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48 Gateway

- 1 We borrow environmental capital from future generations with no intention or prospect of repaying.
- 2 We act as we do because we can get away with it: future generations do not vote; they have no political or financial power; they cannot challenge our decisions.
- 3 They may show profit on the balance sheets of our generation, but our children will inherit the losses.
- 4 They may blame us for our wasteful ways, but they can never collect on our debt to them.
- 5 They draw too heavily, too quickly, on already overdrawn environmental resource accounts to be affordable far into the future without bankrupting those accounts.
- 6 Many present efforts to guard and maintain human progress, to meet human needs, and to realize human ambitions are simply unsustainable— in both the rich and poor nations.

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48 Exercises 01

- 1 I notice that I have to pay careful attention in order to listen to others with an openness that allows them to be as they are, or as they think themselves to be.
- 2 The shutters of my mind habitually flip open and click shut, and these little snaps form into patterns I arrange for myself.
- 3 This indifference can be, in its extreme, a form of murder and seems to me a rather common phenomenon.
- 4 By focusing on what we choose to acknowledge in them, we impose an insidious control on them.
- 5 Unless we are very, very careful, we doom each other by holding onto images of one another based on preconceptions that are in turn based on indifference to what is other than ourselves.
- 6 The opposite of this inattention is love, is the honoring of others in a way that grants them the grace of their own autonomy and allows mutual discovery.
- 7 We claim autonomy for ourselves and forget that in so doing we can fall into the tyranny of defining other people as we would like them to be.

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48 Exercises 02

- 1 As aging infrastructure is repaired and retrofitted, and as new infrastructure is constructed, incorporating future risks from climate change impacts into their design, construction, and operation must become routine.
- 2 The stronger infrastructure required may come with a significant upfront cost.
- 3 But employing thoughtful design strategies can allow for making relatively modest resilience investments now, while still planning for more extreme events down the road.
- 4 Designing, building, operating, upgrading, and eventually retiring infrastructure projects is an expensive process.
- 5 Failing to screen projects for climate resilience will lead to more waste and more infrastructure collapse.
- 6 Failing to take those risks into account will likely lead to increased maintenance and operating costs and shortened service life.
- 7 This approach could well be cheaper than having to retrofit the infrastructure from scratch if conditions worsen beyond expectations.

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48 Exercises 03

- 1 Thus, in the twentieth century, as Western-derived culture has affected most others, most non-Western musics now show some influences of Western music.
- 2 It would be foolish to assume that the music of India, because it is largely melodic and without harmony, somehow represents an "earlier stage" through which Western music has already passed, or that Europeans, in the days when they lived in tribes, had music similar to that of Native Americans.
- 3 However, the results of this influence vary from culture to culture.
- 4 The patterns we may discern in the world's music history usually have to do with the relationships of cultures to one another.
- 5 All musics have a history, and all music changes, has always been changing, though at various rates and not always in the same direction.
- 6 Musics do not uniformly change from simple to complex.
- 7 Each music has its own unique history, related to the history of its culture, to the way people adapt to their natural and social environment.

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48 Exercises 04

- 1 An archaeologist has a raw material, the remains of the past, and turns it into something—data, a report, set of drawings, a museum exhibition, an archive, a television programme, evidence in an academic controversy, and perhaps that which is termed 'knowledge of the past'.
- 2 This is a mode of production.
- 3 The past has left remains, and they decay in the ground.
- 4 'The past' is gone and lost, and a fortiori, through the equivocality of things and the character of society as constituted through meaning, never existed as a definitive entity 'the present' anyway.
- 5 So excavation is invention/discovery or sculpture where archaeologists craft remains of the past into forms which are meaningful.
- 6 According to their interest, an archaeologist works on the material remains to make something of them.
- 7 The archaeological 'record' is, accordingly, not a record at all, but made, not given, 'data'.
- 8 Archaeology is a mode of production of the past.
- 9 This would seem to be recognised by those many archaeologists and textbooks that talk at length of archaeological techniques — archaeology seen as technology.

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48 Exercises 05

- 1 The institution finally hired a consultant whose attitude was that organizational structure has nothing to do with trust.
- 2 Most of the consultants spoke of making the necessary structural changes to create a culture of trust.
- 3 Interpersonal relations based on mutual respect and an atmosphere of goodwill are what creates a culture of trust.
- 4 Would you rather work as part of a school with an outstanding reputation or work as part of a group of outstanding individuals? Many times these two characteristics go together, but if one had to make a choice, I believe that most people would opt to work with outstanding individuals.
- 5 Various organizational consultants were interviewed to facilitate a "healing" process.
- 6 An educational institution that I have been associated with recently went through a particularly traumatic time when the credibility of the administration was questioned by the faculty and staff.

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48 Exercises 06

- 1 Mastering one topic means very little in the sense that an infinite amount of new topics remain alive and waiting to be tackled.
- 2 Intellect is not to be celebrated; it should be constantly and humbly improved.
- 3 The more one learns, the more one understands that he or she actually knows very little.
- 4 It is up to us to develop what we have been given.
- 5 Knowledge has no finish line.
- 6 The true intellectual does not gloat in what she knows, for no one has the capacity to know everything, and only the fool pretends otherwise.
- 7 We all have been blessed with intellect.
- 8 Instead, as with life, it is merely a perpetual marathon full of potential and pitfalls.
- 9 There is no better way to travel the journey of life than with a book held greedily in hand.

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48 Exercises 07

- 1 The writings of some ancient authors survive only in quotations from their work by other ancient figures.
- 2 " It comes from writers who lived long after the events that they relate and often contains much local folklore and tradition that may or may not be accurate.
- 3 The same is true for the work of the Hellenistic Babylonian priest, Berossus.
- 4 Thus, not only were these authors writing long after the events they were describing, but we also have the added problem of trying to decide whether or not they were quoted correctly.
- 5 The history of Egypt written by Manetho, an Egyptian priest of the early third century BCE, is known only through such quotations.
- 6 Much of the written evidence historians of ancient times must use is the equivalent of what our legal system calls "hearsay.
- 7 Furthermore, sometimes the level of "hearsay" between the "witness" and the original event is even greater.
- 8 Obviously, the historian has to analyze such sources with great care and seek independent validation of their testimony from archaeology or other texts.

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48 Exercises 08

- 1 It should be a part of a journalist's role to give readers the information they need to reach sensible decisions, not to play on their fears and prejudices.
- 2 Ordinary citizens are often keen to blame minority or culturally oppressed groups for their problems or failures.
- 3 If we do not know or understand the culture of a minority or oppressed group, it is easy to see its behaviour as unacceptable or 'uncivilised' and therefore not worthy of consideration or respect.
- 4 Only when we come to understand another culture's ways can we start to realise that it is, like ours, only human and neither totally wrong nor totally right.
- 5 If journalists tell people only what they expect to hear about minority or oppressed groups then the debate about their position in society is not advanced.
- 6 It is part of the journalist's duty to help advance society's awareness of such problems by providing people with a wider truth than their existing prejudices.
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