

CD 4, Track 2

Chapter 6: Listening

Cultural Differences in Emotional Display

Narrator: Listen to a lecture in an anthropology class. The professor is discussing cultural differences in emotional expression.

Professor: Okay. Today we're going to look at how different cultures express emotion differently. What we're going to do is examine the differences in emotional display between the two types of cultures that we talked about last session. So to review, in nations like the US and Canada, individual concerns are more important than those of the group. However, in cultures such as China and Poland, the converse is true. In these cultures, group interests have priority. And so, it's no surprise that emotional display rules are quite different in places that have opposite values.

CD 4, Track 3

Narrator: Listen again to part of the lecture.

Professor: So to review, in nations like the US and Canada, individual concerns are more important than those of the group. However, in cultures such as China and Poland, the converse is true. In these cultures, group interests have priority. And so, it's no surprise that emotional display rules are quite different in places that have opposite values.

Narrator: What is the professor's attitude towards the differences in emotional display rules between countries like the US and China?

CD 4, Track 4

Chapter 6: Listening

Cultural Differences in Emotional Display

Narrator: Listen to a lecture in an anthropology class. The professor is discussing cultural differences in emotional expression.

Professor: Okay. Today we're going to look at how different cultures express emotion differently. What we're going to do is examine the differences in emotional display between the two types of cultures that we talked about last session. So to review, in nations like the US and Canada, individual concerns are more important than those of the group. However, in cultures such as China and Poland, the converse is true. In these cultures, group interests have priority. And so, it's no surprise that emotional display rules are quite different in places that have opposite values.

So to begin with—you're taking notes, right?—cultures that value the individual... people in these cultures tend to be more open about negative emotions with their in-group. And by the in-group, I mean people they know fairly well.

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Narrator: Listen again to part of the lecture.

Professor: So to begin with—you're taking notes, right?—cultures that value the individual... people in these cultures tend to be more open about negative emotions with their in-group.

Narrator: Why does the professor say this?

Professor: ...you're taking notes, right?

CD 4, Track 6

Chapter 6: Listening

Cultural Differences in Emotional Display

Narrator: Listen to a lecture in an anthropology class. The professor is discussing cultural differences in emotional expression.

Professor: Okay. Today we're going to look at how different cultures express emotion differently. What we're going to do is examine the differences in emotional display between the two types of cultures that we talked about last session. So to review, in nations like the US and Canada, individual concerns are more important than those of the group. However, in cultures such as China and Poland, the converse is true. In these cultures, group interests have priority. And so, it's no surprise that emotional display rules are quite different in places that have opposite values.

So to begin with—you're taking notes, right?—cultures that value the individual... people in these cultures tend to be more open about negative emotions with their in-group. And by the in-group, I mean people they know fairly well.

This makes a lot of sense since these cultures value assertive behavior, like standing up for your rights. And in order to be assertive, you have to see that your needs are not being met, and with this comes anger. On the other hand, cultures that value group harmony avoid negative feelings like anger or even sadness with in-groups because keeping the peace is the main concern. So to achieve this aim, they keep their emotions positive with the in-group—like the extended family, and that kind of thing. In fact, showing positive emotions in these cultures is a sign of in-group membership.

Now with out-groups, we find almost the exact opposite. For example, in nations or cultures where the individual comes first, people tend to express positive emotions with out-groups. And this explains why salesclerks are so overtly friendly in the US... why so many Americans and Canadians put on a cheerful front in public. They're cheerful all right. But they also tend to mask or hide negative feelings in dealing with strangers. On the other hand, cultures that value the group encourage a negative display with out-groups. And the reason for this—it keeps the in-group strong and in these cultures, in-group cohesion and identity are highly valued.

CD 4, Track 7

Narrator: Listen again to part of the lecture.

Professor: So to review, in nations like the US and Canada, individual concerns are more important than those of the group. However, in cultures such as China and Poland, the converse is true. In these cultures, group interests have priority.

Narrator: How certain is the professor about the information she is presenting to the class?

CD 4, Track 8

Narrator: Listen again to part of the lecture.

Professor: So to begin with—you're taking notes, right?—cultures that value the individual... people in these cultures tend to be more open about negative emotions with their in-group. And by the in-group, I mean people they know fairly well.

This makes a lot of sense since these cultures value assertive behavior, like standing up for your rights.

Narrator: What is the professor's purpose in saying this?

Professor: ...like standing up for your rights.

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Narrator: Listen again to part of the lecture.

Professor: For example, in nations or cultures where the individual comes first, people tend to express positive emotions with out-groups. And this explains why salesclerks are so overtly friendly in the US...why so many Americans and Canadians put on a cheerful front in public.

Narrator: Why does the professor say this?

Professor: And this explains why salesclerks are so overtly friendly in the US...why so many Americans and Canadians put on a cheerful front in public.

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Chapter 6: Listening
Conversation

Narrator: Listen to a student talking to a personal trainer at the university fitness center.

Student: Hey, you work here in the fitness center... as a personal trainer, right?

Trainer: Yeah, that's right.

Student: Well, fitness is really important to me, you know, but with studying and everything, I'm finding that, well, I've gotten a bit out of shape.

Trainer: We hear that from a lot of students. It's a common complaint.

Student: I'm also finding it a bit difficult to motivate myself. Like, I'm kind of reluctant to get myself to the gym, that kind of thing. Sometimes, I can't even get out of bed.

Trainer: Well, you've come to the right place. A personal trainer can really help with motivation because we'll design a program specifically to meet your needs.

Student: So...how does the program work, and how many sessions do I need?

Trainer: Well, that all depends. What we like to do with all of our clients is provide them with an initial health assessment.

Student: Health assessment?

Trainer: Hey, it's no big deal. We'll run you through some tests like a body composition test to find out the proportion of fat to muscle, we'll do a blood pressure check, strength and flexibility tests, and we'll also take your measurements.

Student: Oh, I see.

Trainer: And then we ask you to fill out a form outlining your goals—you know, what you want out of the program: body-fat loss, muscle gain, injury rehabilitation, or strength training.

Student: Well, for me, I think I'd be interested in muscle gain, fat loss, and strength training.

Trainer: Yeah, that's a good combination. Cause with strength training you'll increase muscle mass, which will, in turn, increase your body's bottom line metabolic rate that will help you in keeping those pounds off.

Student: Hey you really sound like you know what you're talking about!

Trainer: That's what they pay me for.

Student: So, speaking of money, how much does this sort of program cost?

Trainer: Well, we have discount rates for students, but they are still pretty significant—well worth the investment though, I would say. We do the health assessment for under \$40 and the one-on-one sessions with your personal trainer run around the same rate. Prices go down depending on the number of sessions you request. There's a pamphlet at the front cash.

Student: Okay, I'll check that out.

Trainer: And you can cut the price in half if you train with a friend.

Student: Hmmm, that's a great idea. Let me talk to my buddy, and I'll get back to you.

Trainer: Sounds good. Hope to see you soon.

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Narrator: Listen again to part of the conversation.

Student: Well, fitness is really important to me, you know, but with studying and everything, I'm finding that, well, I've gotten a bit out of shape.

Trainer: We hear that from a lot of students. It's a common complaint.

Narrator: Why does the trainer say this?

Trainer: We hear that from a lot of students. It's a common complaint.

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Narrator: Listen again to part of the conversation.

Student: I'm also finding it a bit difficult to motivate myself. Like, I'm kind of reluctant to get myself to the gym, that kind of thing. Sometimes, I can't even get out of bed.

Narrator: What is the student's purpose in saying this?

Student: Sometimes, I can't even get out of bed.

CD 4, Track 13

Narrator: Listen again to part of the conversation.

Trainer: Well, that all depends. What we like to do with all of our clients is provide them with an initial health assessment.

Student: Health assessment?

Narrator: Why does the student say this?

Student: Health assessment?

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Narrator: Listen again to part of the conversation.

Trainer: Yeah, that's a good combination. Cause with strength training you'll increase muscle mass, which will, in turn, increase your body's bottom line metabolic rate that will help you in keeping those pounds off.

Student: Hey you really sound like you know what you're talking about!

Narrator: Why does the student say this?

Student: Hey you really sound like you know what you're talking about!

CD 4, Track 15

Narrator: Listen again to part of the conversation.

Student: Hey you really sound like you know what you're talking about!

Trainer: That's what they pay me for.

Student: So, speaking of money, how much does this sort of program cost?

Narrator: Why does the student say this?

Student: So, speaking of money...

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Chapter 6: Listening

Egyptian Mummification

Narrator: Listen to a professor in an archeology class. The professor is discussing Egyptian mummification.

Professor: Okay. So this morning, we're going to be talking about Egyptian mummification. Now...the most fascinating aspect of this archeological topic is why the Egyptians went to such great lengths to preserve their dead. And from what experts tell us, the reason has a lot to do with their religious beliefs and the value they placed on eternal life.

So, for the Egyptians, the preserved body functioned as a home—a resting place—for the various spiritual aspects of the self that were released from the body at death. And according to Egyptologists, one of these elements called the *ba* had to travel to the underworld or spiritual realm to undergo a series of challenges and tests. If successful, the person would be granted eternal life among the gods. The thing was, though, that after each journey, the *ba* had to return to its physical body. Otherwise, the deceased would fail in his quest for eternal life. So to make sure the *ba* could recognize and return to its proper resting place, the Egyptians painstakingly preserved the physical body in a process called mummification. What's more, they placed the mummy in a uniquely designed sarcophagus featuring a picture of the dead person's face. (Hears a cellphone ringing.) Uh...was that a cellphone?

So...mummification—we're talking a very costly and time-consuming process—one that lasted up to 70 days. That's why for the most part it was reserved for royalty and high-ranking officials. So, the procedure involved removing the internal organs...drying out the body cavity to prevent decay...preserving the skin with special ointments... and laboriously wrapping the entire body—

including individual fingers and toes—with long strips of linen. Hundreds and hundreds of yards of linen were used. During the process, a specially trained priest placed amulets, ornaments, and a decorative face mask in between layers of linen. He recited prayers and performed magical spells—all to assist the deceased's safe passage into the afterlife. And as a final step, he wrapped the mummy in a cloth and placed it inside not one, but two, coffins which were then housed in a stone sarcophagus.

And then at the funeral, a priest would perform the Opening of the Mouth ceremony so that the deceased could eat and drink in the afterlife. While this may seem rather odd, the Egyptians believed that the afterlife was very much like the material world. For this reason, people left gifts such as food, drink, clothes, furniture, and even mummified pets in the dead person's tomb.

And so then, after the funeral, and in order to enter the afterlife, the ba had to travel to the underworld for a final judgment in the Hall of Two Truths. Here, the heart of the deceased would be weighed and compared to the feather of truth. Those who had lived honorable lives would have hearts that were lighter than this feather. Accordingly, they would be granted eternal life. Those who failed the test...however...would be doomed... to a second... and permanent...death.

CD 4, Track 17

Narrator: Listen again to part of the lecture.

Professor: Now...the most fascinating aspect of this archeological topic is why the Egyptians went to such great lengths to preserve their dead. And from what experts tell us, the reason has a lot to do with their religious beliefs and the value they placed on eternal life.

Narrator: How certain is the professor about the information he is presenting to the class?

CD 4, Track 18

Narrator: Listen again to part of the lecture.

Professor: What's more, they placed the mummy in a uniquely designed sarcophagus featuring a picture of the dead person's face. Uh...was that a cellphone?

Narrator: What does the professor imply when he says this?

Professor: Uh...was that a cellphone?

CD 4, Track 19

Narrator: Listen again to part of the lecture.

Professor: So, the procedure involved removing the internal organs...drying out the body cavity to prevent decay...preserving the skin with special ointments... and laboriously wrapping the entire body—including individual fingers and toes—with long strips of linen. Hundreds and hundreds of yards of linen were used.

Narrator: Why does the professor say this?

Professor: Hundreds and hundreds of yards of linen were used.

CD 4, Track 20

Narrator: Listen again to part of the lecture.

Professor: Here, the heart of the deceased would be weighed and compared to the feather of truth. Those who had lived honorable lives would have hearts that were lighter than this feather. Accordingly, they would be granted eternal life. Those who failed the test...however...would be doomed...to a second...and permanent...death.

Narrator: Why does the professor say this?

Professor: Those who failed the test...however...would be doomed...to a second...and permanent...death.

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Chapter 6: Listening
Conversation

Narrator: Listen to a student talking to her professor.

Professor: Hi Jane.

Student: Hi professor, I'm here to talk to you about the research assignment we have for class.

Professor: Sure, sit down.

Student: So...what I was thinking of looking at was the value differences between generations.

Professor: Okay.

Student: But what I'm unsure of is how to go about setting the experiment up, compiling the data, that kind of thing.

Professor: Well, a survey approach often works well.

Student: You mean I should survey people on how they feel about various issues to assess their values?

Professor: Exactly, so what you might do is start by selecting a number of values to assess. Did you have anything in mind?

Student: Well, I was thinking of differences in the ways people view new forms of communications technology for one thing. And maybe I could look at values on relationships like attitudes toward stay-at-home dads and common-law marriage, and...

Professor: Yeah, those sound workable, but what you might want to do is group them into various themes. So you already have communications technology and relationships. Maybe you could brainstorm a few others.

Student: Okay.

Professor: And of course, you are going to have to form a hypothesis for each value you want to assess. Like with communications technologies, you might predict that young people would value them more since they have been more or less brought up with these devices.

Student: Okay, so form a hypothesis, but what kind of survey question would I write?

Professor: Well, typically researchers write specific questions to test their hypotheses. One method is to make statements such as Computers are important, Cellphones are important, and so on.

Student: Sounds easy enough.

Professor: And then you need to provide responses in a scaled format with descriptors like strongly agree, agree, neutral, disagree, and strongly disagree. That should give you the data you are looking for.

Student: I see, but how will I tabulate the results?

Professor: Well, one easy method is entering the results into an electronic spreadsheet. That'll give you the percentages of individuals who chose one of the five answers. And then from there you will be able to identify trends that will confirm or refute your initial hypothesis.

Student: Okay, sounds good, but I'm not really sure how to use a spreadsheet.

Professor: Well, you can always drop by the computer center. I'm sure they'd be happy to assist you. And don't forget to include your tabulated results in an appendix to your report.

Student: Okay.

Professor: That'll add a lot of credibility to your assignment.

Student: Right. Thanks for all your help, professor.

CD 4, Track 22

Narrator: Listen again to part of the conversation.

Student: But what I'm unsure of is how to go about setting the experiment up, compiling the data, that kind of thing.

Professor: Well, a survey approach often works well.

Student: You mean I should survey people on how they feel about various issues to assess their values?

Narrator: Why does the student say this?

Student: You mean I should survey people on how they feel about various issues to assess their values?

CD 4, Track 23

Narrator: Listen again to part of the conversation.

Professor: And of course, you are going to have to form a hypothesis for each value you want to assess. Like with communications technologies, you might predict that young people would value them more since they have been more or less brought up with these devices.

Narrator: Why does the professor say this?

Professor: Like with communications technologies, you might predict that young people would value them more since they have been more or less brought up with these devices.

CD 4, Track 24

Narrator: Listen again to part of the conversation.

Professor: Well, typically researchers write specific questions to test their hypotheses. One method is to make statements such as Computers are important, Cellphones are important, and so on.

Student: Sounds easy enough.

Narrator: What does the student imply when she says this?

Student: Sounds easy enough.

CD 4, Track 25

Chapter 6: Listening
Animal Personhood

Narrator: Listen to a professor in a law class. The professor is discussing animal personhood.

Professor: All right. So this afternoon, we're going to discuss animal personhood: the right of animals to be considered as persons under the law. Now, according to Harvard law professor Steven Wise, a person is defined as one who possesses self-awareness and acts with intent to fulfill his or her desires. And under this definition, Wise argues that various animals such as

chimpanzees, parrots, and dolphins should have legal rights. And these rights should protect them against violations of their personal freedom and bodily integrity.

Let's consider animals that might fit with Wise's definition of personhood. Take the case of Alex, the parrot, trained by Irene Pepperberg to speak 150 words, and request the rewards he wanted. So for instance, if Alex said, "Wanna banana," but was instead given a nut, the parrot would glare at the researcher in silence and then repeat his request. Alternatively, he would throw the nut directly at the researcher. I don't know about you but I think the parrot was clearly expressing an intent to fulfill his desires in this instance. Apparently, Alex was also capable of expressing emotion. Pepperberg quoted him as saying, "I'm gonna go away," when he was tired of testing, and "I'm sorry," when he had upset her. The parrot would even say "I love you," in good-night ritual.

It's studies such as these that have changed public opinion of animals and the rights they need to have. Experts in animal cognition and language, such as Pepperberg, have shown that animals can think and speak. Others have proven that they can even make tools. And this was a skill that had until recently defined human behavior. So, with the differences between animals and humans becoming more and more difficult to define, the time has come for an animal rights activist and lawyer such as Wise to get his views heard.

And in his most recent book, Wise cites many cases of animal abuse—incidents like locking chimpanzees in cells and injecting them with HIV or hammering bolts into their brains in order to further scientific research. And he tells the story of Lucy, the beloved chimpanzee that would greet her American Sign Language instructor at the door every morning with a hug and then proceed to the kitchen to make tea before their class. In a bizarre turn of events, the couple Lucy was living with could no longer care for her. So she ended up being flown to a holding center in Senegal and was later shot and killed by an illegal hunter who chopped off her hands and feet and sold them for cash on the black market. Wise tells this story to show that heinous crimes such as these go unpunished when as far as he is concerned they should clearly be illegal.

And Wise is not alone. Animal rights activists are an expanding group who believe that the interests and concerns of humans should not be given any more weight than those in the animal kingdom. According to them, no animal should be considered as the property of a human being or should be used to fulfill human needs. In other words, we should not be able to dispose of such property at will... or make clothing from their hides or fur. Nor should we be able to use them in medical experiments or for entertainment in zoos and circuses. And if legal experts like Wise have their way, these common everyday occurrences will one day... be against the law. And frankly, I couldn't agree more.

CD 4, Track 26

Narrator: Listen again to part of the lecture.

Professor: So for instance, if Alex said, "Wanna banana," but was instead given a nut, the parrot would glare at the researcher in silence and then repeat his request. Alternatively, he would throw the nut directly at the researcher. I don't know about you but I think the parrot was clearly expressing an intent to fulfill his desires in this instance.

Narrator: What is the professor's purpose when she says this?

Professor: I don't know about you but I think the parrot was clearly expressing an intent to fulfill his desires in this instance.

CD 4, Track 27

Narrator: Listen again to part of the lecture.

Professor: Apparently, Alex was also capable of expressing emotion. Pepperberg quoted him as saying, "I'm gonna go away," when he was tired of testing, and "I'm sorry," when he had upset her. The parrot would even say "I love you," in good-night ritual.

Narrator: Why does the professor say this?

Professor: ... "I'm gonna go away," when he was tired of testing, and "I'm sorry," when he had upset her. The parrot would even say "I love you," in good-night ritual.

CD 4, Track 28

Narrator: Listen again to part of the lecture.

Professor: And he tells the story of Lucy, the beloved chimpanzee that would greet her American Sign Language instructor at the door every morning with a hug and then proceed to the kitchen to make tea before their class. In a bizarre turn of events, the couple Lucy was living with could no longer care for her. So she ended up being flown to a holding center in Senegal and was later shot and killed by an illegal hunter who chopped off her hands and feet and sold them for cash on the black market.

Narrator: Why does the professor say this?

Professor: ... the beloved chimpanzee that would greet her American Sign Language instructor at the door every morning with a hug and then proceed to the kitchen to make tea before their class.

CD 4, Track 29

Narrator: Listen again to part of the lecture.

Professor: And if legal experts like Wise have their way, these common everyday occurrences will one day... be against the law. And frankly, I couldn't agree more.

Narrator: Why does the professor say this?

Professor: And frankly, I couldn't agree more.

CD 4, Track 30

Chapter 6: Listening
Conversation

Narrator: Listen to a student talking to his advisor.

Student: Hi Rhonda.

Advisor: Oh, hi Mark. Good to see you. Have a seat. So, you wanted to discuss the MBA program, is that right?

Student: Yeah, you know, undergraduate degrees—they're not really valued in today's labor market.

Advisor: You got a point there. An MBA will give you a definite advantage, that's what all my colleagues in the program tell me.

Student: Yeah, I'm pretty well sold on the idea, but the thing is, I don't know much about the various specializations and I really need to get up to speed. What can you tell me?

Advisor: Well, there are four options: finance, marketing, international business, and accounting.

Student: Accounting—yeah, right. I think we can cross that one off the list.

Advisor: Okay. Well, let me tell you about the others. So, in finance you'll study financial institutions, financial management, and investment analysis. And an MBA in finance will lead you to a career as a financial analyst, financial consultant, or corporate finance officer.

Student: Next!

Advisor: Okay. Do you think you might have a preference, I mean between marketing and international business?

Student: Well, actually yes. To tell you the truth, I'm fairly interested in travelling and working with people from other cultures. That, more than anything else, is a real motivator for me.

Advisor: All right then, let's discuss the International Business option. You might actually find yourself at the forefront of all the action with today's globalized economy.

Student: Great.

Advisor: And you'll study subjects such as how to enter foreign markets, importing and exporting...coordinating with international branch offices, marketing across cultures, and international trade agreements.

Student: Now we're talking!

Advisor: And the best part is that you can choose to study abroad for one or two terms if you like. As a matter of fact, many of our students get jobs overseas. It sounds like the right fit for you, if I do say so myself.

Student: Yeah.

Advisor: It'll give you a chance to channel all of your energies, interests, and talents into one successful career.

Student: Sounds fantastic. I'm really interested in this program.

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Narrator: Listen again to part of the conversation.

Advisor: So, in finance you'll study financial institutions, financial management, and investment analysis. And an MBA in finance will lead you to a career as a financial analyst, financial consultant, or corporate finance officer.

Student: Next!

Advisor: Okay. Do you think you might have a preference, I mean between marketing and international business?

Narrator: Why does the advisor say this?

Advisor: Okay. Do you think you might have a preference, I mean between marketing and international business?

CD 4, Track 32

Narrator: Listen again to part of the conversation.

Advisor: And you'll study subjects such as how to enter foreign markets, importing and exporting...coordinating with international branch offices, marketing across cultures, and international trade agreements.

Student: Now we're talking!

Narrator: Why does the student say this?

Student: Now we're talking!

CD 4, Track 33

Chapter 6: Listening

Fair Trade

Narrator: Listen to a professor in an economics class. The professor is discussing fair trade.

Professor: Okay. So today we'll be looking at a new line of products that've gained widespread public appeal: fair trade products. I'm sure you've all heard about fair trade coffee, but there are others. Can anyone cite a few examples?

Student 1: There's...cocoa, sugar, tea, bananas...honey, cotton, wine... fresh fruit, flowers, and handicrafts.

Professor: That's quite the list. You mention handicrafts. Actually, the movement had its roots in the handicraft sales from developing countries. Within the last decade and a half, however, we've seen a shift to agricultural goods like the majority of items you listed. And at this point, even corporations like Starbucks are getting into the action.

So let's talk about fair trade and what makes it fair. Basically, it's a system that aims to rebalance the huge discrepancies in income and standards of living between the developed and developing world. It's a means to stop the exploitation of workers and provide third-world producers with a basic bottom-line fair price for their products.

Student 2: Can you give us a concrete example?

Professor: Well, take coffee, for instance. Fair trade guarantees that farmers registered in certified co-ops get a minimum of a dollar 26 a pound for their beans. And that's more than twice the going rate on the free market. The idea is to cut out middlemen and deliver the profits straight to the producers. If we can pay workers a price that covers their costs, and at the same time give them proper working conditions, this will allow them to move from a cycle of poverty to a state of self-sufficiency. What we're talking about here is the enforcement of basic human rights according to the United Nations. This includes putting a stop to exploitation like child and slave labor and pushing for other key rights such as the freedom to unionize and the guarantee of a safe workplace. Take the flower industry, for example. With fair trade, there's an assurance that workers are not exposed to toxic chemicals and that kind of thing.

And this ethical treatment of the disadvantaged worker has really caught on with consumers. In fact, the sale of fair-trade products has risen close to 50 percent every year in the past five years and is currently worth \$3.62 billion in the US. Furthermore, impact studies show that 7.5 million third-world producers have gained from fair-trade initiatives. Benefits include higher wages, reduced child mortality, better educational opportunities, and associated community development.

Student 1: And so, are there any downsides to fair trade?

Professor: Well, with everyone in a co-op receiving the same price for their product regardless of quality, there's little reason to make changes or do a better job. And that can lead to an inferior product. And then there's the fact that the fair price is not in actuality delivered directly to individual farmers, but rather to the co-op. And a mismanaged co-op can be just as corrupt as any middleman. And what's worse is that co-op producers represent a very small fraction of international trade—something like one percent. So a large number of economists feel that fair trade is a short-term solution that only benefits a select few and in the end will not work to fight poverty. Instead, they call it a marketing ploy aimed at easing the guilt of the developed world. While it makes us feel good, it's not really an effective solution to poverty.

And another thing, this so-called fair price that producers get—it's not really a fair price. It's a subsidy—a type of funding that ends up creating a market distortion. And then we have a problem. And the problem is that more and more producers want to get into the fair trade market because of its obvious benefits—like money and working conditions. So more producers equals more products, and what you end up with is a surplus of goods and this causes prices to drop. And low prices lead to more poverty for the majority of producers not involved in fair trade. So while there may be a few winners, there are actually a whole lot of losers.

And so, instead, these economists point to China and India as success stories of the free-market economy, where poverty levels have increased—excuse me decreased, decreased by 50 percent in the last 20 years. Free trade advocates say that unrestricted trade is the ultimate system. It provides the greatest benefits including higher employment, increased productivity, lower prices, and improved conditions for individuals in developing nations.

CD 4, Track 34

Narrator: Listen again to part of the lecture.

Professor: Within the last decade and a half, however, we've seen a shift to agricultural goods like the majority of items you listed. And at this point, even corporations like Starbucks are getting into the action.

Narrator: Why does the professor say this?

Professor: And at this point, even corporations like Starbucks are getting into the action.

CD 4, Track 35

Narrator: Listen again to part of the lecture.

Professor: And so, instead, these economists point to China and India as success stories of the free-market economy, where poverty levels have increased—excuse me decreased, decreased by 50 percent in the last 20 years.

Narrator: Why does the professor say this?

Professor: ...excuse me decreased, decreased by 50 percent in the last 20 years.

CD 4, Track 36

Chapter 6: Speaking

Learning from Mistakes

Narrator: In this question, you will listen to part of a lecture. You will then be asked to summarize important information from the lecture. After you hear the questions, you will have 20 seconds to prepare your response and 60 seconds to speak.

Listen to part of a lecture in a business class.

Professor: Okay, good morning. I'm here today on behalf of all successful entrepreneurs, and I'm here to tell you that successful business people are those who learn from their mistakes. So rather than being afraid of failure, they look at errors as opportunities to find out what doesn't work so they can better determine a more effective solution. You've got to understand that true failure is not measured in mistakes, but by refusing to learn or grow by making mistakes. Business leaders have to be willing to gain knowledge and experience through trial and error. In order to succeed, you have to fail. And by paying your dues, so to speak, you'll learn valuable lessons and may even discover unexpected opportunities that'll assist you in achieving an eventual success. Let's look at a few examples.

You've all heard of Thomas Edison, who patented over 1000 inventions in his lifetime and is most commonly known as the inventor of the light bulb. But what you may not know is that it took Edison thousands of trials before he came up with the precise material for the filament that carries the electrical current to keep that light bulb burning for hours on end. And before finding this precise carbon filament, the determined inventor had to fail thousands of times. So what did he do? Give up? Cease working on the project? Absolutely not. Instead of calling these thousands of experiments failures, he viewed each one as a complete success because he had effectively eliminated another option.

And then there's the story of Christopher Columbus, the Italian navigator who set sail in 1492 to find a new route to India. And due to miscalculating the circumference of the Earth, he ended up, instead, discovering the Americas. Through his failure came an unexpected success and a historically significant achievement. So what does this mean... for you, the entrepreneur? It means that all success demands action and that while not all action will bring success, without taking chances and learning from mistakes, failure is inevitable.

Narrator: Now get ready to answer the question.

Using points and examples from the talk, show how learning from mistakes leads to success for entrepreneurs.

CD 4, Track 37

Chapter 6: Speaking

Writing about a Valued Topic

Narrator: In this question, you will listen to part of a lecture. You will then be asked to summarize important information from the lecture. After you hear the questions, you will have 20 seconds to prepare your response and 60 seconds to speak.

Listen to part of a talk in a psychology class.

Professor: Okay everyone. Today, we're going to talk about how writing about a topic you value decreases defensiveness. And defensiveness, of course, is defined as the reaction you get when someone tells you that what you are doing is wrong. Typically, you just don't want to listen. Instead, you want to justify your actions and explain your point of view. Now, while a number of studies have found a link between writing about a valued topic and a decrease in defensiveness, the reason why this happens is unclear. So the study we're looking at today proposes that writing about a valued topic allows the subject to go beyond the self. And researchers suggest that by going beyond the self or transcending the self, a person becomes more open to what others may have to say.

So in this set of studies, researchers asked two groups of subjects to rank a series of topics in terms of how much participants valued them. And the topics listed were social life, religion, science, business, arts, and government. So... each group wrote for 10 minutes. The first group wrote about their most valued topic and the second group wrote about their least valued topic. And then after that, they filled in a questionnaire to find out how the writing exercise had affected their feelings of love, caring, empathy, and connectedness.

And then the second experiment consisted of smokers and non-smokers. They did the same values exercise as those in the first study, but were also asked to read an article about the dangers of smoking. Results of the experiment confirmed that all those who wrote about a valued topic felt more love, empathy, and connectedness. And this suggests that they had been able to move beyond the self. What's more, smokers who had written about a topic they valued were less defensive. In other words, they were more willing to consider the facts presented in the anti-smoking article. As a result, researchers concluded that writing about a valued topic lowered defensiveness because it allowed subjects to transcend the self and consider an incoming threat in a more objective manner.

Narrator: Now get ready to answer the question.

Using points and examples from the lecture, show how writing about a valued topic decreases defensiveness by allowing the subject to become less focused on selfish concerns.

CD 4, Track 38

Chapter 6: Speaking

The Honor System

Narrator: In this question, you will listen to part of a lecture. You will then be asked to summarize important information from the lecture. After you hear the questions, you will have 20 seconds to prepare your response and 60 seconds to speak.

Listen to part of a lecture in an ethics class. The professor is discussing the honor system.

Professor: This afternoon, we'll be looking at the honor system... an arrangement based upon the trust, honor, and integrity of participants. Think of a transit system—a train, a subway—where no one checks if you paid for your ticket. So while everyone understands the rules, there's no real enforcement of these rules. Instead, those who implement such a system believe that most people—given the opportunity—will act honorably, and that the money saved in personnel costs—not having to hire staff to enforce the rules—will more than compensate for those who abuse the system. Another factor at play is the stigma users may associate with getting caught. So while a true honor system leaves users completely free of surveillance, many employ some sort of spot-checks, involving the levying of large fines or severe punishments. Let's look at examples in the education and retail sectors.

First, a number of universities and colleges now operate on the honor system. What this means is that students usually sign a pledge stating that they won't be academically dishonest, typically by cheating on an exam or by plagiarizing material for an assignment and passing it off as their own. In some institutions, this means there is no supervision during in-house exams and even closed-book take-home exams. And while some people feel privileges such as these are just giving students a license to cheat, others believe that by trusting students to act honorably, they will encourage responsible citizenship. Generally speaking, however, violations are not treated lightly. In many instances, a student will be automatically suspended or even expelled. And the fear of getting thrown out of school is what keeps many a student honest.

A second example of the honor system is observable in some retail supermarket chains. Instead of standing in a regular check-out line, customers scan each item themselves, at a scanner attached to a machine where they can also submit payment. Overall, it saves time for consumers and cuts costs for retailers. Random checks ensure that customers do not walk off with unpaid items.

Narrator: Now get ready to answer the question.

Using points and examples from the lecture, show how the honor system works effectively in education and retail.

CD 4, Track 39

Chapter 6: Speaking Gun Culture

Narrator:

In this question, you will listen to part of a lecture. You will then be asked to summarize important information from the lecture. After you hear the questions, you will have 20 seconds to prepare your response and 60 seconds to speak.

Narrator: Listen to part of a talk in a history class. The professor is discussing the gun culture in the US.

Professor: So, we're talking about gun culture in the US. And one point I'd like to make is that the right of Americans to bear arms is actually written into the country's constitution. What's more, it has been recently reaffirmed in a 2008 Supreme Court judgment. Accordingly, 50 percent of the population lives in a household where at least one individual owns a gun. In fact, there are a total of 223 million guns nationwide. And while more than half of all gun owners claim these firearms are for sport shooting and hunting, US crime statistics indicate that around 10,000 gun-related homicides occur every year. In fact, the US has both a higher percentage of gun ownership and a greater number of homicides than any other developed nation.

So there's a definite gun culture in the US, but how did this come about? Well first off, the reason it was part of the constitution has to do with the fact that at the outset of the American Revolution, there was no regular army. Instead, your average citizen with a gun became a part of a large militia. So guns were associated with patriotism and also with the winning of the country's freedom from British rule. And then, guns became further engrained into the American psyche because cowboys used them for protection against the North American Indians and farmers used them in hunting for the food to keep their families alive. So guns were a symbol of freedom, security, independence, and survival.

And then there's the influence of literature and cinema, where gun fights and shoot-out scenes abound. This began with novels such as *The Last of the Mohicans* in 1826 and progressed to silent films such as *The Great Train Robbery* in 1903. Then there were the gangster films of the 1930s, and post-World War II movies. And there were motion pictures idolizing villains such as *Bonnie and Clyde*...*The Godfather* in the late 20th century, and even futuristic sharpshooters like Neo in *The Matrix*. Where would Hollywood filmmaking be today without its gratuitous violence and gun-slinging heroes? It's part of the culture and here to stay, according to the vast majority of Americans who support the individual's right to gun ownership.

Narrator: Now get ready to answer the question.

Using points and examples from the lecture, explain how America's early history and the arts, including literature and cinema, contributed to the gun culture in the United States.