>Cheonggyecheon in the Evening (Sep.2021) [4K Korea] https://youtu.be/LqEnkG5LY9k</p> <p>Peaceful evening walk in Seoul, Danghyun Stream [Walk Together] https://youtu.be/H61dOkJfEW0</p> <p>Examine: The waterfront of Liangma River at night, Beijing, China [Beijing Walking] https://youtu.be/gJCJQwGi5MU</p> <p>Homework 1:</p> <p>1. As an exercise in recognizing the importance of individual contributions to culture, describe a particular person whom you believe in recent years may have contributed to our appreciation or understanding of life, and without whose personal efforts certain aspects of current understanding or awareness might just not exist.. I can come up with many recent examples. Here is one: Dr. John</p>

Week	Due Date	Readings, Assignments
		<p>Campbell, whose daily YouTube videos have helped guide many of us into a better understanding of COVID-19 over the past three years, describing many simple steps each of us can take, and which none of the official voices from the CDC, the UN, the WHO, etc. ever seem to mention.</p> <p>Recommended: Neil Oliver Interviews Dr. John Campbell [Neil Oliver] https://youtu.be/vM6TSWzw66U</p> <p>2. Describe and compare urban river scenes in Japan, Korea, and China. Did these scenes surprise you in any way? How would you feel about living in one of these neighborhoods? This question is intended to encourage independent observation and thought on your part, and since there are only two questions this week, I expect a substantive response.</p>
2		<p>Topic 1: Community, family, and health</p> <p>The relationships and roles among members of a family are deeply embedded within society's existing cultural matrix. Issues that present themselves to the wider society are often worked out within the family. Political differences, for example, often exist between generations, and they always have, particularly in times of war, economic stress, and accelerated cultural change.</p> <p>Please forgive me for returning once again to East Asia for our discussion of these sorts of issues. As indicated earlier, I do not consider this region to be particularly important as compared with others. I'm just a bit more familiar with this region than with others, and it is often better represented on YouTube. After having observed South Korea casually using street videos last week, the following videos that look more deeply into life there should interest you.</p> <p>Watch: Why South Korea's Seniors Are So Poor [Asianometry] https://youtu.be/fvkGOeLoZG4</p> <p>Watch: Poverty in South Korea (Those Left Behind) [Coreanofilos] https://youtu.be/k2wseOFQRPA</p> <p>Watch: South Korea plans more flexible overtime rules, hoping to shore up a fertility rates [DW News] https://youtu.be/mLMY5E3Ooy4</p> <p>An early start to the Korean workday. Recommended: Walking to work in the morning [Seoul Trip Walk] https://youtu.be/RT4hEmX5OJ0</p> <p>Watch: How Japan Keeps Clean [Life Where I'm From] https://youtu.be/BOGMkgnc2YY</p> <p>Watch: What a Japanese Childcare Centre is Like [Life Where I'm From] https://youtu.be/IqRfqboYWN0</p> <p>Topic 2: Food</p> <p>The kitchen is where I'm most likely to be doing something that I actually need to do. Regardless of my</p>

Week	Due Date	Readings, Assignments
		<p>relative success each day in preparing meals, cleaning up and washing dishes has become my most reliable daily meditation. The sort of feeling you might get from immersing yourself in any task requiring attention to detail. I often think back to one of the first times I realized its importance. I had visited a Zen Buddhist meditation center that was located in Cottage Grove, Oregon, a few miles south of Eugene. I was taking summer classes at the university at the time, 1975. Anyway, after lunch, I was asked to help one of the students in residence, a young woman about my age, wash dishes. It was an extension of the meditation, as is everything. I may have never really experienced washing dishes as such a cooperative, contemplative, and undeniably useful act before then. It certainly has stuck in my memory. Food is obviously central to any discussion of culture, but it's a wide a net. I hope you enjoy the sampler here.</p> <p>Chopsticks have been the go-to eating utensil in East Asia for the better part of three millennia. But why did they emerge there in the first place and why did they become popular?</p> <p>Watch: Why Do the Chinese Use Chopsticks [SideQuest] https://youtu.be/oqykk7xq8MI</p> <p>Increasingly, in much of the world, food is provided to households and restaurants by distributors and grocers. Nevertheless, in many parts of the world (including China and the US), farmers still bring their goods to market. Here's a little video I shot in Northeast China. Every weekday morning, this block is shut down and this happens. It all gets cleared out by 10:30.</p> <p>Examine: Farmers' Market, Changchun, China [Gary Pereira] https://youtu.be/7gtOG_qxMmY</p> <p>Feeling a run down? Check out this guy's energy! Recommended: A street food stand in Japan [Japanese food craftsman] https://youtu.be/BtaPTeT5b90</p> <p>Watch any two of the following six videos:</p> <p>Frankincense And Myrrh [Business Insider] https://youtu.be/8LMioQGFFw</p> <p>The History of Strawberries [Fire of Learning] https://youtu.be/mGPteoCKfWo</p> <p>The History of Coffee [Fire of Learning] https://youtu.be/EJVbsCfLy-8</p> <p>The Geography of Fruit [Atlas Pro] https://youtu.be/hu6Y-gTZtzc</p> <p>The Geography of Vegetables https://youtu.be/JCfeHqRRThY</p> <p>The Geography of Spices and Herbs https://youtu.be/E1mMgwp7iaE</p>

Week	Due Date	Readings, Assignments
	02/08/23	<p>Homework 2:</p> <ol style="list-style-type: none"> 1. South Korea is one of the world's richest and most advanced countries. So why are many of their seniors so poor? 2. Describe working conditions in South Korea and how that might affect family life. 3. Why were public trash cans removed from Japanese streets? Why are Japanese streets so clean nevertheless? 4. What are your impressions of Japanese childcare centers? If you have any insights, compare them to childcare here in the US. 5. According to the SideQuest video, why do the Chinese (and East Asian in general) use chopsticks? What was the European solution to the 'sharp knives at the dinner table' problem? 6. Separately discuss the history of any two of the following: <ol style="list-style-type: none"> 5a. Frankincense And Myrrh 5b. Strawberries 5c. Coffee 5d. Fruit 5e. Vegetables 5f. Spices and Herbs
3		<p>Topic: Language</p> <p>The following three references are recommended, but are not required.</p> <p>Reference: <i>Introduction to Human Geography</i>, edited by David Dorrell and Joseph P. Henderson. We can use this book freely because it is licensed for such purposes under a Creative Commons Attribution 4.0 International License by the University System of Georgia. Please download it from Canvas Files. Chapter 5: The Geography of Language, pages 81-105.</p> <p>Reference: <i>The Relationship between Language and Culture</i> (pdf file under Files).</p> <p>Reference: <i>Communication in the Real World: An Introduction to Communication Studies</i>, Chapter 3.4: Language, Society, and Culture: https://open.lib.umn.edu/communication/chapter/3-4-language-society-and-culture/</p> <p>Watch: any three of the following five videos.</p> <p>The Spanish Language: The True Story Of The World's 2nd Biggest Language [Oily Richards] https://youtu.be/skE3SzxFT7k</p> <p>Professor John McWhorter Discusses The Original American Languages [Wondrium] https://youtu.be/zzypV7aZZIc</p>

Week	Due Date	Readings, Assignments
	02/15/23	<p>Four reasons to learn a new language John McWhorter [TED] https://youtu.be/VQRjouwKDIU</p> <p>What makes a language... a language? - Martin Hilpert [TED-Ed] https://youtu.be/Z_F0tfKyfo</p> <p>How languages evolve - Alex Gendler [TED-Ed] https://youtu.be/iWDKsHm6gTA</p> <p>Recommended: History and Geography of Languages [GeoCurrents] https://youtu.be/rYuPFpckHUc</p> <p>Focus Topic: Does language shape understanding?</p> <p>According to Lera Boroditsky and others, the languages we speak shape to a significant degree how we experience life, creating a world view based on its vocabulary and grammar, But John McWhorter thinks this widely-held belief is not only false, it leads to dangerous assumptions about cultures and races that differ from our own – and asserts that while cultures emphasize the ways human groups differ, languages suggest what we have in common.</p> <p>Watch: How language shapes the way we think Lera Boroditsky [TED] https://youtu.be/RKK7wGAYP6k</p> <p>Watch: Why Language Doesn't Shape You John McWhorter [The Institute of Arts and Ideas] https://youtu.be/kpAAy7tWMb0</p> <p>Homework 3:</p> <p>Reminder: check each week for any new Announcements.</p> <p>1. Address any three of the following five topics:</p> <ul style="list-style-type: none"> 1a. Discuss what you learned from the video about the history of the Spanish language. 1b. Discuss what you learned from the video about Native American languages. 1c. List and discuss the four reasons to learn a new language, according to John McWhorter. 1d. What makes a language a language, according to Martin Hilpert? 1e. How languages evolve, according to Alex Gendler? <p>2. Discuss the question: does language shape understanding? Summarize the arguments offered by both Drs. Boroditsky and McWhorter.</p>

Week	Due Date	Readings, Assignments
4		<p data-bbox="397 199 831 235">Topic: Symbolic Representation</p> <p data-bbox="397 277 1511 514">Human beings may have first become capable of communicating with one another across space and time through the use of visual representation. Most potential evidence has long turned to dust, but there are some rare examples of extraordinary preservation. Consider the Chauvet cave in France. There are many similar sites across Europe and Central Asia, but this one is particularly well-preserved. About 35,000 years ago, someone carefully drew representations of animals on walls deep within the cave. Sometime later, the cave entrance was sealed off by an earthquake. Its treasures remained hidden for tens of thousands of years, until they were rediscovered in 1994.</p> <p data-bbox="397 556 1060 619">Watch: Chauvet cave: Preserving prehistoric art [BBC News] https://youtu.be/3OLaNtKoJFk</p> <p data-bbox="397 661 1523 970">These drawings may have been used ritualistically, intended exclusively for the people who created them. But they are drawn in such detailed and thoughtful ways, that it is easy to imagine that the artists may have intended to communicate specific information about their changing world across time, to an unknown future audience. These drawings are located very deep within the cave, and ancient visitors would have had to take a long and dangerous walk by torchlight to get to find them. These drawings would not have been found by casual visitors to the cave. Someone would have required a reason to go that far into the darkness. Perhaps these drawing were put so far out of reach precisely in order to protect them from casual destruction. In any case, they do not seem to have been visited often before they were sealed off by natural processes.</p> <p data-bbox="397 1012 1528 1495">The Chauvet cave drawings convey precise information about the animals that dominated their lives: not only the prey upon which they may have fed, but also predators whose minds they were obliged to try to understand, for obvious reasons. They seem to have been particularly interested in horses, although it was many thousands of years before domestication. Among other surprises, these drawings seem to answer the question of whether European male lions of the time had manes like their African cousins. They apparently did not. Many of these drawings are three dimensional, conforming realistically to the contours of the wall, and the animals ate sometimes distributed around points where water seeped through the rocks and may have collected in small pools. Some of the drawings convey animated movement in ways that have not been reused until modern times. As we shall see throughout this course, artifacts of history and prehistory like these can astonish us with their inventiveness. Could it be, knowing how quickly things were changing, that the authors wanted to create a permanent representation of what they had experienced, for no other reason than to communicate with future humans? Assuming they possessed language and could tell stories of the distant past, they might have had an understanding of time that also extended far longer into the future than we might think.</p> <p data-bbox="397 1537 1520 1600">The following video is from PBS, and it can only be viewed through the PBS website. It will open within a separate browser. If you click on Transcript, a full transcript of the video appears.</p> <p data-bbox="397 1642 1235 1705">Watch: A to Z: How Writing Changed the World https://www.pbs.org/wgbh/nova/video/a-to-z-how-writing-changed-the-world/</p> <p data-bbox="397 1747 992 1810">Watch: The Spread of Writing: Every Year [Ollie Bye] https://youtu.be/eUpJ4yVCNrI</p> <p data-bbox="397 1852 1528 1915">Watch: any three of the following eight videos, all from [Symbolikon – Worldwide Ancient Symbols] for the purpose of addressing question 1.</p>

Week	Due Date	Readings, Assignments
		<p>Celtic Symbols https://youtu.be/Va3kcJLiaL0</p> <p>Norse Symbols https://youtu.be/Lb1XcQg0e-w</p> <p>Mayan Symbols, Glyphs https://youtu.be/ih3WYBx04ic</p> <p>Aztec Symbols https://youtu.be/rbhRAcNodWk</p> <p>Mapuche Symbols https://youtu.be/20ILuWU3Qlo</p> <p>Muslim Symbols, Arabic Symbols https://youtu.be/UJ9UyQnyNEk</p> <p>Buddhism Symbols https://youtu.be/mvdMsMc5R08</p> <p>Japanese Symbols, Japanese family crests https://youtu.be/ysLuhXRnt8M</p> <p>The Celts were an Indo-European tribe that, at one time, covered large parts of northern and western Europe. The Celts lived in small, rural societies. Dependent upon the seasons, good weather, and the fertility of crops and animals, they deified natural phenomena such as sun, rain, thunder, and lightning. Celtic symbolism reflects this preoccupation with the natural world. Deities and religious symbols are represented reflecting elements of the landscape, or the elemental forces that governed the lives of small Celtic farming communities.</p> <p>Nordic culture is heavily reliant on symbols, as it is a representation of their faith and beliefs. The Norse symbols were associated with gods and mythology and a way to connect the deities to their powers. The symbols hold a lot of meaning and are meant to succinctly communicate Norse wisdom as well as the formidable power the gods were believed to hold. Guidance, fate, destiny, power, and authority are just some of the themes seen in this symbology. These different elements tie back to powerful gods such as Odin and Thor, highlighting their importance in Norse mythology.</p> <p>Most Mayan symbols are been inscribed in stones as a form of glyphs. More of these glyphs can also be seen in ancient temples. Most of them were used to depict leadership, precision, and power which highlighted the sheer strength of the Mayan culture in terms of war. Other symbols were meant to portray peace as well.</p> <p>The Mapuche are an indigenous group of inhabitants originating from Chile. Originally inhabiting the Aconcagua Valley of Chile, regions south of the island Chiloe and western parts of Argentine Patagonia, the Mapuche are now one of the largest ethnic groups in the Americas – although their population saw a decline during the Spanish Inquisition. A deeply religious group, the Mapuche believe that life is a battle between good and evil. Their dualist perspective is rooted in the idea that there are two opposing and complementary worlds coexisting in this environment. One of the worlds</p>

Week	Due Date	Readings, Assignments
	02/22/23	<p>is the natural world, with the earth and people. The other world is spiritual and exists in the sky.</p> <p>Although animate symbols are generally not allowed in Islam, calligraphy and geometric design play a large role in communicating significant religious principles, phrases, and important beliefs and concepts. These can be found in Islamic art and architecture, but also as fixtures and decor in homes, restaurants, and other commercial spaces in Muslim countries and establishments.</p> <p>The Japanese symbols, or Mons are a coat of arms used to represent families and individuals, and more recently, businesses and institutions. There is little known about the origin of these crests and the Japanese family crest symbols, but it is commonly believed that the tradition started as a fabric pattern to identify aristocratic families and individuals. It eventually evolved to being used in battles, and then became a common way of identification, even for commoners. In terms of design, there were no hard and fast rules. There seemed to be a general consensus to use a roundel that would encircle some sort of figure when designing Japanese family crest symbols. This could be a plant, a man-made shape, a natural or celestial figure as one part of it. Other mon used religious symbols, kanji, and other shapes in their design as well. The mon was also designed to be monochromatic, and colors were generally eschewed.</p> <p>Homework 4:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Archeologists often think about the actual people who were responsible for creating the structures and artifacts we find so fascinating. Many have recreated the processes by which wood, stone, and metal tools and weapons were originally made, thereby getting ‘inside the head’ or someone who may have lived many tens of thousands of years ago. What sorts of things or ‘artifacts’ of our society (other than those comprised of electronics or code) might future archeologists find that would give them the most insight into our lives, in your opinion? 2. Discuss anything interesting you learned from the PBS documentary, A to Z: How Writing Changed the World. 3. Based on the animated map from Ollie Bye, describe the spread of writing in the world since 3000 BC. The color codes may be hard to read, but describe general trends and try to provide a few details. 4. Describe the meaning and/or purpose of five of the symbols described in the Symbolikon video you chose to watch. You will probably need to pause the video repeatedly to take notes. Feel free to use any additional sources of information, if the topic interests you.

Week	Due Date	Readings, Assignments
5		<p>Topic: Performing Arts</p> <p>From the description of the following video:</p> <p>“Music affects all levels of the human brain, and directly affects our emotions. Music shapes us in the womb, touches us deeply and can even drive us to perform at our peak. And it can help us to live healthier and happier lives. Music may help our bodies to activate healing powers better than many drugs can. When we cook, we hum along to pop songs on the radio. We clap to the beat when a particularly groovy song comes on. In sports, high-energy beats can also motivate better performance. This documentary examines the positive influence music has on us - from infancy to old age.”</p> <p>Watch: The healing power of music - How does music impact us? [DW Documentary] https://youtu.be/QpeWTKVmUcY</p> <p>“On the Hawaiian island of Kauai, hula teacher Leina’ala Jardin guides her hālau (class) in a sunrise chant before the anniversary performance. This Kumu Hula (master teacher) holds the important responsibility of passing on the tradition of the ancient art form to her students. In this immersive short film by Bradley Tangonan, experience the ritual and beauty of the hula as Leina’ala Jardin reflects on the invaluable role the dance has played in continuing their cultural heritage. ‘The Hawaiian people did not have a written language, and it was the hula that kept all the stories alive.’”</p> <p>Watch: Hula, the 'Heartbeat' of the Hawaiian People [National Geographic] https://youtu.be/BLjwluzYtM4</p> <p>The next video describes the history of theater in the following cultures:</p> <ul style="list-style-type: none"> Ancient Greece (Athenian Tragedy) Ancient Persian Theatre of Iran Roman Theatre Sanskrit Theatre of India Chinese Theatre (Dragon) Japanese Theatre (kabuki & Noh) English Theatre (Morality Plays, Pageant Wagon Plays, Shakespeare) <p>Watch: History of Theatre Ancient Greece to Modern Day [Pooya Mohit] https://youtu.be/7NmD2TGKnY8</p> <p>Recommended: Guess the language and country from the song [the HungrySaiyan] https://youtu.be/rN1nR1v0B4E</p> <p>Recommended: 20 Dance Styles From Around The World [Insider] https://youtu.be/jYG3s6Iu-SI</p> <p>Mashups, if done well, enhance the viewer’s appreciation of the original performances.</p> <p>Recommended: Rita Hayworth & Fred Astaire dance to Led Zeppelin [RetroVideo] https://youtu.be/YbuFLUJ89Kw</p>

Week	Due Date	Readings, Assignments
		<p>Focus topic 1: Interpretations</p> <p>As an example of how music and the arts can change in subtle but significant as they make their way around the world and through time, I'd like you to participate in a little survey. The song "Bésame Mucho" was written in 1940 by Mexican songwriter Consuelo Velázquez. It is considered one of the most important hymns in the history of Latin music, and it was recognized in 1999 as the most recorded and covered song in Spanish of all time. This song type is called a <i>bolero</i> (different from the dance of the same name), which originated in Cuba and spread around the world:</p> <p>Reference: https://en.wikipedia.org/wiki/Bolero</p> <p>“Bolero music has also spread to Vietnam. In the 1930s, the nation grew fond of modern music, which combined Western elements with traditional music. Vietnamese bolero is generally slower tempo compared to Hispanic bolero, and partially-influenced by Japanese enka. Such music was romantic, expressing concepts of feelings, love, and life in a poetic language; this predisposition was hated by Viet Minh, who strived towards shaping the working class at the time.”</p> <p>“This genre became colloquially known as yellow music, in opposition to the red music endorsed by the Communist government of Hanoi during the era of the Vietnam War. As a result of North Vietnam winning the war, the music was banned in 1975. Those caught listening to yellow music would be punished, and their music confiscated. After the Fall of Saigon, many Vietnamese migrated to the United States, taking their music with them. The ban was lightened in 1986, when love songs could be written again, but by then the music industry was killed.”</p> <p>First please listen to a recording of "Bésame Mucho" by the author, minus her piano introduction. You've probably heard this tune before. Then listen to at least a minute or two of most of the other versions listed below.</p> <p>Watch: Consuelo Velazquez [Игорь Зерщиков] https://youtu.be/MY0fuEfBmD4</p> <p>Examine or watch most of the following recordings, for the purpose of addressing question 2:</p> <p>Angela Aguilar [Angela Aguilar Oficial] https://youtu.be/dEAAusgNvJk</p> <p>Connie Francis (in Spanish and English) [D'Citras] https://youtu.be/i4F14tjLvWY</p> <p>Tino Rossi (in French, from 1945) [240252] https://youtu.be/2ZSADBhXBm4</p> <p>Cesaria Evora [Ton Blancke] (don't miss this one) https://youtu.be/LLsg_Lk819s</p> <p>Tatiana Eva-Marie (in French) [Tatiana Eva-Marie & Avalon Jazz Band] https://youtu.be/-uYVnqOdr9s</p>

Week	Due Date	Readings, Assignments
	03/01/23	<p>Dean Martin (In English) [Dean Martin] https://youtu.be/0PGpT2G05NA</p> <p>Joao Gilberto [Joao Gilberto – Topic] https://youtu.be/GICw4CoJInA</p> <p>Elvis Presley [Old Stars] https://youtu.be/uPmXji001Os</p> <p>The Beatles (an early rejected Decca Records audition) [The Beatles] https://youtu.be/y0VwQXnkDqU</p> <p>Luis Miguel [Carlos Jimenez] https://youtu.be/wSO9P8LgC-o</p> <p>Trio Los Panchos [gu7196] https://youtu.be/pwRiKDcrjz0</p> <p>Ray Conniff [Ray Conniff] https://youtu.be/pEM304r8_Rg</p> <p>Andrea Bocelli Live [Andrea Bocelli] https://youtu.be/BueVGiyx_E4</p> <p>Thalia [ThaliaLatinidade] https://youtu.be/IGHmWOShddM</p> <p>Homework 5:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. How does music impact us, psychologically? Do you think that its influence is always good, or do you feel ambivalent about any of it? 2. Discuss the importance of Hula to its practitioners and to the Hawaiian people. 3. Discuss any similarities and differences you find to be interesting or significant between the ancient theater arts of Greece, Persia, Rome, India, China, Japan, and/or England. You need not be exhaustive. 4. Listed above are fifteen performances of the song "Bésame Mucho": one by the author, and the others recorded over several decades in different styles, in different languages, and with different introductions, accompaniments, and orchestrations. List up to five of these recordings that you have found to be most enjoyable (or at least listenable, if this sort of music isn't really your cup of tea). You don't need to rank them precisely; just give me your top five. To what degree do you think factors like genre, style, phrasing, language, and instrumentation influence your impressions? Is it the direct appeal (or lack thereof) of the singer, or the general mood or musicality of the performance? All responses are of course confidential, but it would be interesting to hear from you on this. I will try to summarize the general results in a subsequent Announcement.

Week	Due Date	Readings, Assignments
6		<p data-bbox="397 199 808 235">Topic: Visual Arts and Design</p> <p data-bbox="397 277 1526 478">I recently saw the Immersive Van Gogh exhibit in San Francisco, which got me thinking about the geographical distribution of art in his time. When Japan opened its port to international trade in the 1850s and emerged from centuries of self-imposed isolation, Japanese prints, albums and objects arrived in Europe and North America in unprecedented quantities. In the frenzy of collecting and admiration that followed, Japanese art caught the eye of designers and artists. Van Gogh in particular found inspiration in Japanese prints.</p> <p data-bbox="397 520 1416 583">Watch: Looking East: How Japan Inspired Monet, Van Gogh, and Others [Asian Art Museum] https://youtu.be/FvDJFxnXIsU</p> <p data-bbox="397 625 1513 688">It would be impossible to adequately cover the topic of art and design in a week, but there are two topics in particular I'd like to focus on.</p> <p data-bbox="397 766 1128 802">Focus topic 1: A short discussion on geometric designs</p> <p data-bbox="397 844 1523 1012">The cave art that we discussed in week 4 was representational, and the artists had to perform spatial transformation of remarkable depth to achieve the results they did. Geometry was central to the artistic and architectural achievements of all cultures, for thousands of years. Let's pick up the story with Islamic design, and proceed with discussions of non-Euclidean tessellations and the remarkable possibilities offered by fractal geometry.</p> <p data-bbox="397 1054 1042 1117">Watch: The complex geometry of Islamic design [TED-Ed] https://youtu.be/pg1NpMmPv48</p> <p data-bbox="397 1159 1502 1255">The variety of Islamic geometric patterns and compositions is enormous. The largest online resource is the following website, 'Pattern in Islamic Art'. It categorizes patterns by region and has many excellent supplemental materials, including historically important articles and books.</p> <p data-bbox="397 1297 868 1360">Recommended: Pattern in Islamic Art. https://patterninislamicart.com/s/collections</p> <p data-bbox="397 1402 1523 1537">One of our most distinguished mathematicians and physicists, Roger Penrose, met and worked with artist M.C. Escher early in his career. Penrose went on to make many discoveries and offer many intriguing new ideas in mathematics, physics, and cosmology. He is now 91 years old, and he continues to work, publish, and speak to the public. He is quite easy to understand, and is well-represented on YouTube.</p> <p data-bbox="397 1579 1464 1642">Recommended: A young Roger Penrose on M.C. Escher and impossible objects [Gabriele Martufi] https://youtu.be/VrwpBAbliZQ</p> <p data-bbox="397 1684 1513 1822">One of the topics that both Escher and Penrose were interested in was hyperbolic geometry. As you can see from the image below, a tessellation on a hyperbolic plane appears to get smaller as we approach the edge. Mathematically, we can generate ever smaller tessellations forever if we asymptotically approach the edge. Penrose and others often use hyperbolic mathematics in physics and cosmology.</p>

Week	Due Date	Readings, Assignments
		<div data-bbox="695 153 1224 680" data-label="Image"> </div> <p data-bbox="396 722 1300 753">Here's one of Escher's tessellation designs, portrayed as a hyperbolic representation:</p> <p data-bbox="396 793 779 858">Watch: Circle Limit III [Luns Tee] https://youtu.be/xUBgz-7mdo0</p> <p data-bbox="396 898 1528 1140">Finally, I'd like you to consider the topic of fractal geometry in art and design, and its potential impact on current and future culture. We need not go into the mathematical details here, but I want you to get a sense of the possibilities. Fractals had not been discovered in Escher's time, but he would have loved them. Fractal forms of infinite complexity can be generated by iterating simple nonlinear equations within a computer. Although these forms are often stunningly beautiful, they emerge purely from the mathematics, without human intervention. The most famous is the Mandelbrot set. Let's zoom into a point somewhere along the 'edge' of the set.</p> <p data-bbox="396 1180 1075 1245">Examine: Sapphires - Mandelbrot Fractal Zoom [Maths Town] https://youtu.be/8cgp2WNNKmQ</p> <p data-bbox="396 1285 1523 1486">Fractal mathematics is now being used by artists, scientists, and engineers to model and visualize many three-dimensional natural and artificial forms. One software package for generating such forms is called 'Mandelbulb'. As we consider the prospects for the representation of both real and imaginary worlds, it seems clear to me that these sorts of developments will begin to make a more significant impact on world culture in the near future, particularly as societies are called to pay greater attention to the complexities around them.</p> <p data-bbox="396 1526 1300 1558">Watch: at least one of the following three videos. High definition screen, if you can.</p> <p data-bbox="396 1598 738 1663">Emergence [Julius Horshuis] https://youtu.be/G8qZvzv5ABg</p> <p data-bbox="396 1703 855 1768">Mandelbulb 3D Animation [Russ McClay] https://youtu.be/VGpnuTJhvIU</p> <p data-bbox="396 1808 837 1873">Virtual nature (fractal world) [San Base] https://youtu.be/79SqIC2bNcM</p>

Week	Due Date	Readings, Assignments
		<p data-bbox="396 193 792 226">Focus topic 2: Craftsmanship</p> <p data-bbox="396 268 1526 541">The skills that develop through practiced interaction with the tools of a profession form the basis of what might be called craftsmanship. Becoming skilled with a particular craft requires the development of certain psychological qualities, like patience, and it often results in their reinforcement. Although I've tried my hand at many things, I experienced life as a professional craftsperson in only one field. I worked as an electronics technician and engineer for about twenty years. Much of that time was spent designing and laying out circuits, soldering components and wires onto boards, mounting boards into crates, repeatedly testing and modifying them, and remaining responsible for their performance after they are put into service. You might think of it as a 'trade', but I can't distinguish the difference.</p> <p data-bbox="396 583 1526 890">An old friend of mine is a professional craftsman, whose work has real cultural significance. Paul Unkert is a luthier. He builds, repairs, and plays all kinds of stringed instruments, and he makes his own line of electric guitars. You can find Paul on YouTube, and in one interview he talks about our public school's woodshop teacher, who took him under his wing, leading eventually to becoming a guitar builder for Guild and Kramer. Anyway, besides the wood shop, our schools had a metal shop, a print shop, and even an auto shop, since there was a General Motors plant in town. We also had drafting, science, photography, and electronics labs. Seriously, not bad, right? Although it seems clear in hindsight that we were being groomed for the working world, it was still very interesting, and you often got to take home what you made.</p> <p data-bbox="396 932 1393 1033">The following paragraph is taken from this highly recommended 10-page essay: Recommended Reading: <i>The Case for Working With Your Hands</i>, by Matthew B. Crawford (download the pdf from Files).</p> <p data-bbox="451 1075 1520 1486">"Put differently, mechanical work has required me to cultivate different intellectual habits. Further, habits of mind have an ethical dimension that we don't often think about. Good diagnosis requires attentiveness to the machine, almost a conversation with it, rather than assertiveness, as in the position papers produced on K Street. Cognitive psychologists speak of "metacognition," which is the activity of stepping back and thinking about your own thinking. It is what you do when you stop for a moment in your pursuit of a solution, and wonder whether your understanding of the problem is adequate. The slap of worn-out pistons hitting their cylinders can sound a lot like loose valve tappets, so to be a good mechanic you have to be constantly open to the possibility that you may be mistaken. This is a virtue that is at once cognitive and moral. It seems to develop because the mechanic, if he is the sort who goes on to become good at it, internalizes the healthy functioning of the motorcycle as an object of passionate concern. How else can you explain the elation he gets when he identifies the root cause of some problem?"</p> <p data-bbox="396 1528 1422 1591">Examine (or watch): INSIDE a Japanese Workshop - 13 Craftsmen, ONE Project [Tokyo Lens] https://youtu.be/aFMwGICrdyM</p> <p data-bbox="396 1667 899 1696">Watch: any two of the following eight videos:</p> <p data-bbox="396 1738 773 1801">Violin Making [Voice of America] https://youtu.be/3CpIVSTVb2E</p> <p data-bbox="396 1843 844 1906">The Art of Gem Carving [Getty Museum] https://youtu.be/xgTpGASqrKY</p>

Week	Due Date	Readings, Assignments
	03/08/23	<p>Carving Marble with Traditional Tools [Getty Museum] https://youtu.be/PWUuGDovHEI</p> <p>Making Greek Vases [Getty Museum] https://youtu.be/WhPW50r07L8</p> <p>Glassmaking Technique: Mold-Blown Glass [Getty Museum] https://youtu.be/QExvrgjEgoQ</p> <p>The Art of Making a Tapestry [Getty Museum] https://youtu.be/jIbu-dJuEh0</p> <p>Making Manuscripts [Getty Museum] https://youtu.be/nuNfdHNTv9o</p> <p>Japanese traditional wood carving [Woodcarving Takaba] https://youtu.be/MXFthspqgIM</p> <p>Homework 6:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Discuss how the Japanese visual arts inspire the European Impressionists. 2. According to the video on the geometry of Islamic design, complex patterns can be made using only a compass and ruler. Discuss how 4, 5, and 6-fold patterns can be used in making tessellations. What's the main difficulty with 5-fold tessellation, and how is it overcome? 3. What was your impression of the Mandelbulb-generated videos? How might fractal representations enrich both art and our appreciation of the natural world? 4. Discuss any personal experiences you have had with a professional craftsman. That might include food preparation. Are there any particular skills that you may be working on or would like to try to develop someday, as a craftsman? 5. Discuss what you learned from the two videos about craftsmanship that you chose to watch, numbered as follows: <ol style="list-style-type: none"> 5a. Violin Making 5b. Gem Carving 5c. Carving Marble 5d. Making Greek Vases 5e. Making Mold-blown Glass 5f. Making a Tapestry 5g. Making Manuscripts 5h. Japanese traditional wood carving

Week	Due Date	Readings, Assignments
7		<p data-bbox="397 199 1096 235">Topic: Architecture, monuments, and public spaces</p> <p data-bbox="397 275 1356 310">Watch any four of the following seven videos, for the purpose of addressing question 1:</p> <p data-bbox="397 346 1485 411">Kyoto townhouses are known for tsubo-niwa (courtyard gardens), which provide sunlight, ventilation, and natural beauty for residents of Japan’s ancient capital.</p> <p data-bbox="397 451 1247 516">Tsubo-niwa: Life Enhanced by Quintessential Spaces [NHK WORLD-JAPAN] <a data-bbox="397 485 738 516" href="https://youtu.be/SsLuBirWAZU">https://youtu.be/SsLuBirWAZU</p> <p data-bbox="397 556 1526 793">Standing as distinctive symbols of Chinese architectural culture, timber-framed structures are found throughout the country. The wooden components such as the columns, beams, purlins, lintel and bracket sets are connected by tendon joints in a flexible, earthquake-resistant way. The surprisingly strong frames can be installed quickly at the building site by assembling components manufactured in advanced. In addition to this structural carpentry, the architectural craft also encompasses decorative woodworking, tile roofing, stonework, decorative painting and other arts passed down from masters to apprentices through verbal and practical instruction.</p> <p data-bbox="397 835 1027 900">Chinese traditional architectural craftsmanship [UNESCO] <a data-bbox="397 869 738 900" href="https://youtu.be/Tq6TJ8ORgYc">https://youtu.be/Tq6TJ8ORgYc</p> <p data-bbox="397 940 1526 1039">Framed by the Western Ghats, paddy fields and verdant greenery are the architectural gems of Palakkad. These showcase the magnificence of Kerala's traditional vernacular architecture. Built-in accordance with the lay of the land, each house has a distinctive identity. Many have been homes for more than 300 years.</p> <p data-bbox="397 1081 1049 1146">Hidden gems of Kerala's traditional architecture [The Hindu] <a data-bbox="397 1115 771 1146" href="https://youtu.be/mEZOMwXnE6U">https://youtu.be/mEZOMwXnE6U</p> <p data-bbox="397 1186 1172 1251">The Ingenuity Of Traditional African Architecture [HomeTeam History] <a data-bbox="397 1220 732 1251" href="https://youtu.be/Uj1OIaB7Viv">https://youtu.be/Uj1OIaB7Viv</p> <p data-bbox="397 1291 1234 1356">The National Museum of African American History and Culture [BBC Select] <a data-bbox="397 1325 751 1356" href="https://youtu.be/ubeZEOWThzY">https://youtu.be/ubeZEOWThzY</p> <p data-bbox="397 1396 1494 1495">In 1144, the Basilica of Saint-Denis, near Paris, was consecrated. The construction was met with amazement by locals. Its hallmarks were extensive light, glass, pointed arches and diagonal ribs, and it ushered in what is known as the Gothic period.</p> <p data-bbox="397 1537 1096 1602">Contest of the cathedrals – the Gothic period [DW Documentary] <a data-bbox="397 1570 755 1602" href="https://youtu.be/4eGWHxbTSO8">https://youtu.be/4eGWHxbTSO8</p> <p data-bbox="397 1642 1518 1707">Vietnam races to restore crumbling colonial villages to preserve its heritage [South China Morning Post] <a data-bbox="397 1675 755 1707" href="https://youtu.be/UNlpVUb3EDY">https://youtu.be/UNlpVUb3EDY</p>

Week	Due Date	Readings, Assignments
	03/15/23	<p>Focus topic: The Vietnam Veterans Memorial</p> <p>The memorial that was built on the Washington Mall for American soldiers who lost their lives in the Vietnam War could have been something very different from what it was. It could have been politically divisive. Instead, its simplicity and neutrality are what make it powerful. The material that was used was very fine, reflective black granite. The names of the dead were inscribed alphabetically within groups in chronological order. If you follow the wall from one end to the other, you get a powerful impression of the history and and eventual end of the war. The names of each of the deceased soldiers can be seen and touched.</p> <p>Reference: https://en.wikipedia.org/wiki/Vietnam_Veterans_Memorial</p> <p>Watch (from minute 17): "The Healing Wall" (2015) https://youtu.be/Q-082gadmDw</p> <p>Watch: Mementos at the Wall [CBS Sunday Morning] https://youtu.be/6qxNc8dbIkI</p> <p>Homework 7:</p> <p>Reminder: check each week for any new Announcements.</p> <p>1. Address any four of the following seven topics:</p> <ul style="list-style-type: none"> 1a. What is tsubo-niwa, and how does it reflect Japanese aesthetic sensibilities? 1b. Discuss the characteristics and skills involved in creating Chinese traditional architecture. 1c. Discuss the hidden gems of Kerala's traditional architecture. 1d. Discuss the craftsmanship of traditional African architecture. 1e. Discuss the history of cathedrals during the Gothic period. 1f. Discuss the National Museum of African American History and Culture. 1g. How is Vietnam seeking to preserve part of its colonial heritage? <p>2. Discuss the process by which the Vietnam Veterans Memorial in Washington CD was commissioned and built. Does it surprise you that a monument of such simple design could be so moving, to so many people? Would it have had the same effect if it had been built like most memorial structures of the past?</p>

Week	Due Date	Readings, Assignments
8		<p>Topic: Theft, Desecration, Destruction, and Renewal</p> <p>This might be a good point to introduce an important topic: the theft and destruction of cultural treasures, particularly by foreign powers, and their further destruction through poverty and neglect. If you manage to destroy a people's culture, you can convince yourself that you have destroyed their past. It is easier to dominate the people of a shattered culture. Nevertheless, much of the theft of artifacts worldwide was the result of personal greed. Unless such objects find their way into a museum or go up for auction somewhere, they may remain hidden forever.</p> <p>Watch: Germany to return Benin Bronzes to Nigeria: A new era for stolen artifacts? [DW News] https://youtu.be/KWwe1jRbHWo</p> <p>Focus topic 1: Yuanmingyuan, Beijing, China</p> <p>Yuanmingyuan, the 'old summer palace', is a very interesting place in the northwestern sector of Beijing, adjacent to two of China's most prominent universities. I first visited Yuanmingyuan in 1992, when much of the park was overgrown, and you could climb over the ruins. When I visited more recently, it was clear that a great deal of archeological work had been done, and some of the more iconic sites had been fenced off. The number of people visiting the park had risen a great deal over the years, but since it is such a massive site, seclusion amid ancient watercourses and ruins is not difficult to find. I have a lot of unedited video from my most recent visit that I can hopefully post to YouTube and link in an Announcement for you. The destruction of Yuanmingyuan is a part of history that very few Americans or Europeans have been made aware of. The first video below outlines part of what happened there. For a more complete picture, please refer to the Wikipedia article.</p> <p>Reference: https://en.wikipedia.org/wiki/Old_Summer_Palace</p> <p>Watch: What did the British loot from the Old Summer Palace in Beijing? [Bygone China] https://youtu.be/FYoIXcGpDzw</p> <p>Watch: Over 50,000 relics excavated in Ruins of Yuanmingyuan [CGTN] https://youtu.be/hTQogZ_hdCA</p> <p>Watch: Looted horse head statue returns to China's Old Summer Palace after 160 years [CGTN] https://youtu.be/tmUAilJ9y0w</p> <p>Recommended: Digital rebirth of Beijing's Old Summer Palace [SCMP Archive] https://youtu.be/LKn6uTkfOhA</p> <p>Focus topic 2: The Buddha Statues of Bamiyan, Afghanistan</p> <p>The destruction wrought against everything from ancient monuments to tiny figurines in the name of religious dogma has taken a particularly destructive turn over the past few decades.</p> <p>Watch: Taliban returns to Bamiyan [South China Morning Post] https://youtu.be/VN69CqYbFwk</p>

Week	Due Date	Readings, Assignments
	03/22/23	<p>Watch: 20 years after Taliban blew up Bamiyan Buddhas [South China Morning Post] https://youtu.be/dBk5-zRUuNQ</p> <p>Afghanistan: 20 years of Bamiyan Buddha statue havoc [WION] https://youtu.be/r_1kQXeaOk4</p> <p>Focus topic 3: Ukraine, 2022</p> <p>Nothing eliminates culture like wars of elimination.</p> <p>Watch: The streets of Ukraine before and after the Russian invasion [Channel 4 News] https://youtu.be/3pgsMeAarOc</p> <p>Watch: Ukraine: drone footage shows before war and after the invasion [Guardian News] https://youtu.be/kT6pV4rK5Gk</p> <p>Recommended (Warning: disturbing scenes): Streets of Bucha after Russian retreat [The Telegraph] https://youtu.be/zK0pxZLfe5g</p> <p>Examine: Destruction of Ukraine from above [BBC News] https://youtu.be/1v8OT0rTKI0</p> <p>Examine: Aerial footage shows Mariupol reduced to ashes [CNN] https://youtu.be/i4D6RJI38Oc</p> <p>Examine: Russian shelling in town near Kyiv [Washington Post] https://youtu.be/p_Na_9McZYs</p> <p>Recommended: Preservationists in Lviv Work to Save Historic Buildings Amid War [Voice of America] https://youtu.be/uh_YO75ZzFU</p> <p>Homework 8:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Discuss the controversy and developments regarding the Benin Bronzes. 2. Describe what was lost in the sacking and burning of Yuanmingyuan. 3. What happened to the Bamiyan Buddha statues of Afghanistan? Had you been aware of this? 4. In the recent past, it was quite possible to wage a war of cultural genocide in the shadows. Now, because of satellites, drones, and cell phones, it has become harder to hide the crimes of war. Do you think that the genocidal wars of the past will continue to occur, given the increasing ability for the victims of such crimes to document and disseminate evidence of what may be happening? Or is truth so malleable that any such evidence might more easily be dismissed as disinformation?

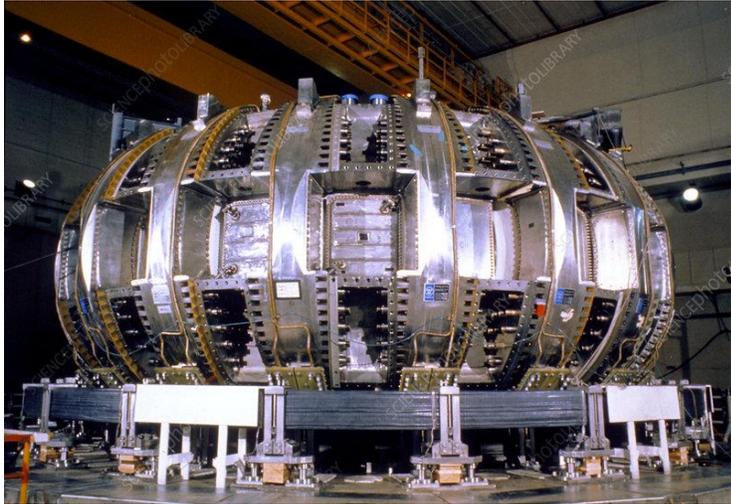
Week	Due Date	Readings, Assignments
9	03/29/23	<p>Spring break</p>
10		<p>Topic 1: Science</p> <p>As products of culture, science and technology have geographical histories. But when looking at the cultural roots of science, we do not want to mistake the finger pointing at the moon for the moon itself. Physics, mathematics, chemistry, and other sciences illuminate facets of the real world, which are independent of the cultural context within which they happen to be investigated by human beings here on Earth. Of course, there different concerns and classifications that are derived and connected to culture. In mathematics, there are different number systems in different cultures, but since they are meant to be useful and predictive, they must be consistent with the objective mathematics from which they are drawn. There is no European or African or Asian science or mathematics in this sense. But the processes by which these discoveries are made, and the aspects of reality upon which people focus their attention, are often different in different cultures.</p> <p>We also need to recognize the difference between science as a set of approaches to understanding reality, and science as a body of knowledge that presumably results from the application of such approaches. There is a paradox at the heart of this duality. An over-reliance on any body of knowledge, even one that has been accumulated scientifically, is fundamentally contrary to many of the approaches that may have been used to discover that knowledge to begin with. It is therefore unfortunate that the same word, ‘science’, has this double meaning. The tension and confusion that results has been discussed since at least the dawn of the technological age, but the struggle between accumulated ‘truth’ and the scientific goal of always trying to falsify claims of truth is an ancient one. Science as an approach to understanding must always include a willingness to be proven wrong. But representatives of science as a body of knowledge are often unwilling to be proven wrong. Science is currently experiencing a replication crisis, leading to unjustified claims by some, distrust of such claims by others, and politicization. The tools and methods of science are set aside as various people in positions of authority begin to insist on everyone’s acceptance of their own opinions and impressions.</p> <p>Consider the story of Galileo’s telescope; or rather, the story of two of Galileo’s contemporaries who became famous throughout history for one thing, and one thing only: they refused to look through it. Galileo did not invent the telescope, but he improved its design and demonstrated its usefulness for port operations and visual communications. When Galileo began building telescopes specifically designed to view the night sky at a higher power, and when he described what he saw, people were astonished. If you haven’t viewed the night sky through a telescope yet, you really should try it sometime. Even with a relatively inexpensive telescope, it is easy to see the three dimensional contours of mountains and craters on the moon, particularly near the current limb of illumination, and on clear nights (but far away from the ‘light pollution’ of the city) you can see the moons of Jupiter and the rings of Saturn. By watching Jupiter over time, Galileo was the first to see that these moons orbited that distant planet, just as our moon orbits us.</p> <p>But for formally educated people of Galileo’s time, and particularly for university educators, this was disturbing news. The contradiction between what they had assumed must be true based on accumulated knowledge (all presumably scientifically or rationally derived), and what any common, uneducated person could see by just looking through an eyepiece, led to some rather famous examples of self-delusion and stupidity. Two stand out.</p>

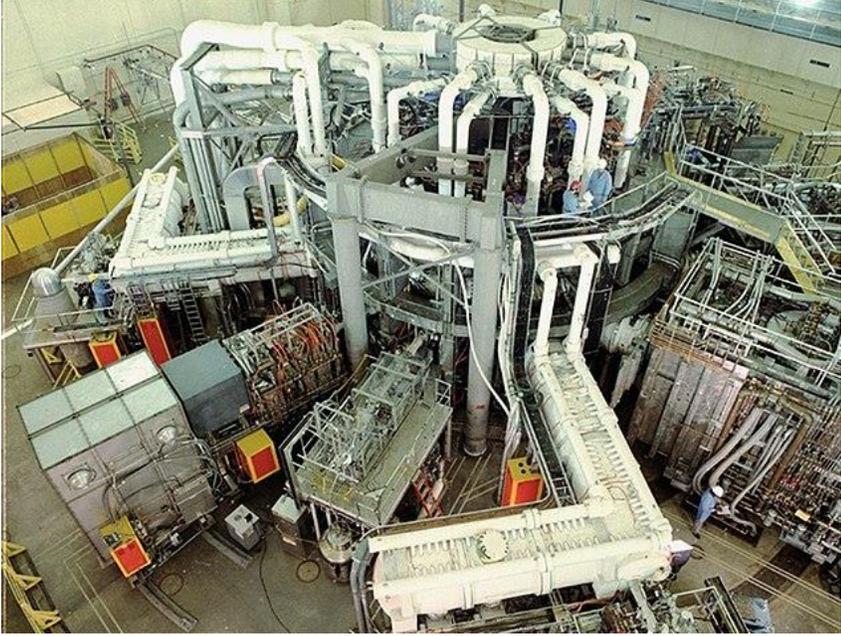
Week	Due Date	Readings, Assignments
		<p>Cesare Cremonini was a friend and colleague of Galileo at the University of Padua. When Galileo announced that he had seen mountains on the Moon, Cremonini and others denounced the claim and refused to look through the telescope. The evidence refuting Aristotle's theory that the Moon was a perfect sphere would have made his position as Professor of Aristotelian Philosophy at the University untenable. In other words, people would no longer believe and respect everything he said, and this made Cremonini sad. Many seemingly complex and difficult but entirely false academic arguments that students are often recruited into joining actually come down to such simple self-righteousness, even in our own time.</p> <p>Giulio Libri was a Professor of Aristotelian Philosophy at Pisa, and he was an open opponent of Galileo. Libri was particularly vehement in his denunciation of the telescope, which he considered to be a parlor trick, refusing to look. When Libri died, Galileo commented of him that "never having wanted to see Moons of Jupiter on Earth, perhaps he'll see them on the way to heaven."</p> <p>Now consider the following quotations from George Orwell's essay "What Is Science?" that was published in the London Tribune on October 26th, 1945. In Orwell's view we can all see that many non-scientists also keep rationality and objectivity, and even a willingness to be proven wrong, as their guideposts in their lives, even if they have nothing to do with the science of their time. On the other hand, scientists have often shown themselves to be unreliable practitioners of the scientific approach to knowledge and to life. One obvious example of this, according to Orwell, involves the history of scientific nationalism. The full essay can be found online in pdf form, if you are interested.</p> <p style="padding-left: 40px;">"This confusion of meaning, which is partly deliberate, has in it a great danger. Implied in the demand for more scientific education is the claim that if one has been scientifically trained one's approach to all subjects will be more intelligent than if one had had no such training. A scientist's political opinions, it is assumed, his opinions on sociological questions, on morals, on philosophy, perhaps even on the arts, will be more valuable than those of a layman. The world, in other words, would be a better place if the scientists were in control of it. But a 'scientist', as we have just seen, means in practice a specialist in one of the exact sciences. It follows that a chemist or a physicist, as such, is politically more intelligent than a poet or a lawyer, as such... But is it really true that a 'scientist', in this narrower sense, is any likelier than other people to approach non-scientific problems in an objective way? There is not much reason for thinking so. Take one simple test — the ability to withstand nationalism."</p> <p style="padding-left: 40px;">"Clearly, scientific education ought to mean the implanting of a rational, skeptical, experimental habit of mind. It ought to mean acquiring a method — a method that can be used on any problem that one meets, and not simply piling up a lot of facts. Put it in those words, and the apologist of scientific education will usually agree. Press him further, ask him to particularize, and somehow it always turns out that scientific education means more attention to the sciences, in other words — more facts. The idea that science means a way of looking at the world, and not simply a body of knowledge, is in practice strongly resisted. I think sheer professional jealousy is part of the reason for this. For if science is simply a method or an attitude, so that anyone whose thought-processes are sufficiently rational can in some sense be described as a scientist — what then becomes of the enormous prestige now enjoyed by the chemist, the physicist, etc. and his claim to be somehow wiser than the rest of us?"</p>

Week	Due Date	Readings, Assignments
	04/05/23	<p>Topic 2: Measurement and computation</p> <p>Muhammad ibn Musa Al-Khwārizmī (780 - 850) was a Muslim mathematician and astronomer whose major works introduced Hindu-Arabic numerals and the concepts of algebra into European mathematics. Al-Khwārizmī’s work on elementary algebra, “The Compendious Book on Calculation by Completion and Balancing”, was translated into Latin in the 12th century, from which the title and term algebra derives. Algebra in its original form is a compilation of rules, together with demonstrations, for finding solutions of linear and quadratic equations based on intuitive geometric arguments, rather than the abstract notation now associated with the subject. Its systematic, demonstrative approach distinguishes it from earlier treatments of the subject. It also contains sections on calculating areas and volumes of geometric figures and on the use of algebra to solve inheritance problems according to proportions prescribed by Islamic law. Elements within the work can be traced from Babylonian mathematics of the early 2nd millennium BC through Hellenistic, Hebrew, and Hindu treatises.</p> <p>Watch: Why algorithms are called algorithms [BBC Ideas] https://youtu.be/oRkNaF0QvnI</p> <p>Watch: The ancient 'computer' that simply shouldn't exist [BBC Reel] https://youtu.be/qqIJ50zDgeA</p> <p>Watch: Ancient Mechanical Clocks [electrostatic] https://youtu.be/kEsc4F4kICE</p> <p>Watch: Why Time is One of Humanity's Greatest Inventions [Wendover Productions] https://youtu.be/RRWggYusSds</p> <p>Homework 9:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> Based on the quotations provided above, do you think that Orwell’s essay “What Is Science?” might still describe our general perception of science and its institutions? Describe some of the historical background of the algorithms that seem to rule our lives. Have you previously heard of the Antikythera Mechanism? Does it surprise you that such devices may have existed so long ago, without having been mentioned in any surviving written accounts? What might this tell us about the past existence of hidden, forgotten facets of human culture? Describe the innovation that Ctesibius made to the water clock, why it was important, and how it opened the way to invention and innovation in timekeeping. Describe the evolution of timekeeping since the 16th century, according to the Wendover Productions video.

Week	Due Date	Readings, Assignments
11		<p>Topic: Innovation</p> <p>We actually got started on invention and innovation last week, in the context of science. But scientific goals are not required for invention and innovation to be important; they are central to the arts as well. What I'd like to highlight here are the social and cultural cooperative networks that enable invention and innovation to succeed. We all know the fictional character of the scientist or artist working alone, in isolation, but advances are seldom made that way. Look closer and you'll always find that innovative people are nearly always part of a community if their work is to be appreciated within their own lifetimes.</p> <p>What I'd like to stress is that invention and innovation are fundamentally cultural, and they are almost always group efforts. The following video provides an illuminating look at how Edison and others approached the challenges of their time.</p> <p>Watch: The battle of the bulb: How the first lightbulb was built [Fox Business] https://youtu.be/-yXWL1hCKjc</p> <p>There are many voices in business and management these days talking about innovation, and the following video is a good example. I'd like you to listen critically.</p> <p>Watch: Systems Innovation Overview [Systems Innovation] https://youtu.be/rVGoeFAW0FM</p> <p>'Systems thinking' generally hints at something greater, but it often remains mechanical in approach. For example, the claim is made that bottom-up, rather than top-down approaches to innovation are better, but are they always? If a project has a goal but no clear means of achieving it, doesn't the group risk losing focus and scattering its energies if no one takes the lead? Isn't a mixed approach more appropriate in most situations? Network science might help us to answer these sorts of questions. A network can have many different sources of agency working within it that can compete for influence. Agency can be displayed by individual nodes (bottom-up), by groups of various sizes, or by large clusters with critical nodes (top-down). There is seldom any single favored scale of agency in the natural world, and if there is, the network is not likely to be very adaptive.</p> <p>There are certainly a great many declarative sentences in the following video, and you may find it hard to watch. I don't know why they hammer down so hard on so-called STEM education. First of all, I must admit, I dislike this acronym. It sounds like something that someone with no interest in or understanding of science, technology, engineering, or mathematics would come up with. Try to watch as much of the video as you can, with question 4 in mind.</p> <p>Watch: Education Systems Innovation [Systems Innovation] https://youtu.be/DzL4RpHnY44</p> <p>The Systems Innovation channel is actually full of interesting videos that may be helpful to you in your professional career. There are few other sources of introductory information regarding complexity, networks, agency, and related topics that I can recommend to the beginner. You might find the following videos to be of particular interest with regard to the topic of innovation and invention.</p> <p>Recommended: Emergence [Systems Innovation] https://youtu.be/QItTWZc7hKs</p>

Week	Due Date	Readings, Assignments
		<p>Recommended: Synergies [Systems Innovation] https://youtu.be/rsn5EQoAhUc</p> <p>As an example of why a culture of innovation is important, consider the prospects for nuclear fusion. If it is to become a successful energy source, it will not be because of a single person or group. This has been a very complex worldwide effort, directly involving many thousands of people.</p> <p>Focus topic: Nuclear fusion</p> <p>Bear with me for a topic and some personal memories that you might not consider to be ‘cultural’, but which I will try to show how it is, indeed, just as ‘cultural’ in its many manifestations as the arts and the artifacts of everyday life. No one would deny that the smartphone has changed culture, even though nearly all aspects of its development were STEM-related.</p> <p>Nearly all of the energy powering life on Earth is ultimately derived from the nuclear fusion process occurring within the sun. If we could create similar processes here on Earth, huge amounts of energy could be released through the use of a few very light, relatively safe substances. But this presents an enormous set of engineering challenges. Many of these challenges have already been met, or they soon will be. The developmental costs of the technology might mean that fusion energy might not be cheap or plentiful at first, but as it scales up, it could go a long way toward reducing atmospheric carbon and solving our energy supply issues. The golden age of fusion energy research may be approaching. We’ve recently seen news from the Lawrence Livermore Lab with laser-induced fusion. We will concentrate here on the more likely pathway to power, magnetic confinement.</p> <p>Watch: Nuclear Fusion 3.0: Real World Electricity is Coming [Electric Future] https://youtu.be/4GJtGpvE1sQ</p> <p>Watch: Why Private Billions Are Flowing Into Fusion [Bloomberg Quick Takes] https://youtu.be/Dp6W7g9no0w</p> <p>Helion is an interesting company with a unique approach. What is most exciting to me is the way electricity is stored in capacitor banks between strokes of the ‘engine’, with the excess charge that is hopefully created by the fusion reaction bled off directly for immediate use. There is no need to convert heat or radiation into electricity; it is produced directly. This is real futuristic steampunk! Can you imagine working for this company?</p> <p>Watch: A New Way to Achieve Nuclear Fusion: Helion [Real Engineering] https://youtu.be/bDXXWQxK38</p> <p>There’s some redundancy among the following recommended videos, but each one shows something different, particularly with regard to the history of magnetic confinement, so I didn’t want to remove anything of potential interest. You might want to think about fusion for your final paper.</p> <p>Recommended: Nuclear Fusion Breakthrough Rewrites Laws of Physics https://youtu.be/G27M0eRTRZE</p> <p>Recommended: Major breakthrough on nuclear fusion energy - BBC News https://youtu.be/0fYiNVRmOA4</p>

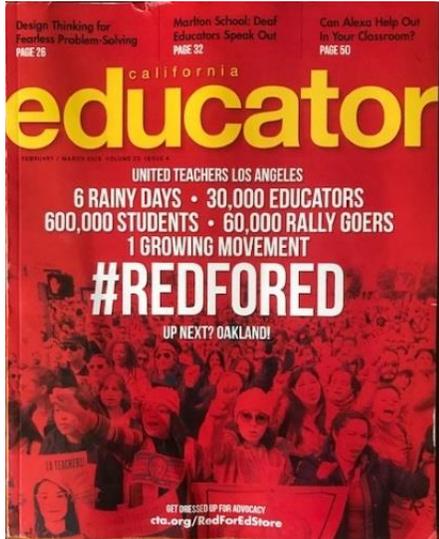
Week	Due Date	Readings, Assignments
		<p>Recommended: Scientists New Nuclear Fusion Breakthrough Changes Everything! [Tech Space] https://youtu.be/fqBD8Cs4oWQ</p> <p>Recommended: We Went Inside the Largest Nuclear Fusion Reactor [The B1M] https://youtu.be/4BkOUOK0XzM</p> <p>Recommended (beginning at minute 1:10): Wendelstein 7-X fusion device [Max Planck Institute] https://youtu.be/51Hji5NfkdA</p> <p>Focus topic: Memories of the Tokamak Fusion Test Reactor (TFTR)</p> <p>Science is a cooperative endeavor involving many non-scientists. I was fortunate to have been in the right place, at the right time, and with the right qualifications to have been hired onto a team of about a dozen electronics technicians that helped built, install, and maintain the instrumentation for the largest, most elaborate nuclear fusion device in the world at the time. The Tokamak Fusion Test Reactor was built on the grounds of the Princeton Plasma Physics Laboratory, amid the woods and cornfields just outside Princeton, New Jersey. Construction on TFTR began in 1980 and initial operations began in 1982. TFTR remained in use until 1997. It was dismantled in September 2002. My favorite memories of the tokamak were during the early stages of construction when the vacuum vessel was still visible. It is made of stainless steel, it was doughnut-shaped, and it was huge. The internal diameter of the vacuum vessel itself, within the body of the torus, was eight feet. Technicians could open it up and easily work on it from within.</p>  <p>Soon, however, the tokamak disappeared within a maze of instrumentation, magnets, and cryogenics. TFTR was the largest, most elaborate nuclear fusion device of its kind at the time. It was intended to test a simple idea, whether confining a cloud of hydrogen isotopes within a ‘tokamak’ a torus-shaped vacuum vessel, heating it with microwaves and squeezing it magnetically could ignite fusion reactions to the point of ‘break even’ energy generation. The name ‘tokamak’ sounds Russian because it is. The idea was originally proposed by the Soviet physicist and human rights campaigner, Andrei Sakharov. His story, by the way, is a fascinating one.</p>

Week	Due Date	Readings, Assignments
		 <p data-bbox="397 867 1528 1388">I was member of a group of electrical and electronics engineers and technicians that was called ‘Central Instrumentation Control and Data Acquisition’ (CICADA). Most of the time, we worked in our own labs and in the computer and control rooms downstairs. This was in a building several hundred feet away from the building that actually contained the tokamak device. The buildings were connected through an underground tunnel. Through this tunnel, we installed the fiber optic lines that were used to communication with the device. Optical fiber rather than electrical wire was used to communicate with the tokamak primarily in order to keep the control and computer rooms electrically isolated from the pulsed high voltages and currents around the device itself. This power could not be drawn directly from the electrical grid. Two absolutely massive dynamos were slowly spun up to high speed like tops on vertical axes in huge cylindrical pits in yet another building, and the current required by the tokamak could then be drawn off suddenly from these dynamos. As they experienced the resulting breaking action, the dynamos would scream, and the images on CRT screens nearby would bend for a few seconds. No one was allowed near the device while it was in operation, and I was assigned to install and maintain the card readers and cameras that made sure. Through this task, I got to know the head of security, an old gentleman who had flown missions over the Himalayas to China during WWII. But that’s another story.</p> <p data-bbox="397 1430 1528 1877">Since a great deal of fabrication was required at the component level (with lots of soldering iron action), particular technicians were assigned to work closely with particular engineers. I was assigned to work with an absolutely brilliant engineer, Jane Montague, who was just a few years older than me, on some of the project’s most critically important systems. For example, we built a complex master clock that synchronized a whole suite of operations involving instrumentation control and data acquisition. All of these operations occurred within just a few seconds, and most in under a second, which was about how long stable plasma conditions could be maintained at the time. Since this master clock had to perform operations with sub-microsecond precision, it had to be built with fast, ultrareliable components and an extremely fast internal clock. Digital devices operate in discrete steps, and in real world applications they had to be timed precisely and responsively. All of the observational data resulting from the operation of the tokamak was processed and stored on large frame computers in a separate computer room, but these computers were not sufficiently isolated from outside influences to do the work required of our master clock, as well as many, many other real-time specialized functions.</p>

Week	Due Date	Readings, Assignments
	04/12/23	<p>Jane would first meet with physicists and other engineers in order to determine what the requirements were. She would then design circuits with the most reliable military-grade TTL logic devices that were available at the time, and I would construct them on circuit boards, which would then be plugged into crates to connect them to displays, control devices, computers, and other customized circuits. I decided on how the components would be arranged on a board, and I soldered them with individually to wires and other components. Jane and I might sit for hours, testing and modifying our circuits with the aid of logic analyzers and oscilloscopes. Meanwhile, other teams would be doing the same thing. It was challenging work involving invention, innovation, and craftsmanship on a scale that few people outside of such endeavors get to witness.</p> <p>The following is a promotional video from 1989 about the Plasma Physics Lab and the Tokamak Fusion Test Reactor (TFTR), with footage of the interior, machines, and scientists at work.</p> <p>Recommended: Plasma Physics Lab and the Tokamak Fusion Test Reactor, 1989 [princetoncampuslife] https://youtu.be/TamkP8QrZak</p> <p>Recommended: The Princeton Plasma Physics Laboratory [WebsEdge Science, Feb 28, 2014] https://youtu.be/b8iH1930p2s</p> <p>Homework 10:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Magnetic confinement nuclear fusion may soon be achievable, after many decades of work by people from all over the world. The project I worked on seemed enormous to me at the time, and yet there is hardly a mention of it online. I could find no photos of the control and computer rooms, for example, or of any of the people who worked there. There were no reunions, as far as I know. And yet, we achieved something remarkable. Can you think of another example of group innovation in the modern world that may not have received much attention from society in general? 2. Describe the approach that Edison took to the invention, production, and distribution of incandescent lighting. 3. Can innovation in business or technology be achieved using some of the ideas expressed in the Systems Innovation Overview video? How does this discussion compare with our consideration of craftsmanship in week 6, and by Matthew Crawford's essay on The Case for Working With Your Hands? Which discussion do you find to be more fully engaged with culture? 4. What sorts of innovation would you like to see in education? Do you find value in the 'Education Systems Innovation' video?
12		<p>Topic 1: Ritual and Belief</p> <p>Central to any serious consideration of world cultures are their rituals and belief systems that their societies display and possess. From fire-walking to meditation, and from graduation ceremonies to wine toasting, rituals are everywhere. But what purpose do they serve? Dimitris Xygalatas combines anthropology, science, and technology to answer this question.</p>

Week	Due Date	Readings, Assignments
	04/19/23	<p>Watch: The power of ritual Dimitris Xygalatas [TEDx Talks] https://youtu.be/IrjCLvSQ_cw</p> <p>Honestly, I'm not very engaged with ritual, nor am I very impressed with the many worlds of belief. I was brought up Catholic, and in my travels I have seen so many similarities between some of the rituals, structures, and beliefs of Buddhism and Catholicism. The following may be surprising to some of you.</p> <p>Watch: Buddhism Has a Lot of Hells [ReligionForBreakfast] https://youtu.be/xKWmMLISPsM</p> <p>The following is my video of an ancient Buddhist grotto hidden in the mountains near Chongqing.</p> <p>Examine: Dazu Rock Carvings [Gary Pereira] https://youtu.be/Vf_tfXF9y8o</p> <p>Topic 2: Sports</p> <p>The cultural significance of sport is something that some of you might want to think about for your final paper. Soccer is often discussed in the context of world culture. But sports of all kinds have always been important to the process of social and cultural evolution. Racial integration and a withering away of racist belief, for example, have often occurred through the efforts of particular individuals in the world of. I'm sure you've heard of Jesse Owens, but you may not know how culturally significant he was at the time.</p> <p>Watch: More Than Gold: Jesse Owens and The 1936 Berlin Olympics [NBC Sports] https://youtu.be/yf6ryOWfYN4</p> <p>Watch: Olympic Sports In Berlin Aka 11th Olympiad (1936) [British Pathe] https://youtu.be/V4clb83HBeU</p> <p>Watch: Why Do We Love Sports? [Aperture] https://youtu.be/0LuQwJxysus</p> <p>Watch: The Complete History Of Football [WORLD IDENTITIES] https://youtu.be/Bv7sEKxOLeE</p> <p>Homework 11:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. What purpose do rituals serve, according to Dimitris Xygalatas? 2. Describe any rituals with which you may be familiar. If you have no experience with ritual, find one that interests you online and describe it. Do the rituals you describe reflect certain beliefs, or do they stand alone? Are these rituals new or old, and are they changing? 3. Describe the significance of Jesse Owens' performance at the 1936 Olympics in Berlin. 4. Why do we love sports, according to Aperture?

Week	Due Date	Readings, Assignments
13		<p>Topic 1: The Great Proletarian Cultural Revolution (1966 - 1976)</p> <p>Next week, we will consider the question of what the future holds. I think we should acknowledge the presence and significance not only of progress in social and cultural matters, but also of disruptive forces and events that may be disguised as progress. Evolving systems often experience disruptions. Sometimes a shakeup is precisely what may be required to get things moving in a positive direction, but other times disruptions result only in pain and loss. It is still easy, when walking around ancient stone monuments in China, to find that some of the faces of Buddha had been chiseled off. People had put lots of effort into this permanently ugly destruction. Why?</p> <p>The Great Proletarian Cultural Revolution was a sociopolitical movement in China from 1966 until 1976. Its stated goal was to purge remnants of capitalist and traditional elements from Chinese society, and to promote ‘Mao Zedong Thought’ as the dominant ideology. The Cultural Revolution was catalyzed by fundamental disagreements within the central government regarding the nature of socialism. The seriousness of this central drama is exemplified by the fact that the President of the People’s Republic, Liu Shaoqi, was imprisoned and beaten by Red Guards and denounced as a traitor by the Party, finally dying from the abuse he’d received. Please read the following set of notes that I put together.</p> <p>Read: “Notes on the Great Proletarian Cultural Revolution” (cultural_revolution.pdf, in Files).</p> <p>As indicating in the notes, watch the following videos:</p> <p>Watch: The Cultural Revolution (1966) [Daniel Guiney] https://youtu.be/XXJ2rQPMkBA</p> <p>In previous semesters, I posed a homework question that I won’t include here, but I do want to discuss the topic. At about minute three into the video ‘The Cultural Revolution (1966)’, an actor says: “As artists, we were engineers of human souls. [We] had a serious responsibility to reeducate people.” My question was whether artists in China at the time really had such responsibilities, whether they continue to have such responsibilities now, and whether artists in the US have such responsibilities. I asked whether educators, public servants, scientists, business people, etc. should engage in political education or in social engineering. Should they do so in China? Should they do so here? Should they align with current orthodoxy, even if much of that orthodoxy seeks to overthrow whatever currently exists? Should they be encouraged to act in opposition to current orthodoxy, even if it means preserving what already exists? Should they participate in such activities even if they would rather not? The responses to this general set of questions reflected much of what I’d already suspected: that many young people today do indeed believe that social activism is a responsibility; perhaps not everyone’s responsibility on all issues, but one that should be actively encouraged.</p> <p>Rather than continue to ask for opinions on this topic, I think that it is time for me to push back on the general consensus. In my own humble opinion (of course), social engineering (like genetic engineering; or perhaps more topically, like the engineering of viruses) is not something that people should be encouraged to engage in, particularly since the tactics chosen are often hurtful, destructive, and ultimately self-defeating. If the goal is a good one, there are kinder, safer, more rational and humane ways of achieving the desired results. If no such way can be found, then the goal cannot be a good one. I’m radically Taoist on the issue of social coercion: I’m against it. Regardless of whether you consider yourself to be powerful or powerless, if you are being psychologically or physically coercive, I’m against it. Consider the lessons of history. All coercive political movements are full of internal contradictions. These contradictions are often ignored, but they invariably lead to the eventual collapse of the movement</p>

Week	Due Date	Readings, Assignments
		<p>or its evolution into something completely different from what had been intended. Most importantly, politically motivated action and even explicitly political art are very likely to destroy innocent people’s lives and careers, often in large numbers, and often in the shadows. The perpetrators are seldom punished; indeed, they often remain blissfully ignorant of the significance of their own crimes. Americans seldom learn about this sort of history, unfortunately, because of the political nature of our educational system. I’ll close with an excerpt from a letter that a prisoner in China wrote to his jailors back in 1982. Wei Jingsheng was sent to prison repeatedly for expressing his opinions in the wake of the cultural revolution:</p> <p>“Fatheadedness has so reduced everything but politics into matters of such insignificance that the sole factor determining human existence in China is politics. Therefore, people have little choice but to waste most of their energy on politics, which has been blown way out of proportion for far too long. This has served to increase both the intensity and complexity of political disputes, and caused the vulgar ruthlessness of politics to infect and disease science and culture as well. To use political standards to judge science and culture, not to mention people of talent, is as worthless as breeding a donkey with a thoroughbred. It blurs the lines between right and wrong, and good and bad in science and culture, and breaks down the natural process of weeding out the inferior and choosing the superior.”</p> <ul style="list-style-type: none"> - Wei Jingsheng, July 20, 1982. Excerpt from a letter to the “Members of the Commission for Discipline Inspection of the Central Committee and Members of the Standing Committee of the People’s Political Consultative Conference”. From <i>The Courage to Stand Alone: Letters from Prison and Other Writings</i>, Penguin 1997. <p>The brutality of the Cultural Revolution remains a powerful theme in the imaginations of China’s writers:</p> <p>Recommended reading: “The Three-Body Problem” by Cixin Liu, Chapter 1, “Silent Spring” https://www.tor.com/2014/09/30/the-three-body-problem-silent-spring-excerpt-chapters-1-3/</p> <p>Watch: Reflect [Gary Pereira] https://youtu.be/73i2d-NP1Qg</p> <p>Think we’re not being indoctrinated? This was the cover of the magazine my teachers’ union sends me.</p> 

Week	Due Date	Readings, Assignments
	04/26/23	<p>Topic 2: Sanxingdui, a culture that may have dismantled itself</p> <p>Reference: Sanxingdui https://en.wikipedia.org/wiki/Sanxingdui</p> <p>The Sanxingdui site in southwest China's Sichuan province is one of the most captivating archaeological discoveries of recent times. Thousands of artefacts, dating back to the 12th and 11th centuries BC (more than 3000 years ago) have been found at the site. They look nothing like any sort of art previously associated with China. The reason why it was all buried and hidden from the world for so long remains unknown.</p> <p>In 1986, In 1929, a peasant in Sichuan province uncovered jade and stone artifacts while repairing a sewage ditch located about 24 miles from Chengdu. Their significance wasn't understood until 1986, when local workers accidentally found pits containing thousands of gold, bronze, jade, and pottery artifacts, many of which had been broken (perhaps ritually disfigured), often burned, and carefully buried. At the time, archaeologists unearthed two pits of Bronze Age treasures, such as jades, about 100 elephant tusks and stunning 8-foot-high (2.4 meters) bronze sculptures that suggest an impressive technical ability that was present nowhere else in the world at the time. More pits with a great many more artifacts have since been discovered. The treasures came from a lost civilization, now known as the Sanxingdui, a walled city on the banks of the Minjiang River. Archaeologists now believe that the culture ‘willfully dismantled itself’ sometime between 3,000 and 2,800 years ago, burying forever treasures that they may have cherished for hundreds of years.</p> <p>Watch: Ancient Sanxingdui culture [South China Morning Post] https://youtu.be/xk7VwVjuWNI</p> <p>I visited the Sanxingdui museum soon after it was opened, and I saw close up many of the iconic works that had been discovered up until them. Located in the Sichuan countryside, near the site of the finds, the museum is being expanded to accommodate the flow of new discoveries and tourists.</p> <p>Recommended reading: A New Design for the Sanxingdui Museum: “The Eyes of Sanxingdui” http://www.i-mad.com/press/mad-unveils-the-eyes-of-sanxingdui-a-new-design-for-the-sanxingdui-museum/</p> <p>Homework 12:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Tell me about the lives and experiences of two prominent victims of the Cultural Revolution, in greater detail than I’ve provided in the notes. Although they are not always a reliable source of unbiased information on political matters, the Wikipedia links and their links may help in addressing this question. 2. Tell me about some of the larger scale atrocities that have been associated with the Cultural Revolution, in greater detail than I’ve provided in the notes. Again, although they are not always a reliable source of unbiased information on political matters, the Wikipedia links and their links may help in addressing this question.

Week	Due Date	Readings, Assignments
		<p>3. In general, can the US learn anything (either positive or negative) from events like the Chinese Cultural Revolution? Why or why not? As usual, you will not be graded on your opinion, but rather on the degree to which you have thought about your response. Try to separate yourself from your initial impression of what modern day China represents. The Cultural Revolution occurred 50 years ago. It is a very different country now.</p> <p>4. Do you think that cultures might actually have some of the very same characteristics that people do? If cultures can be positively characterized as strong or optimistic, or negatively characterized as weak or pessimistic, are they also capable of displaying suicidal tendencies? If a culture like Sanxingdui willfully dismantles itself and buries all evidence of its formed greatness, does this signal suicide, or just possibly the healthy abandonment of a system of belief and ritual that no longer made sense?</p>
14		<p>Topic: Rural wellsprings</p> <p>As a counterpoint to last week's discussion, I'd like us to take a more sympathetic look at what I think of as some of the authentic roots of revolutionary cultural change. These cultural roots often emerge more from the naturally embedded cultures that exist far from the ferment and froth of the city. Religious movements often survived oppression by retreating into relative isolation in the countryside, or even into the wilderness. And was within rural cultures that agriculture developed. Sometimes we city people need to be reminded of the cultural significance of agriculture.</p> <p>Watch: Wendell Berry Farming Program [Religion and Ethics NewsWeekly] https://youtu.be/vGG5BED6dZI</p> <p>Recommended: Lizzie's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/iIoKiv-zQB8</p> <p>Recommended: Emily's Story Wendell Berry Farming Program https://youtu.be/c50alkjVSDo</p> <p>Recommended: Gabriel's Story Wendell Berry Farming Program https://youtu.be/pJEVG6EN1Ww</p> <p>Recommended: Hannah's Story Wendell Berry Farming Program https://youtu.be/UIqR6zwrS7s</p> <p>Recommended: Grace's Story Wendell Berry Farming Program https://youtu.be/JrqaFHbv91E</p> <p>From the heading of the following document: We, 50 organizations focused on food sovereignty and justice worldwide, want you to know there is no shortage of practical solutions and innovations by African farmers and organizations. We invite you to step back and learn from those on the ground.</p> <p>Read: An Open Letter to Bill Gates on Food, Farming, and Africa [commondreams.org] https://www.commondreams.org/views/2022/11/10/open-letter-bill-gates-food-farming-and-africa</p>

Week	Due Date	Readings, Assignments
	05/03/23	<p>Focus topic: A legendary heroine of social reform</p> <p>In the spirit of community, family, and an agricultural work, I'd like to introduce you to a film from 1961 China. Liu San Jie, 'Third Sister Liu', is the name of a legendary Chinese folk singer who was born to a family of farmers in Guangxi province during the Tang dynasty. She was of the Zhuang minority race. Gifted with exceptional intelligence, she had already become well versed in Confucian classics by the age of twelve. She could improvise and start singing on the spot without missing a beat, taking her cue from the objects around her and the mood of the occasion. As such, she was referred to as the 'song fairy' by her people. These songs are of a genre translated as "Songs of the Hills". They were often sung on hilly terrain and other open spaces by farmers communicating with one another as they went about their work. Singers would often engage in duels, pitting their wits against opponents using riddles and word play. Some of this can be understood by watching the subtitled version, although much of it escapes translation.</p> <p>Examine (or watch): Liu Sanjie: An acclaimed film musical with English subtitles [LSY] https://youtu.be/8NYmV9Q3rRk</p> <p>This 1961 film was made by Changchun film studio and was shot on location in Liuzhou and Guilin, in Guangxi province. In the film, Liu is a socialist heroine, loving the ordinary people and despising the stereotypically villainous landlord. She is hated by the landlord, who unsuccessfully tries to forbid her from singing. He kidnaps her, but she escapes and moves on to inspire others. Although the film is often lighthearted, it was intended to carry a strongly socialist message and to reassure the Chinese people of the government's continuing support for traditional notions of community, regardless of whether this actually happened to be true. It presents Liu San Jie as a social activist, albeit one more in line with traditional notions of nature, community, tradition, and justice. It presents the landlord as self-righteous, silly, and self-defeating. The film was popular, and it served the purpose of reaffirming the idea that China's revolutionary spirit derived its strength from the peasants, rather than the proletariat. China's new government presented itself as a non-aligned alternative to both Western capitalism and Soviet communism, appealing to agricultural peoples around the world. Premier Zhou Enlai, who served among other things as China's foreign minister, brought the film with him when he travelled abroad.</p> <p>.</p> <p>Focus topic: Agricultural work during the Cultural Revolution</p> <p>I recently attended and documented a 50-year reunion by a group of junior high school classmates who became agricultural workers during the Cultural Revolution. One of those participants is my wife. Part of the reunion occurred in the village in China's Northeast where they had been sent. The archival film below shows a similar group of students from Changchun who left at about the same time as our group, from the same station. This video also shows groups of slightly older young people who continued to live in the city but who took day trips to nearby farms to help with the planting and harvesting.</p> <p>Watch: 1960s China, Students Leave City to Help on Commune Farms [thekinolibrary] https://youtu.be/t4Dpo__a-Bg</p> <p>Once the train deposited our group in the rural agricultural town of Dehui, 50 years ago, they were conveyed to their designated village by horse-drawn wagons, probably along the route shown here:</p> <p>Examine: A Wild Ride through the Countryside [Gary Pereira] https://youtu.be/kNk0BJwheh4</p>

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		<p>The discussion below accompanies the video:</p> <p>Watch: Down to the Countryside: a fifty year reunion [Gary Pereira] https://youtu.be/d1nywzYowiI</p> <p>In 1968, after the students arrived at their destination, members of the village gave them temporary quarters and helped them build a home. The countryside around Dehui, in northeast China (midway between Changchun and Harbin) is largely agricultural. Winters are brutal, and temperatures routinely stay below 10⁰ F for long periods of time. It's kind of like northern Minnesota. As you can see from the video, homes in the region follow the same general plan. The front door is generally in the center at the front, and once inside you can go straight through to the kitchen, or you can go off to either side, which for our students was where the men's and women's sleeping quarters were located. The kitchen is often in the middle of the house because it is the source of heat. Exhaust from the oven and stove is channeled through sealed stone beneath the bed platforms, or 'kangs', before being vented outside. This is a safe and efficient system, since the exhaust is vented completely after giving up most of its heat to the brick and masonry kangs, which slowly release it over the course of the night. The region around Dehui is not excessively hot in the summer, due to its latitude and the presence of vegetation and water. Passive solar building techniques help to keep the inside air temperate and clean.</p> <p>The floor plans of the homes in the village haven't changed much since 1968, but some of the building materials have changed. In 1968, only dried mud bricks were available for building homes. Baked bricks were a luxury. Since mud bricks tend to crumble and break at the edges, they often had to be lined with wood to keep the edges intact. These days, permanent fire-hardened bricks and masonry are used. Roofs in 1968 were made of thatch. This worked well in insulating homes from both heat and cold, but it had to be replaced quite often. Thatch is no longer used for roofing homes, although it is stored and used for other purposes. There was limited access to electricity in 1968, but now everyone is on the electrical grid, and cellular internet access is available.</p> <p>During the Cultural Revolution, the number of years each person was required to stay in the countryside depended on that person's class and family background. Very little other than food was available locally. The members of our group were friends from school, and Dehui was a long difficult day's journey from their homes in Changchun. Individuals would make the journey periodically and return with supplies and treats not available locally. Young people were sent into the countryside in order to have them participate in agriculture and other labor-intensive activities. Since very little agricultural machinery existed in China at the time, a great deal of human labor was required. The main source of energy, transportation, and non-human labor at the time in the region around Dehui was horses. Horses pulled wagons, and horses pulled plows. Crops were picked by hand, without gloves. The main crops were corn and soybeans. Some of the corn could be consumed locally, but the soybeans were sent off to the cities. Soybeans are particularly difficult to pick by hand, since they grows low to the ground and the leaves are abrasive. Nearly all of the corn plant was utilized, including the stalks and husks. The students often ate sorghum, or 'kaoliang'. As you can see from the video, sorghum is a very tough grain; it can also be difficult to digest. It is no longer being grown deliberately in the region, but it continues to grow wild by the side of the road. So does hemp, which was once grown locally for fiber.</p> <p>In 1968, each household produced its own vegetables, meat (usually poultry) and chicken and duck eggs. You can see from the video that many still do. Our host was one of the villagers who had originally helped the students get settled and accustomed to farm life. He still lives in the same house with his family. They call him 'second brother'; he is the gentleman wearing the white shirt in the video. As you can see from his home garden, he has a green thumb (by the way, with lots of beneficial ladybugs, and no</p>

Week	Due Date	Readings, Assignments
		<p>visible chemicals). He appears to be in excellent health, and is well into his 70s.</p> <p>Wintertime meant different kinds of work for the students. Since the watery bogs and depressions were frozen and could therefore be worked in the winter, the students hauled out composted organic material to spread on the fields later in the spring when the ground thawed. Snow in that region accumulates all winter, but the roads were never plowed at the time; they had to be cleared by hand. Fuel had to be gathered and dried to supplement their small allotment of coal. There was always something that needed to be done throughout the year. Currently, many of those activities no longer occur, or they are done with machinery.</p> <p>In 1968, home and personal goods were hard to come by, and there were no stores nearby. You would have to walk or hitch a wagon ride from a friendly villager to a government depot some distance away for basic necessities. Even today, these households remain relatively isolated from the nearest stores, but as you can see from the video, merchants now travel up and down the road peddling various things.</p> <p>Homework 13:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Tell us about Wendell Berry and the farming program he established. 2. Describe the contents of the ‘Open Letter to Bill Gates on Food, Farming, and Africa’. 3. After reading the text and watching the videos on agricultural work during the Cultural Revolution, do you think that a similar program asking young people to work outdoors (with monetary compensation, insurance, and health care provided) could succeed in the US? What if a large scale tree planting program were initiated, for example, in locations likely to be successful long term? Would that be the kind of experience young people (and their parents) might appreciate or learn from?
15		<p>Topic 1: What of the future?</p> <p>My high school chemistry teacher, Mr. Salzer, was a middle aged man whose family had perished twenty-five years earlier in the Holocaust. One day, he introduced us to a short book of essays called <i>Brave New World Revisited</i>, by Aldous Huxley, which had been published a few years earlier, in 1958. The chapters are:</p> <p>Over-Population; Quantity, Quality, Morality; Over-Organization; Propaganda in a Democratic Society; Propaganda Under a Dictatorship; The Arts of Selling; Brainwashing; Chemical Persuasion; Subconscious Persuasion; Hypnopedia;</p>

Week	Due Date	Readings, Assignments
		<p>Education for Freedom; and What Can Be Done?</p> <p>Mr. Salzer introduced this little book to us more than fifty years ago. In case you haven't heard of it, I am introducing it to you now. Along with Orwell, Huxley was one of the first authors to influence my perspective on the world. The video below is a contemporary discussion of the book.</p> <p>Recommended: Do We Live in a Brave New World? - Aldous Huxley's Warning [Academy of Ideas] https://youtu.be/aPkQ57cXrPA</p> <p>Huxley was one of the first to discuss the changes taking place regarding human biology and their undeniable influence on human culture. In so doing, he imagined a world in which culture drives human evolution.</p> <p>Recommended: How Culture Is Driving Human Evolution [Harvard Museum of Natural History] https://youtu.be/im65Y6cPnW8</p> <p>Recommended: The evolution of cooperation [Henk Verhoeven on Evolutionary Psychology] https://youtu.be/ALuvuoTCMYg</p> <p>The COVID-19 pandemic has served to illuminate some of the social and cultural forces at work in the world to a degree that many of us might not want to hear about. I sympathize. It's not easy being a human being, and stress is a killer. If more information equals more stress, then unplugging one's self from current events might be a winning strategy. But I also think that young people need to look at these things with clear eyes, and use the wisdom they accumulate to chart and follow their own personal paths into the future. Do not put your trust in ideas, people, and institutions that have not fully earned your trust. As an exercise in thinking independently, I will ask you to read and describe the conclusion of a recently published peer-reviewed study concerning vaccine mandates (question 1).</p> <p>Topic 2: Agendas</p> <p>As I'm finishing up this semester's schedule, the Davos conference of the World Economic Forum is wrapping up. The smug self-righteousness dripping off the elite participants as they discuss some of the issues that concern us all absolutely puts me off, and I think it's perfectly legitimate to make fun of them. For example, Hitler, Stalin, and other dark forces also believed in 'stakeholder responsibility'.</p> <p>Recommended: Klaus Schwab opening statements at Davos 2022 [Matt Burgess] https://youtu.be/pSYVnpIeZIA</p> <p>Al Gore and John Kerry are not climate scientists. They are failed politicians.</p> <p>Recommended: Al Gore - 600 Thousand Hiroshima Bombs [World Economic Forum Video] https://youtu.be/rfAYLSQIxTI</p> <p>Recommended: John Kerry and a 'select group of human beings' [The First] https://youtu.be/ujJw9GKD8Zs</p> <p>The United Nations is almost indistinguishable from the World Economic Forum in terms of what it sees as its underlying mission. The Sustainable Development Goals (SDGs) or Global Goals are a collection of</p>

Week	Due Date	Readings, Assignments
		<p>seventeen interlinked global goals designed to be a "blueprint to achieve a better and more sustainable future for all". The SDGs were set up in 2015 by the United Nations General Assembly and are intended to be achieved by 2030. They are included in a UN-GA Resolution called the "2030 Agenda", or Agenda 2030.</p> <p>The following is the full text of Agenda 2030. Reference: Transforming our world: the 2030 Agenda for Sustainable Development https://sdgs.un.org/2030agenda</p> <p>The following contains descriptions and discussions of each goal. Reference: Sustainable Development Goals https://en.wikipedia.org/wiki/Sustainable_Development_Goals</p> <p>In the following interview, Nobel laureate in economics Professor Amartya Sen discussed the past and future challenges to development. I recommend any and all of Sen's published works. He is absolutely brilliant, and he cuts through the nonsense in a very reasonable and convincing way. When asked about the Sustainable Development Goals, Sen emphasized that democracy and human rights are key for sustainable development, and talks about what makes for good development goals, which might not always be quantifiable.</p> <p>Watch: Amartya Sen on the Sustainable Development Goals [UNU-WIDER] https://youtu.be/LggTrGMgFY</p> <p>Topic 3: Contrasting visions</p> <p>Watch: Thatched Living: A Nostalgic Future [NHK WORLD-JAPAN] https://youtu.be/WL7FiB3sLM</p> <p>Neom is a Saudi city being built in northwestern Saudi Arabia. It is planned to incorporate smart city technologies and to function as a tourist destination. The site is north of the Red Sea, east of Egypt across the Gulf of Aqaba, and south of Jordan. It is planned to cover a total area of 26,500 km², extending 170 km along the coast of the Red Sea.</p> <p>Watch: What is THE LINE? [NEOM] https://youtu.be/0kz5vEqdaSc</p> <p>Recommended: Saudi Arabia's Line City Explained [Tomorrow's Build] https://youtu.be/h41J3HyRKvQ</p> <p>Recommended: Why Linear Cities Don't Work [Stewart Hicks] https://youtu.be/yHRMcwQHicI</p>

Week	Due Date	Readings, Assignments
	05/10/23	<p>Homework 14:</p> <p>Reminder: check each week for any new Announcements.</p> <p>1. Please download the file named jme-2022-108449.full.pdf from Files, in Canvas. Alternatively, it can be found at the following URL: https://jme.bmj.com/content/early/2022/12/05/jme-2022-108449 Summarize and describe the conclusions of the authors. The Conclusion of the paper begins at the bottom of page 10, and it is two paragraphs long. Cite the paper as follows:</p> <p>Bardosh K, Krug A, Jamrozik E et al. "COVID-19 vaccine boosters for young adults: a risk benefit assessment and ethical analysis of mandate policies at universities". Journal of Medical Ethics Published Online First: 05 December 2022. doi: 10.1136/jme-2022-108449</p> <p>2. Discuss any five of the seventeen Sustainable Development Goals in the Agenda 2030 document that seem to you to have cultural significance. Do you see personal freedom and human rights as being properly addressed by these goals? What do you think of Amartya Sen's concerns?</p> <p>3. Compare the life described in Thatched Living video with the life you might imagine leading within NEOM. Which of these settings might you prefer to live in over long periods of time? Which might be more or less restrictive of personal freedom? Which approach to living, in your opinion, is more likely to encourage cultural growth and enrichment? Why?</p>
16	05/22/23	<p>Final evaluation:</p> <p>Choose one of the topics we've covered and write a thoughtful term paper. This will serve as your final evaluation. Provide at least four full citations (not just URLs). It doesn't matter what format you use, so long as you are consistent. I suggest that you choose a serious topic that is aligned with your interests or career plans. You may include graphics and extended quotations, if you provide citations. I encourage you to produce some of your own graphics if you are so inclined. There is no upper limit to the length of the paper, but please don't artificially lengthen it with unnecessary repetition. I expect all of you to produce a paper that you can publish online without further editing.</p>