



CHAPTER 7

Factfulness: The World Is Not So Simple

FYI 本文

Useful Expressions

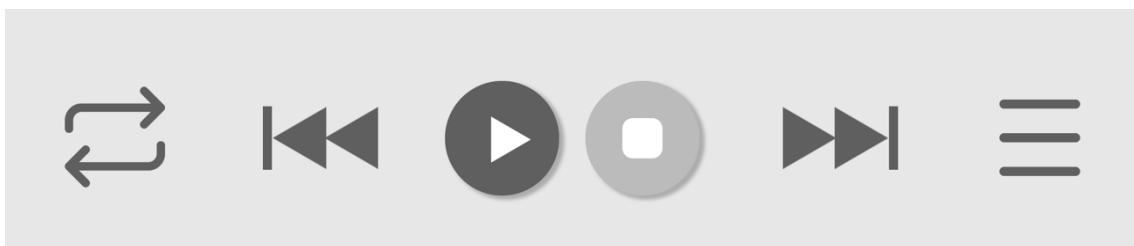
1. **Rising:** rise (to [by]) / increase (to [by]) / go up (to [by]) / grow (to [by]) / climb (to [by]) / peak (at)
2. **Falling:** fall (to [by]) / drop (to [by]) / decline (to [by]) / decrease (to [by]) / plunge (to [by]) / go down (to [by])
3. **Changing:** fluctuate (at around) / turn upward [downward] / stand (at) / level off (out) / flatten out / remain flat / have no change(s) / remain stable [steady]
4. **Degree of Fluctuation:** (1) Slight increase or decrease: gently / gradually / slightly / steadily
(2) Sharp increase or decrease: suddenly / sharply / dramatically / steeply / a lot
5. **Descriptions:** Figure 1 indicates that / As illustrated [shown] in Figure 1, / The vertical line shows / The horizontal line

represents / The bar graph depicts / Our product occupies

○%

6. **Kinds of Line:** thin line / medium line / thick line / double line /

solid line / dotted line





CHAPTER 7

Factfulness: The World Is Not So Simple

タイトル

CHAPTER 7

Factfulness: The World Is Not So Simple

Which of the following statements do you agree with most? Give your reasons.

A: The world is getting better.

B: The world is getting worse.

C: The world is getting neither better nor worse.

In this chapter, a student is going to make a presentation about her favorite book, *Factfulness*. Let's listen to what she has to say.





CHAPTER 7

Factfulness: The World Is Not So Simple

Part 1 新語・イディオム

et al.

Swedish

physician

low-income

primary

proportion

poverty

double (v.)

halve

more or less

educated

similarly

mistaken

instinct

limitation

negativity

tendency

generalization

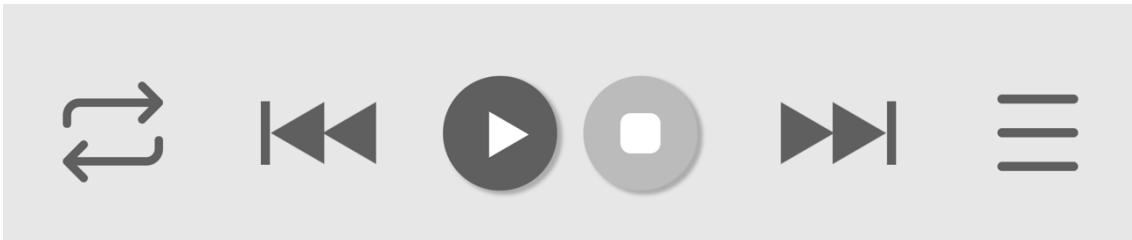
generalize

determine

perspective

blame

urgency





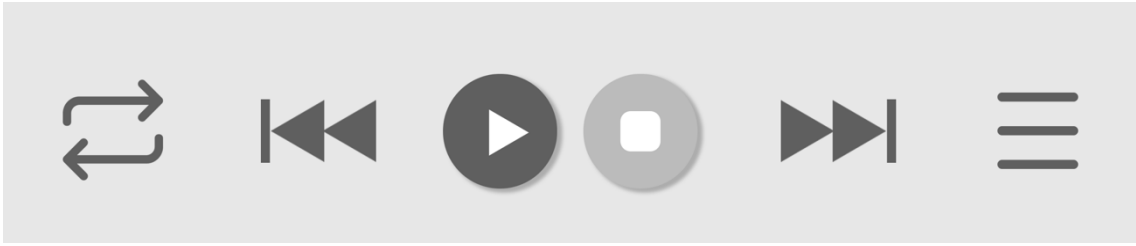
CHAPTER 7

Factfulness: The World Is Not So Simple

Part 1 本文

Today, I'm going to introduce the international bestseller *Factfulness*, written by Hans Rosling et al. in 2018. Hans Rosling is a Swedish physician and professor of international health. First, I have three questions I'd like to ask you.

How did you do? Don't worry if you didn't get all the answers right. In fact, the general public, including highly educated people, often get some of the answers wrong. This suggests that we look at the world in a similarly mistaken way. In order to view the world correctly, Rosling recommends that we become aware of ten human instincts, as shown in Slide 2. I wish I could explain all ten of them, but due to time limitations I will mention only three of the most important: the Gap Instinct, the Negativity Instinct, and the Straight Line Instinct.





CHAPTER 7

Factfulness: The World Is Not So Simple

Part 2 新語・イディオム

on average

distinction

valid

indeed

mortality

in the first place

survival

accurate

incline

binary

distinct

intuitive

dramatic

conflict (*n.*)

□ division

with ... in mind





CHAPTER 7

Factfulness: The World Is Not So Simple

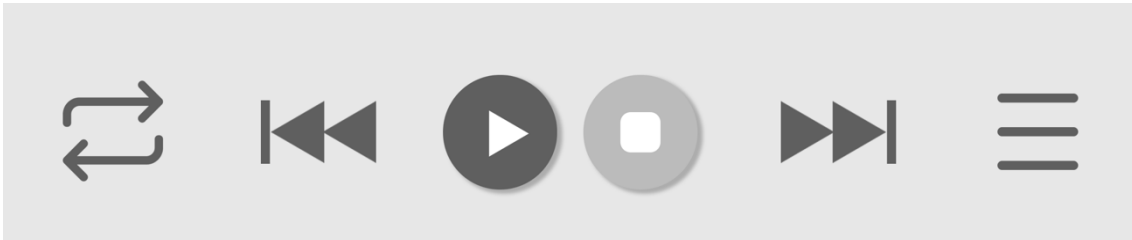
Part 2 本文

First, I'd like to explain the Gap Instinct. Let's go back to the first question on Slide 1. Today, it is said that 60 percent of girls in low-income countries finish primary school. On average, only seven percent of people answer this question correctly. Most people say the percentage is lower, which shows that life in low-income countries is thought to be much worse than it actually is.

In the first place, is the distinction between developed countries and developing countries, including low-income countries valid? There was indeed a gap in the past. In Slide 3, which shows data from 1965, there are two big groups of countries: developing countries, where people had big families and high mortality rates, and developed countries, with small families and low mortality rates. Now, take a look at Slide 4, which shows data from 2017. As you can see, there is no clear-cut gap between the two groups; most countries are now in the group of developed countries.

This means that the traditional distinction between developed and developing countries is no longer an accurate way of understanding the world today.

Why are we inclined to divide the world into two parts? Rosling explains: “Human beings have a strong instinct toward binary thinking. Dividing the world into two distinct halves is simple and intuitive, and also dramatic because it implies conflict.” With this in mind, we can see that a two-part division does not always reflect reality.





CHAPTER 7

Factfulness: The World Is Not So Simple

Part 3 新語・イディオム

majority

expectancy

in reality

actual

viewer

factor

present (*n.*)

root (*v.*)

logical

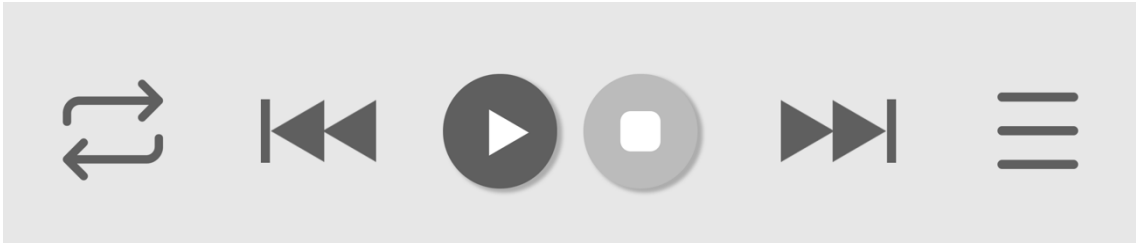
hesitate

advise

alert

highlight

that is





CHAPTER 7

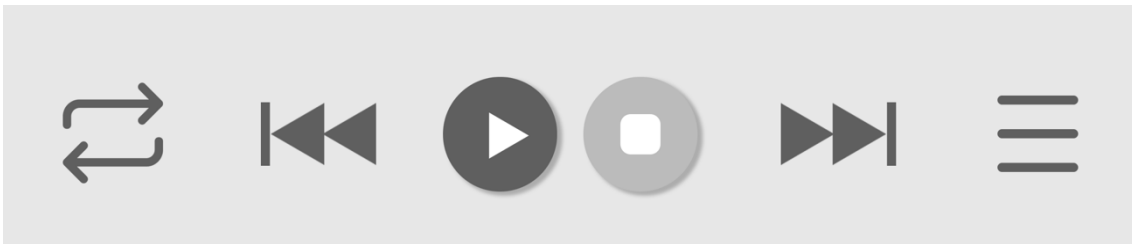
Factfulness: The World Is Not So Simple

Part 3 本文

Next is the Negativity Instinct. This refers to our tendency to focus more on negative changes than positive ones. Rosling asked people in 30 different countries if they believed the world was getting better, worse, or neither. The majority thought the world was getting worse. In reality, however, that is not necessarily true. Let's go back to the second question on Slide 1. Look at Slides 5 and 6. The extreme poverty rate has been falling since 1800, and the proportion of people living in poverty almost halved over a recent 20-year period. In addition, average life expectancy in many countries has reached 70, which means that people on average live ten years longer than they did 40 years ago.

Rosling points out that we quickly forget the actual details of the past. Moreover, the media tend to report more bad news than good news in order to attract attention and gain readers and viewers. These two factors alone lead us to believe that the past was always better than the

present. He also maintains that this instinct is rooted not in logical thinking but in our emotions. That is, we hesitate to say that things are getting better if there are still problems to be solved. In order to overcome this instinct, Rosling advises us to try to see both good and bad changes. We should also be alert to the media's tendency to highlight negative and tragic events.





CHAPTER 7

Factfulness: The World Is Not So Simple

Part 4 新語・イディオム

roughly

curve

based on …





CHAPTER 7

Factfulness: The World Is Not So Simple

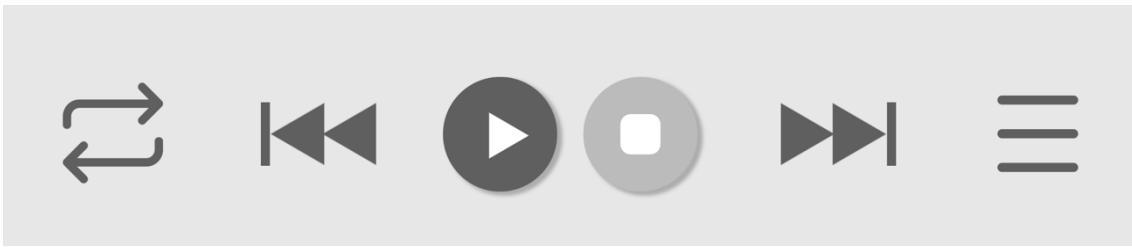
Part 4 本文

The third instinct is called the Straight Line Instinct. It causes us to assume that “a line will continue going straight.” For instance, most people would agree that the world population is increasing. That’s true. Roughly 0.6 billion people were added between 2017 and 2024; however, it will not keep increasing forever. Take a look at Slides 7 and 8, which show that population growth has already started to slow down. The curve is expected to flatten out somewhere between ten and 12 billion by the end of this century. Now, let’s go back to the third question on Slide 1. The primary reason for population growth is the rise in the number of adults, not children. As you can see, growth in the number of children has already leveled off.

The title of Rosling’s book is *Factfulness*, by which he means opinions based on facts. If you keep in mind the main points of his book, as I have explained, you too will be able to view the world and the world’s

problems based on actual facts. I'm sure the way you look at the world will change dramatically as a result.

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CHAPTER 7

Factfulness: The World Is Not So Simple

通読用（ファストスピード）

①

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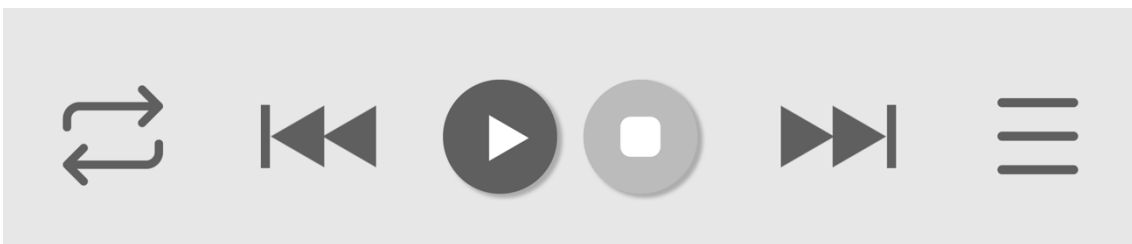
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CHAPTER 7

Factfulness: The World Is Not So Simple

Recap & Retell 1





CHAPTER 8

The Psychology of Everyday Experience

Part 1 新語・イディオム

p.114

psychology

p.115

broadly

theoretical

mechanism

cognitive

examine

ignore

adapt

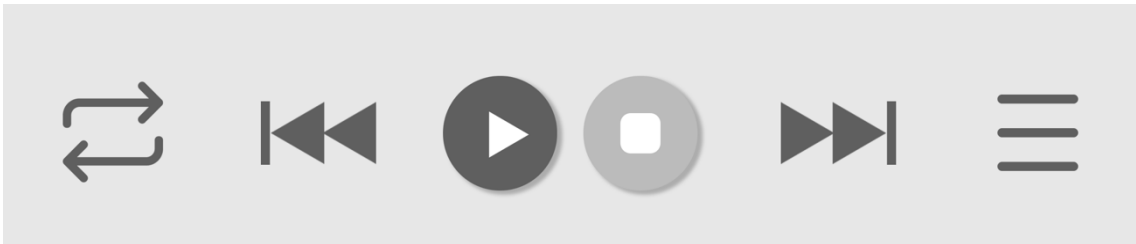
developmental

interact

clinical

damaging

- alter
- outlook
- criminal
- specialist





CHAPTER 8

The Psychology of Everyday Experience

FYI Looking at Psychology

Psychology is the study of why people think and act the way they do. It is broadly divided into “basic psychology” and “applied psychology.” Basic psychology is the theoretical study of the mechanisms of the human mind. Applied psychology, on the other hand, is concerned with the practical application of psychology to various aspects of our daily lives.

Examples of Basic Psychology

Cognitive Psychology (認知心理学)

Cognitive psychology is the study of the way humans think. Experts in this field examine such things as the way we learn, process language, pay attention to some things and ignore others, and solve problems. The aim is to gain a better understanding of the way the human mind adapts to its surroundings.

Developmental Psychology (発達心理学)

Developmental psychology is the study of the way children develop mentally as they grow from babies into adults.

Social Psychology (社会心理学)

Social psychology is the study of how people's mental state is affected by the people around them and how people interact.

Examples of Applied Psychology

Clinical Psychology (臨床心理学)

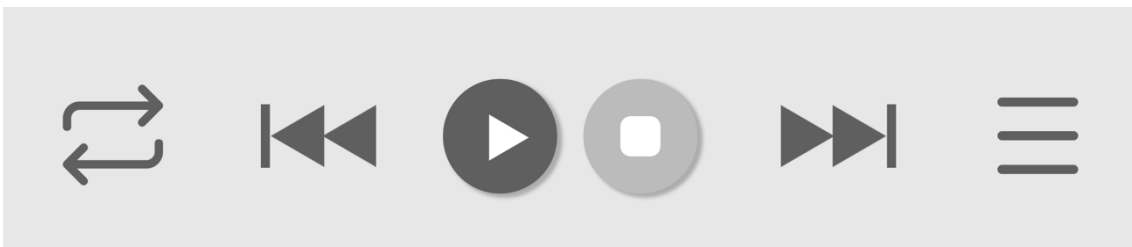
Clinical psychology is aimed at helping people to change damaging behavior and alter their outlook in ways that will make them happier.

Criminal Psychology (犯罪心理学)

Criminal psychology is the study of criminal behavior that has the aim of preventing crime and improving the lives of both victims and criminals.

Sports Psychology (スポーツ心理学)

Sports psychology is the study of how the mental health of athletes affects how well they perform. Specialists in sports psychology also look at how sporting activities improve people's mental well-being.





CHAPTER 8

The Psychology of Everyday Experience

タイトル

CHAPTER 8

The Psychology of Everyday Experience

1. List five words that come to mind when you hear the word “psychology.” Share them with your classmates.
2. Are you interested in studying psychology? Why or why not?





CHAPTER 8

The Psychology of Everyday Experience

Part 1 新語・イディオム

stock

tempt

initially

between you and me

cannot help doing

snob

phenomenon

inclined

availability

reactance

feel like doing

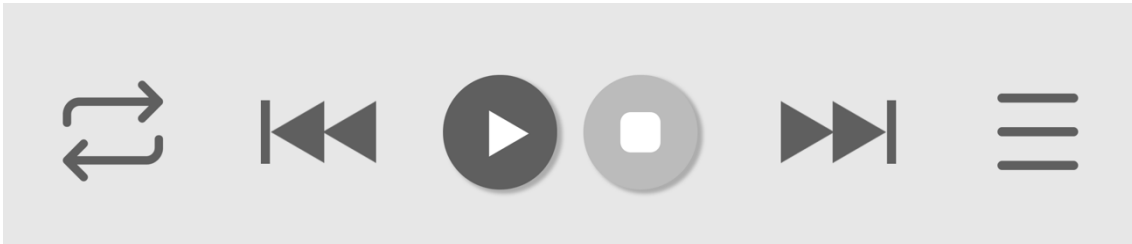
behave

arise

pioneer

scientific

attempt





CHAPTER 8

The Psychology of Everyday Experience

Part 1 本文

Have you ever experienced the following?

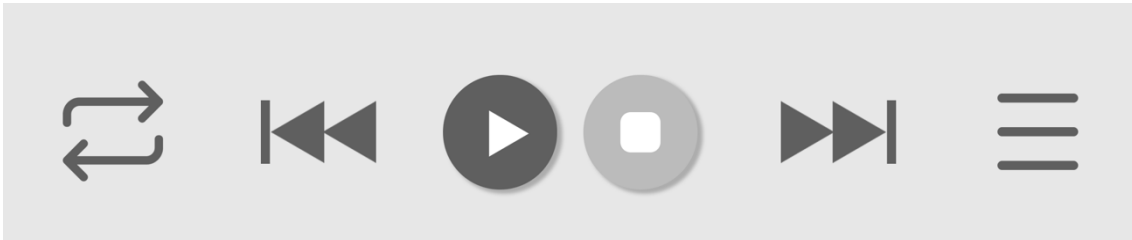
Case 1: When you were shopping in a store, you saw a point-of-purchase (POP) display that said, “No longer in production! Limited stock.” You were suddenly tempted to buy the product even though you didn’t initially plan to buy it.

Case 2: Your friend said, “This secret is between you and me. Don’t tell anyone else.” But you could not help passing the secret on to others.

Many of you have probably had similar experiences to these. Case 1 is an example of the “snob effect,” a phenomenon in which we are inclined to see value in things with limited availability. Case 2 is an example of “psychological reactance.” When a certain action is prohibited, we tend to want to do it even more. This is why when you are told not to push the emergency-stop button, you may feel like

pushing it.

In our daily lives, we often wonder, “Why did that person behave like that?” or “Why did such an emotion arise in me?” Social psychology is a branch of psychology that tries to answer such questions. According to Gordon Allport, a pioneer in this field, social psychology is “the scientific attempt to understand and explain how the thoughts, feelings, and behavior of individuals are influenced by the actual, imagined, or implied presence of others.”





CHAPTER 8

The Psychology of Everyday Experience

Part 2 新語・イディオム

interaction

technique

strategy

unreasonable

demanding

reluctant

lie behind ...

put forward ...

turn down ...

in a row

norm

reciprocity

favor

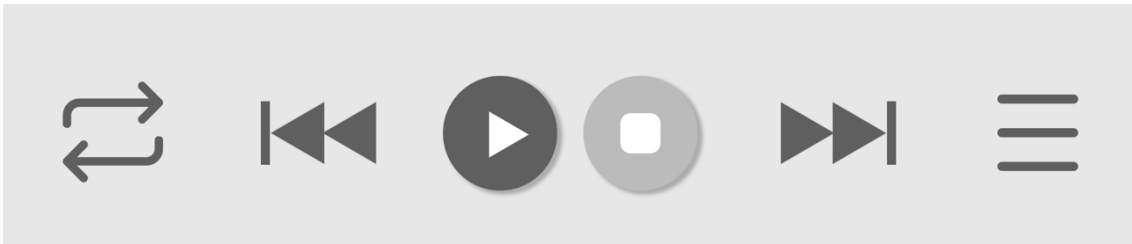
repay

loan

concession

reciprocal

allowance





CHAPTER 8

The Psychology of Everyday Experience

Part 2 本文

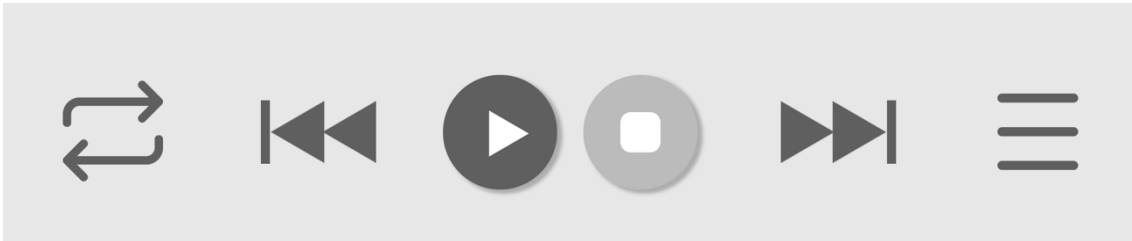
Your friend asked you to lend him 10,000 yen. “I’m sorry, but I can’t,” you replied. Then he said, “How about 1,000 yen?” You didn’t want to decline again, and since 1,000 yen didn’t seem to be such a big deal, you accepted his request.

What lies behind this interaction is the “door-in-the face technique,” described by Robert Cialdini. Using this strategy, a person first puts forward an unreasonable request that is expected to be turned down and then presents a less demanding request that is likely to be accepted because the other person feels reluctant to decline twice in a row.

What makes this technique work is the “norm of reciprocity,” in which we repay what another has done for us. For example, when someone treats you to dinner, you feel like treating him or her later. This is called “reciprocity of a favor.” In the above case concerning a loan, you think you should also make a concession because your friend made one, too.

This is called a “reciprocal concession.”

If you want a raise in your allowance, say to your parents, “Please raise my allowance by 10,000 yen.” If they refuse your request, say “Okay, how about 1,000 yen?” In theory, your second request is more likely to be accepted.





CHAPTER 8

The Psychology of Everyday Experience

Part 3 新語・イディオム

fast-food

psychologist

racer

compete

laboratory

reel

length

set a record

reel in ...

as ... as possible

in pairs

facilitate

enhance

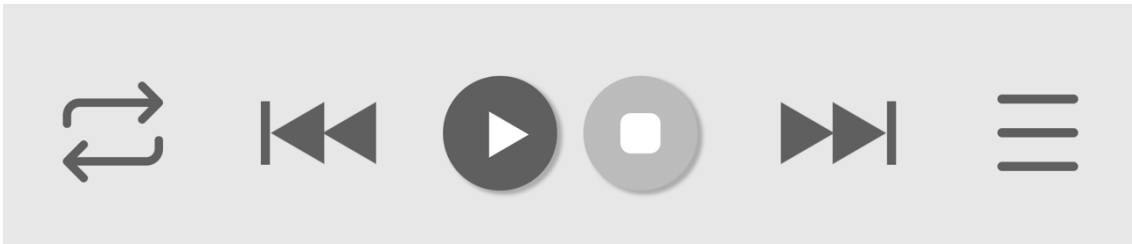
facilitation

strengthen

efficient

learner

in this light





CHAPTER 8

The Psychology of Everyday Experience

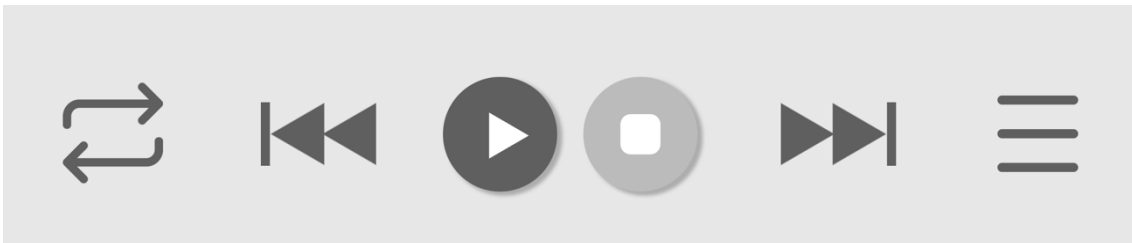
Part 3 本文

Do you like studying alone in your room or with your friends in the library? Why do some parents put their child's desk in the living room? Why do many people study or work at a cafe or a fast-food restaurant, surrounded by others?

Norman Triplett, an American psychologist, noticed that many bicycle racers set better records when they competed against others than when they rode alone. Triplett then conducted the following experiment in his laboratory. He asked children to reel in a certain length of fishing line as fast as possible in a given time. The children worked either alone or in pairs. The results revealed that many children were able to reel in the line faster when they performed the task with another child. In addition, studies by other psychologists have found that performance can be facilitated not only if an activity is done with others but also if it is done in front of an audience. The phenomenon in which the presence of

companions in an activity or an audience enhances performance is called “social facilitation.”

In this light, studying with a classmate may not only help you strengthen ties of friendship but also help you become a more efficient learner.





CHAPTER 8

The Psychology of Everyday Experience

Part 4 新語・イディオム

noodle

slurp

conclude

particularly

consistent

contradictory

discomfort

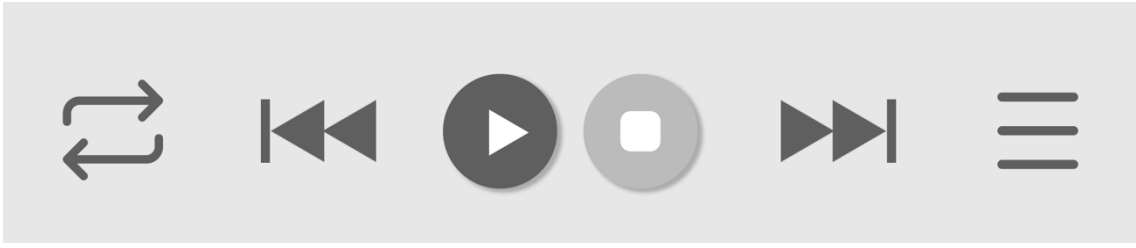
dissonance

attitude

consistency

disappointing

therefore





CHAPTER 8

The Psychology of Everyday Experience

Part 4 本文

Imagine you have waited in a long line at a famous ramen restaurant for two hours, expecting to be served a delicious bowl of ramen noodles. When you finally eat it, you feel something is wrong, however. After slurping up the last of the noodles, you conclude that the ramen was nothing special! Later, you tell yourself that the noodles may not have tasted good, but since the restaurant is famous for offering a particularly healthy style of ramen, it was still worth waiting so long to try them.

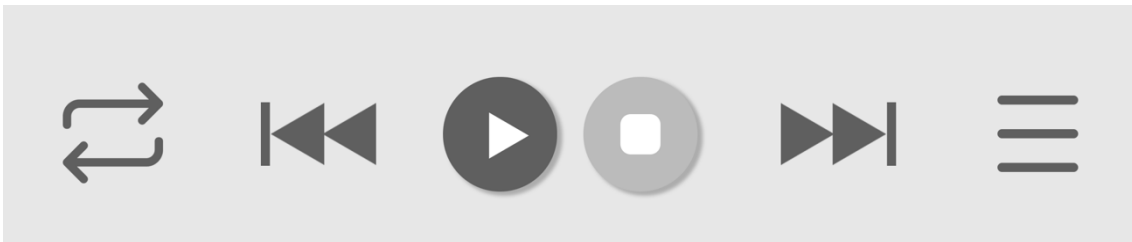
One explanation for this kind of thinking is offered by Leon Festinger. He argued that people prefer to think and act in a consistent manner. When we have two or more contradictory ideas, we experience psychological discomfort called “cognitive dissonance.” In order to reduce this discomfort, we change either our attitude or our behavior to try to create a sense of consistency.

In the case of the disappointing ramen, the gap between the ramen

not tasting as good as expected and the two hours spent waiting for a delicious bowl of ramen created cognitive dissonance. In order to close the gap, you remind yourself that the restaurant is famous for its healthy ramen and it was therefore worth the wait.

* * *

These are examples of how people who study social psychology think about our behavior in the communities in which we live. If you have a question about your own behavior or the behavior of others, social psychology might help you to answer it, or at least gain a better understanding of why we act the way we do.





CHAPTER 8

The Psychology of Everyday Experience

通読用（ファストスピード）

①

Have you ever experienced the following?

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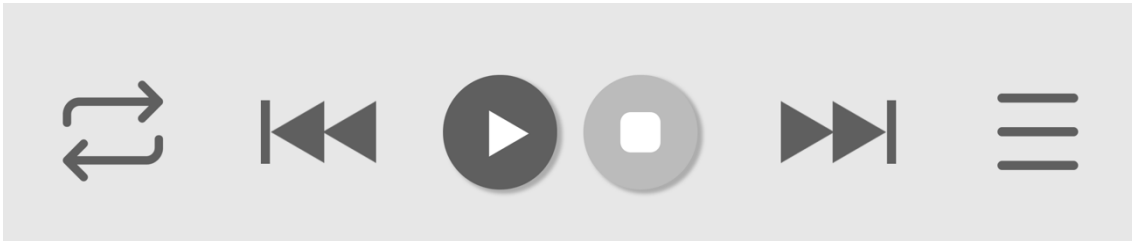
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CHAPTER 8

The Psychology of Everyday Experience

Recap & Retell 1





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 1 新語・イディオム

p.130

minority

Ainu

folklore

devote

p.132

vocational

discriminate

come up to …

entire

scholar

linguistics

folktale

storyteller

recite

recitation

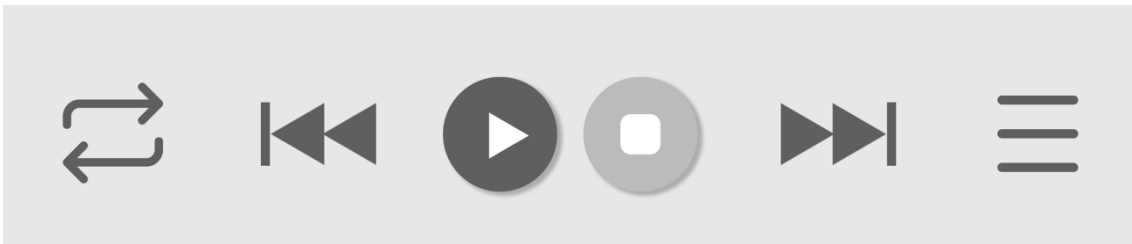
recall (v.)

preservation

oral

literature

look down on …





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 1 本文

In a girls' vocational school in Asahikawa, there was a student named Chiri Yukie. Several girls in the same class came up to her one day and said, "You're an Ainu, aren't you?"

"Yes, I am. Why do you ask?"

When she said this, the other girls just laughed.

"You're different from us," one of them said. "You don't belong here."

"Oh no, not again," Yukie thought. "We are still discriminated against."

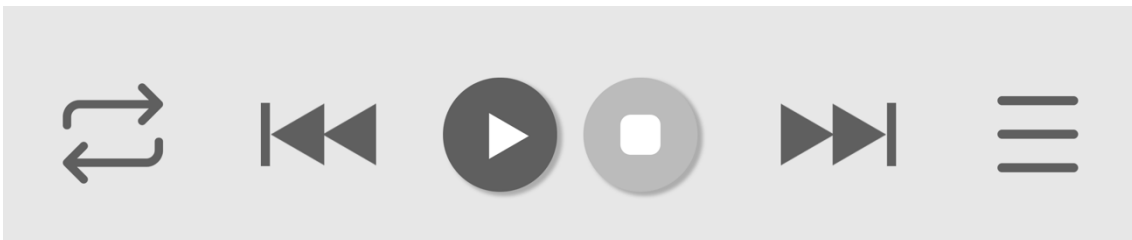
Yukie, fourteen years old at the time, was a bright student, with a strong desire to study. As a result, she had been able to enter the school in spite of many difficulties, but she was the only Ainu in the entire school.

One day, a scholar of linguistics from Tokyo named Kindaichi Kyosuke came to her house to learn about Ainu folktales. Yukie's grandmother was a well-known storyteller, and Kindaichi wanted her to recite some

of the tales for him. He got very excited while listening to the grandmother's recitation.

Several years later, Kindaichi recalled the conversation he had had at that time with Yukie. When she asked him why he was so fascinated by Ainu folktales, he replied, "These tales are an important part of Ainu culture that we should all be proud of. We must preserve them for future generations."

This was the first time Yukie could feel proud of her native culture. Until then, she had felt sad because people always looked down on the Ainu. She was so touched by Kindaichi's words that she said to him, with tears in her eyes, "I want to devote my life to working for the preservation of Ainu oral literature."





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

タイトル

CHAPTER 9

Minority Pride: Preserving Ainu Folklore

You have probably heard of the Ainu, but how much do you know about them? This chapter is about a brave Ainu girl who devoted her short life to doing something for the Ainu people at the beginning of the 20th century. What do you think she did?





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 2 新語・イディオム

cure

heroic

epic

Roman

translate

fluent

no matter what

propose

accuracy

transcription

flawless

translation

praise

oppose

determination

convince





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

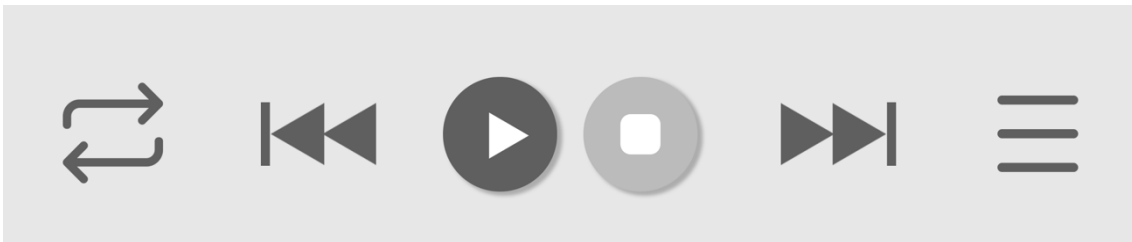
Part 2 本文

Kindaichi wrote a letter to Yukie that said: “When you graduate from school, please come to Tokyo and live with my family. You can continue your studies here, and then we can work together to preserve Ainu culture.” At first Yukie felt happy, and she wanted to accept his offer. But then she thought she couldn’t because she had a heart problem for which there was no cure.

Later Yukie received some notebooks and another letter from Kindaichi. The letter said: “If you write down the texts of Ainu folktales such as *yukar* (heroic epics) and *kamui yukar* (songs of the gods) in Roman letters and then translate them into Japanese, it will help preserve the Ainu language and the tales.” Yukie was not sure if she could do this kind of work, but she wanted to try, no matter what. She knew there were very few people as fluent both in Ainu and Japanese as she was. Moreover, she was living with a great Ainu storyteller — her

grandmother.

After reading the notebooks Yukie had filled, Kindaichi proposed in still another letter that a collection of *kamui yukar* be published as a book. He was impressed with the accuracy of her transcription of the tales and with her flawless and beautiful Japanese translations. When Yukie read his letter praising her, she decided that she wanted to go to Tokyo in order to study and work with Kindaichi. Yukie's father was worried about her health and at first opposed her plan, but Yukie's determination finally convinced him and the rest of her family to let her go to Tokyo.





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 3 新語・イディオム

housework

work on ...

publisher

criticize

non-

otherwise

cruelly

endure

hardship

manuscript

relieved

satisfied

toll

warn

take its[a] toll





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 3 本文

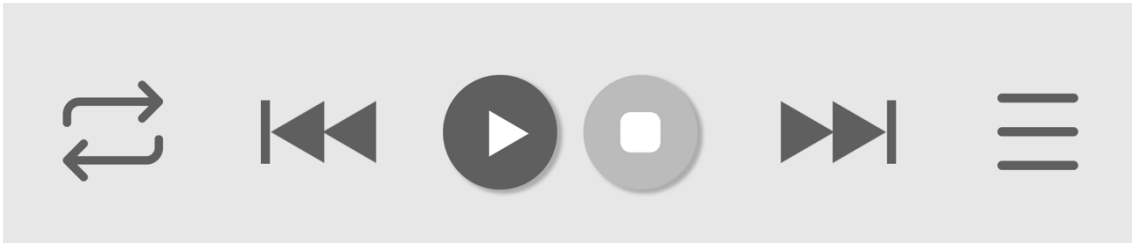
In May 1922, Yukie, who was then eighteen, arrived in Tokyo and received a warm welcome from the Kindaichi family. During the day, she worked on her book of Ainu folktales, studied English, and helped Mrs. Kindaichi with the housework. In the evening, she and Kindaichi did research on the Ainu language.

One day, Kindaichi suggested to Yukie that she write a magazine article about her life as an Ainu woman. But the plan was soon dropped. The publisher began to fear that she would be looked down on and criticized by readers for being an Ainu, which could be damaging to a vulnerable young girl like Yukie.

Concerning this fear, Yukie wrote in her diary: “I don’t care if non-Ainu people look down on me. I’m glad I was born an Ainu; otherwise, I might not have known that some people are treated cruelly just because they are different. But I have endured tears and hardships. I want to tell

everyone that I am thankful for having had that experience.”

Just two months after coming to Tokyo, Yukie completed the manuscript for her book. She felt relieved and satisfied. But the hard work during the hot Tokyo summer had taken its toll. She was exhausted, and the doctor warned her that she could die if she didn't get some rest.





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 4 新語・イディオム

proof

pale

than ever

entitle

very (*adj.*)

edit

fatal

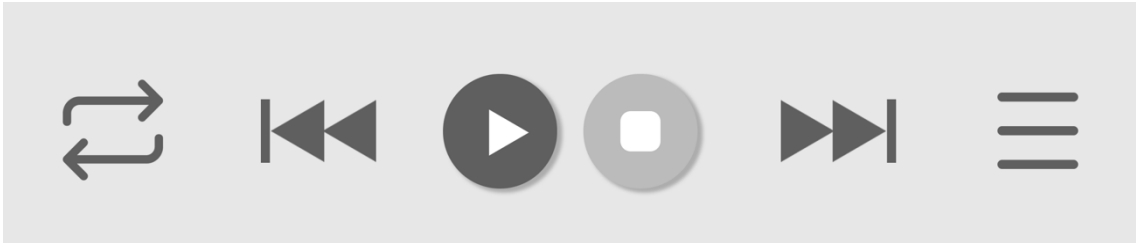
get to do

regain

preface

misery

earnestly





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Part 4 本文

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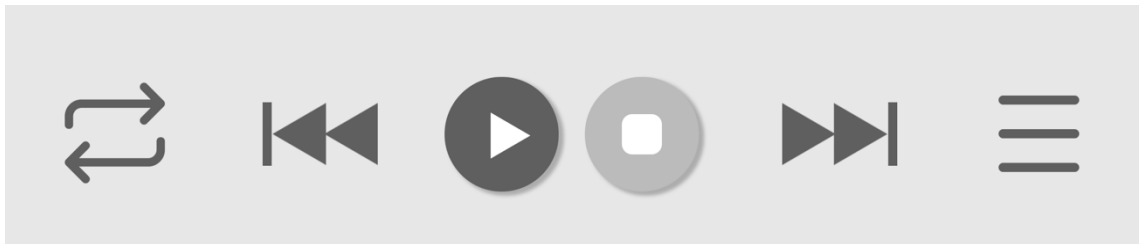
“It’s nothing but a little cold,” she told the people around her.

A few days later, Yukie finally finished her checking. Her book, entitled *Ainu Shinyoshu* (A Collection of Ainu Songs of the Gods), was published the following year. However, Yukie never got to see the published book. On the very night that she had completed editing the proofs, she suffered a fatal heart attack. She was only nineteen years old when she breathed her last.

Yukie’s book of Ainu folktales has been translated into many foreign languages and is still read today. Her work helped the Ainu regain their pride. The tales are not just enjoyable stories but are also a record of

the unique values and culture of the Ainu people.

In the preface to her book, Yukie writes: “We Ainu have suffered inequality and lived in sheer misery. But if even two or three of us have the strength to believe in and work for the Ainu, someday we will be able to stand proudly with other peoples of the world. That is what we earnestly desire and what we pray for all the time.”





CHAPTER 1

Minority Pride: Preserving Ainu Folklore

『アイヌ神謡集』より

蛙が自らを歌った謡「トーロロ ハンロク ハンロク!」

トーロロ ハンロク ハンロク!

ある日に、草原を飛び廻って

遊んでいるうちに見ると、

一軒の家があるので戸口へ行って

見ると、家の内に宝の積んである側に

高床がある。その高床の上に

一人の若者が鞆を刻んでうつむいて

いたので、私は悪戯をしかけようと思って

敷居の上に座って、

「トーロロ ハンロク ハンロク!」と

鳴いた。ところが、彼の若者は刀持つ手を上げ

私を見ると、ニッコリ笑って、

「それはお前の歌かえ? お前の喜びの歌かえ?

もっと聞きたいね。」というので

私はよろこんで

「トーロロ ハンロク ハンロク!」と鳴くと、

彼の若者のいうことには、

「それはお前のユーカラかえ? サケハウかえ?

もっと近くで聞きたいね。」

私はそれを聞いて嬉しく思い下座の方の

炉縁の上へピョンと飛んで

「トーロロ ハンロク ハンロク!」と鳴くと

彼の若者のいうことには、

「それはお前のユーカラかえ? サケハウかえ?

もっと近くで聞きたいね。」

それを聞くと私は、

本当に嬉しくなって、

上座の方の炉縁の

隅のところへピョンと飛んで

「トーロロ ハンロク ハンロク!」と鳴いたら

突然! 彼の若者がパッと

起ち上ったかと思うと、大きな薪の燃えさしを
取り上げて私の上へ投げつけた音は
体の前がふさがったように思われて、それっきり
どうなったかわからなくなってしまった。

ふと気がついて見たら

芥捨場の末に、一つの腹のふくれた蛙が
死んでいて、その耳と耳の間に私は座っていた。

よく見ると、ただの人間の家だと思ったのは、

オキキリムイ、神のように

強い方の家なのであった。そして

オキキリムイだということも知らずに

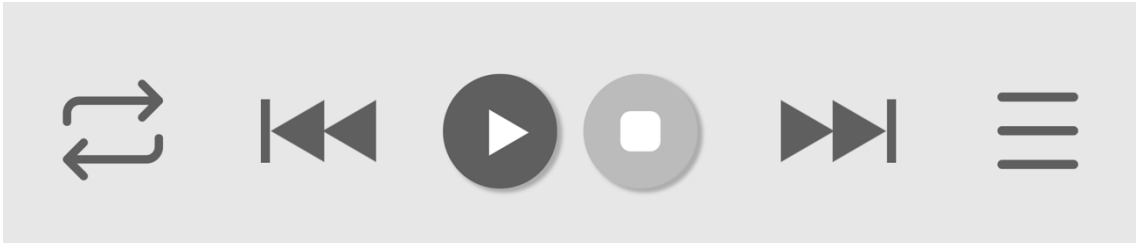
私が悪戯をしたのであった。

私はもう今この様につまらない死に方、

悪い死に方をするのだから、これからの

蛙たちよ、決して、人間たちに悪戯をするのではないよ。

と、ふくれた蛙がいいながら死んでしまった。





CHAPTER 9

Minority Pride: Preserving Ainu Folklore

通読用（ファストスピード）

①

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4

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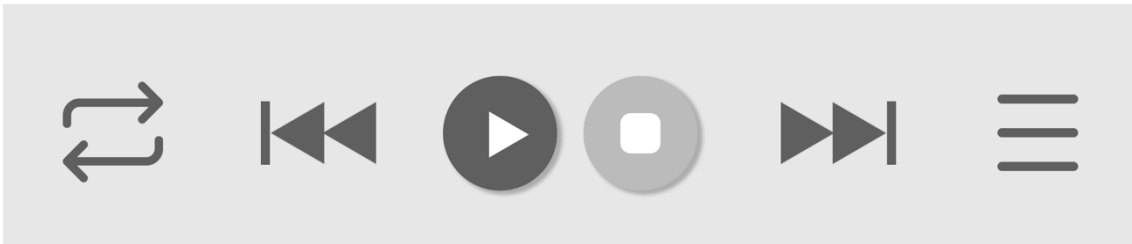
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CHAPTER 9

Minority Pride: Preserving Ainu Folklore

Recap & Retell 1





CHAPTER 10

Experiencing a New Geological Era

Part 1 新語・イディオム

p.148

geological

era

extent

to ... extent

p.150

significant

milestone

anthropogenic

biomass

weigh (v.)

mass

artificially

fungi < fungus

microorganism

approximately

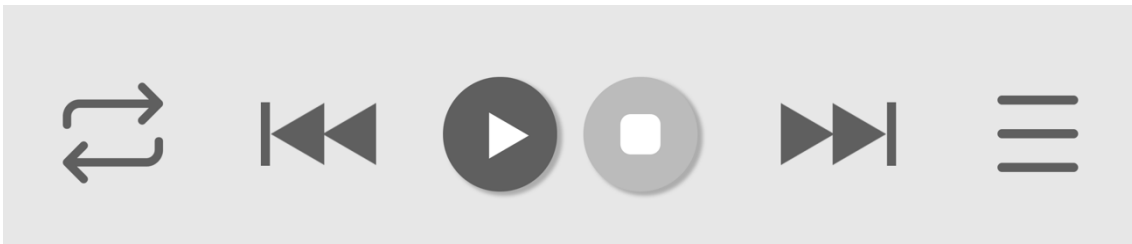
panel

declare

geologic

interval

humanity





CHAPTER 10

Experiencing a New Geological Era

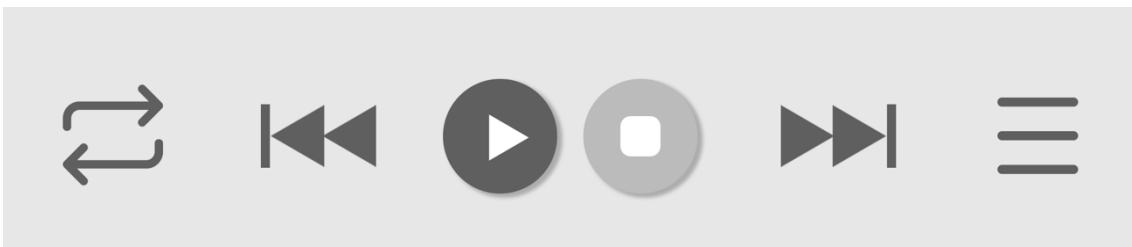
Part 1 本文

In 2020, a significant milestone in history was reached. According to the scientific journal *Nature*, anthropogenic mass now weighs more than all biomass on the planet.

The term “anthropogenic” is made up of two parts: “anthropo,” meaning “human,” plus “genic,” meaning “related to creation.” This term refers to everything artificially created by humans, from buildings to smartphones. On the other hand, biomass includes all life forms — from animals and trees to fungi, all sea life and even microorganisms. Figure 1 shows that in 2020, they both weighed approximately 1.1 teratons (Tt) and that, while the weight of the biomass has not changed much over time, the anthropogenic mass has been doubling in weight every 20 years.

A panel of experts has proposed declaring the start of a new geologic time interval defined by humanity’s impact on the planet, to be known

as the Anthropocene. While the world itself isn't getting any larger, the human population continues to grow, consuming increasing amounts of resources and altering the environment we depend on. What is happening to the Earth?





CHAPTER 10

Experiencing a New Geological Era

タイトル

CHAPTER 10

Experiencing a New Geological Era

Today it is often said that we are living in a new age. To what degree do you agree with this statement? If you agree to some extent, then what is it that makes this age new? Is it technological, environmental, cultural, or even spiritual? Think of an example to support your view.





CHAPTER 10

Experiencing a New Geological Era

Part 2 新語・イディオム

institute

relatively

exponentially

consumption

urbanization

planetary

scale

in that ...

breakdown

concrete

infrastructure

brick

aggregate (*n.*)

gravel

terrestrial

combine (v)





CHAPTER 10

Experiencing a New Geological Era

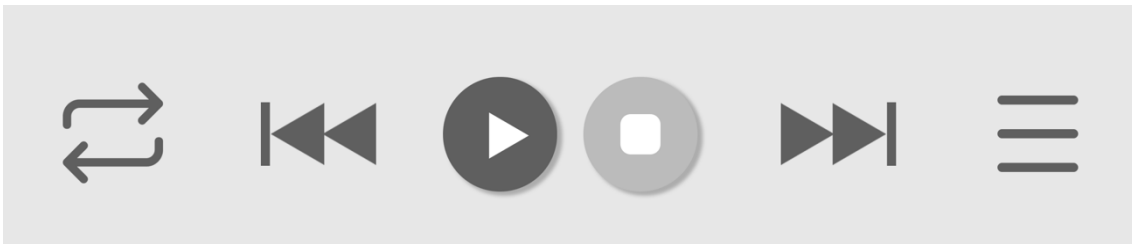
Part 2 本文

Professor Ron Milo's team at the Weizmann Institute compared anthropogenic mass to global biomass from 1900 to the present (Fig.1). Their study revealed that, at the beginning of the 20th century, human-made mass equaled only 3% of global biomass. However, while global biomass remained relatively stable over the past century, anthropogenic mass grew exponentially as consumption and urbanization increased. Milo says their research provides "a scientific way to understand that we are in a special time in history in that our effect becomes real on a planetary scale," and that "we are in a situation where we should think about our actions."

Figure 3 shows a breakdown of all human-made materials. At the top of the list is concrete, used for buildings and infrastructure. After water, it is the second most used substance in the world. Aggregates and bricks like gravel and sand also account for a large part of anthropogenic mass.

Plastic mass, although small compared to other materials on the list, is still double the weight of all terrestrial and marine animals combined.

Anthropogenic mass could triple the total amount of biomass by 2040. Based on the average from 2015 to 2020, the accumulation rate has now reached 30 gigatons (Gt) — or 30 billion metric tons — per year. This corresponds to every single person on earth producing more than their body weight in anthropogenic mass every week!





CHAPTER 10

Experiencing a New Geological Era

Part 3 新語・イディオム

unmatched

capable

replacement

endanger

ecological

biodiversity

severe

widespread

extinction

make up ...

concentration

meantime

guarantee

reliably

in the meantime

spaceship

envision

unify

crew

responsible

navigate

crucial

emerge

sustainably

unprecedented

straightforward

manual

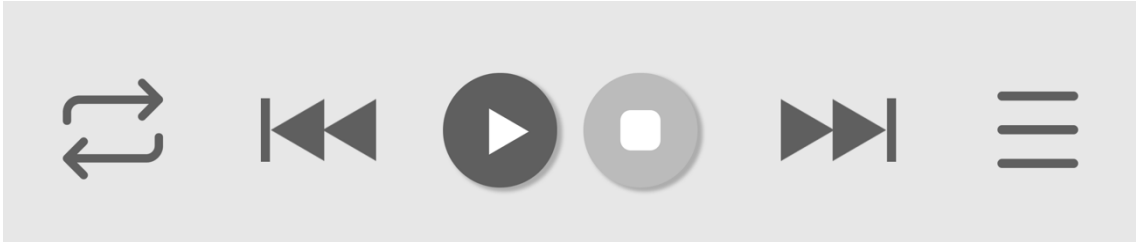
steer

context

reconsider

ecology

on board





CHAPTER 10

Experiencing a New Geological Era

Part 3 本文

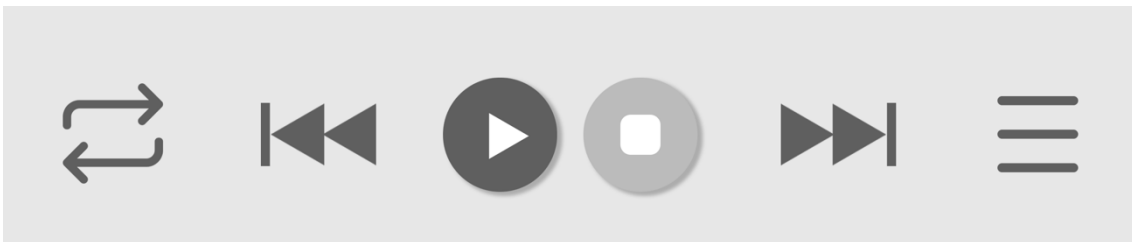
Humans make up just 0.01% of Earth's biomass, yet our impact is unmatched. We are the only species capable of altering the environment on a global scale affecting all life. Our replacement of natural systems with artificial ones endangers the ecological network and biodiversity. This trend is leading to even more severe environmental damage and widespread species extinction.

Professor Milo believes that the concentration of anthropogenic mass should stay within cities, while in the meantime, we should focus on science to come up with practical solutions. However, there is no guarantee that this approach will reliably lead to a solution to the problem.

Let us stop and consider this issue from a different perspective. In 1969, Buckminster Fuller introduced the concept of "Spaceship Earth," envisioning humanity as a unified crew responsible for our planet's well-

being. Now, as we navigate the 21st century, a crucial question emerges: “Can humans live sustainably in this unprecedented ecological situation?” We have no quick answer to this question, nor do we have a straightforward instruction manual on how to steer Spaceship Earth, with all its living species on board. Yet, in this context it is worth reconsidering the four laws of ecology proposed by Barry Commoner in 1971:

1. Everything is connected to everything else.
2. Everything must go somewhere.
3. Nature knows best.
4. There’s no such thing as a free lunch.





CHAPTER 10

Experiencing a New Geological Era

Part 4 新語・イディオム

interconnected

ecosystem

catastrophic

sustainability

paraphrase

thermodynamics

ought

circulation

emphasize

heal

unthoughtful

intervention

capability

when it comes to doing

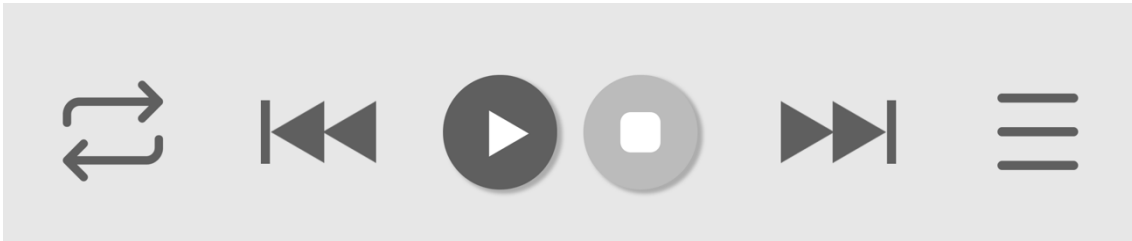
exploitation

inevitably

foundation

thoughtfully

get rid of ...





CHAPTER 10

Experiencing a New Geological Era

Part 4 本文

Commoner's first law of ecology indicates how complex and interconnected the ecosystem is. If certain conditions were met, even the loss of a single species could have a catastrophic effect on the entire ecological system. Biodiversity is the key to the sustainability of the ecosystem.

The second law paraphrases the law of thermodynamics: in nature, there is no waste; matter and energy are preserved, and the waste produced in one ecological process is recycled in another. We have to maintain this natural ecological circulation of matter and energy.

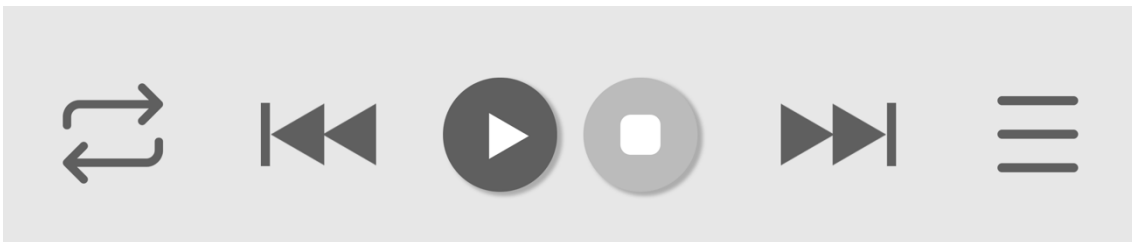
The third law emphasizes that nature has the ability to keep itself healthy and heal itself when needed. But humanity's unthoughtful intervention in the natural environment may damage that ability. When it comes to preserving nature, therefore, we must find ways to make the best use of the capability that nature has. That way, our planet will likely

stay alive and heal itself when needed.

The fourth states that the exploitation of nature always carries an ecological cost. Production and consumption inevitably damage nature. We must first be aware of this fact and then hold ourselves responsible for minimizing this cost.

These laws highlight how ecological systems are complex and connected. They show why we need to understand natural cycles and be careful about changing the environment. These four laws form a foundation for thinking about environmental issues and sustainable practices.

It's time to rethink our place on Earth. To create a sustainable ecosystem, we must see ourselves as part of nature. We can't get rid of everything humans have made, but we need to find ways to keep nature healthy while using technology. Our world will be stronger when we learn to live with nature more thoughtfully.





CHAPTER 10

Experiencing a New Geological Era

通読用（ファストスピード）

①

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Humans make up just 0.01% of Earth's biomass, yet our impact is unmatched. We are the only species capable of altering the environment on a global scale affecting all life. Our replacement of natural systems with artificial ones endangers the ecological network and biodiversity. This trend is leading to even more severe environmental damage and widespread species extinction.

Professor Milo believes that the concentration of anthropogenic mass should stay within cities, while in the meantime, we should focus on science to come up with practical solutions. However, there is no guarantee that this approach will reliably lead to a solution to the problem.

Let us stop and consider this issue from a different perspective. In 1969, Buckminster Fuller introduced the concept of “Spaceship Earth,” envisioning humanity as a unified crew responsible for our planet’s well-being. Now, as we navigate the 21st century, a crucial question emerges: “Can humans live sustainably in this unprecedented ecological situation?” We have no quick answer to this question, nor do we have a straightforward instruction manual on how to steer Spaceship Earth, with all its living species on board. Yet, in this context it is worth reconsidering the four laws of ecology proposed by Barry Commoner in 1971:

1. Everything is connected to everything else.
2. Everything must go somewhere.
3. Nature knows best.

4. There's no such thing as a free lunch.

④

Commoner's first law of ecology indicates how complex and interconnected the ecosystem is. If certain conditions were met, even the loss of a single species could have a catastrophic effect on the entire ecological system. Biodiversity is the key to the sustainability of the ecosystem.

The second law paraphrases the law of thermodynamics: in nature, there is no waste; matter and energy are preserved, and the waste produced in one ecological process is recycled in another. We have to maintain this natural ecological circulation of matter and energy.

The third law emphasizes that nature has the ability to keep itself healthy and heal itself when needed. But humanity's unthoughtful intervention in the natural environment may damage that ability. When it comes to preserving nature, therefore, we must find ways to make the best use of the capability that nature has. That way, our planet will likely stay alive and heal itself when needed.

The fourth states that the exploitation of nature always carries an ecological cost. Production and consumption inevitably damage nature. We must first be aware of this fact and then hold ourselves responsible for minimizing this cost.

These laws highlight how ecological systems are complex and connected. They show why we need to understand natural cycles and be careful about changing the environment. These four laws form a foundation for thinking about environmental issues and sustainable practices.

It's time to rethink our place on Earth. To create a sustainable ecosystem, we must see ourselves as part of nature. We can't get rid of everything humans have made, but we need to find ways to keep nature healthy while using technology. Our world will be stronger when we learn to live with nature more thoughtfully.





CHAPTER 10

Experiencing a New Geological Era

Recap & Retell 1





READING PASSAGE 1

The Bracelet

タイトル

READING PASSAGE 1

The Bracelet

- ・ Who was your most memorable teacher? What was he or she like?
- ・ What is the best gift you have ever received? Why is it the best?





READING PASSAGE 1

The Bracelet

新語・イディオム

P.164

bracelet

P.165

Thompson

slump

Teddy Stoddard

all the same

messy

unpleasant

delight

schoolwork

in need of ...

take delight in ...

'F'

⇨ *grade 'F' means that a student has failed*

review

neatly

terminal

withdrawn

to say the least

with a ready laugh

⇨ *who laughs a lot*

a joy to be around

⇨ *a person who other people enjoy spending time with*

do one's best

ashamed

wrap

ribbon

except

clumsily

grocery

hesitantly

rhinestone

perfume

exclaim

dab

by now

feel bad

except for ...

put ... on

equally

from ... on

come alive

honor

bachelor

Theodore

MD = Doctor of Medicine

go by

stick with ...

go for ...

groom

Guess what?

make sure ...

whisper

make a difference

have it all wrong

≡ *misunderstand everything*





READING PASSAGE 1

The Bracelet

本文

As she stood in front of her fifth-grade class on the very first day of school, Mrs. Thompson told the children a lie. Like most teachers, she looked at her students and said that she would treat them all the same. However, that was not exactly true, because there in the front row, slumped in his seat, was a little boy named Teddy Stoddard.

Mrs. Thompson had observed Teddy the year before and noticed that he did not play well with the other children, that his clothes were messy, and that he was in need of a bath. In addition, Teddy could be unpleasant. Mrs. Thompson even thought that she would actually take delight in correcting his schoolwork with a red pen and then putting a big 'F' at the top of his papers.

At the school where Mrs. Thompson taught, she was required to review each child's past records, and she put Teddy's off until last. However, when she opened and read his file, she was surprised, to say

the least. Teddy's first-grade teacher wrote, "Teddy is a bright child with a ready laugh. He does his work neatly and has good manners. He is a joy to be around." His second-grade teacher wrote, "Teddy is an excellent student, well-liked by his classmates, but he is troubled because his mother has a terminal illness and life at home must be a struggle." His third-grade teacher wrote, "His mother's death has been hard on him. He tries to do his best, but his father doesn't show much interest, and his home life will badly affect him if something is not done." Teddy's fourth-grade teacher wrote, "Teddy is withdrawn and doesn't show much interest in school. He doesn't have many friends and he sometimes sleeps in class."

By now, Mrs. Thompson realized Teddy's problem and she was ashamed of herself. She felt even worse when her students brought her Christmas presents, wrapped in beautiful ribbons and bright paper, except for Teddy's. His present was clumsily wrapped in the heavy, brown paper from a grocery bag. Mrs. Thompson opened it hesitantly. Some of the children started to laugh when she found a rhinestone bracelet with some of the stones missing and a small bottle that was

one-quarter full of perfume in the bag. But the children stopped laughing when she exclaimed how pretty the bracelet was, putting it on, and how nice the perfume was, dabbing some of it on her wrist. Teddy Stoddard stayed after school that day just long enough to say, “Mrs. Thompson, today you smelled just like my mom used to.”

After the children left, she cried and cried for over an hour. From that day on, she began to teach the children differently. And Mrs. Thompson paid particular attention to Teddy. As she worked with him, his mind seemed to come alive. The more she encouraged him, the faster he responded. By the end of the year, Teddy had become one of the best students in the class and, despite what she said about loving all the children equally, Teddy became one of the “teacher’s pets.”

A year later, she found a note from Teddy under her door, telling her that she was the best teacher he had ever had. Six years went by before she got another note from Teddy. In that note, he wrote that he had finished high school third in his class, and that she was still the best teacher he had ever had. Four years after that, she got another letter, saying that while things had been tough at times, he had stayed in

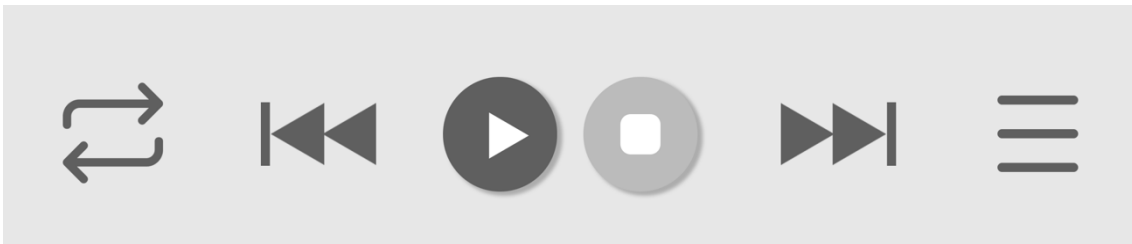
school and stuck with it and that he would soon graduate from college with the highest of honors. He assured Mrs. Thompson that she was still the best teacher he had ever had. Then four more years passed and yet another letter came. This time he explained that after he got his bachelor's degree, he decided to go for a higher degree. The letter explained that she was still the best teacher he had ever had. But now his name was a little longer. The letter was signed, Theodore F. Stoddard, MD.

The story does not end there. That spring, there was yet another letter from Teddy. He said he had met a girl and was going to get married. He told her that his father had died a couple of years earlier and he was wondering if Mrs. Thompson might agree to sit in the seat at the wedding that was usually reserved for the mother of the groom. Of course, Mrs. Thompson said yes. And guess what? She wore Teddy's bracelet, the one with several rhinestones missing. Moreover, she made sure she was wearing the perfume that Teddy remembered his mother wearing on their last Christmas together.

They hugged each other, and Dr. Stoddard whispered in Mrs.

Thompson's ear, "Thank you, Mrs. Thompson, for believing in me. Thank you so much for making me feel important and showing me that I could make a difference."

Mrs. Thompson, with tears in her eyes, whispered to him, "Teddy, you have it all wrong. You were the one who taught me that I could make a difference. I didn't know how to really teach until I met you."





READING PASSAGE 2

Hokusai: Art That Makes Waves

タイトル

READING PASSAGE 2

Hokusai: Art That Makes Waves

- ・ Have you ever seen these pictures?
- ・ Who is your favorite artist? Why?

