

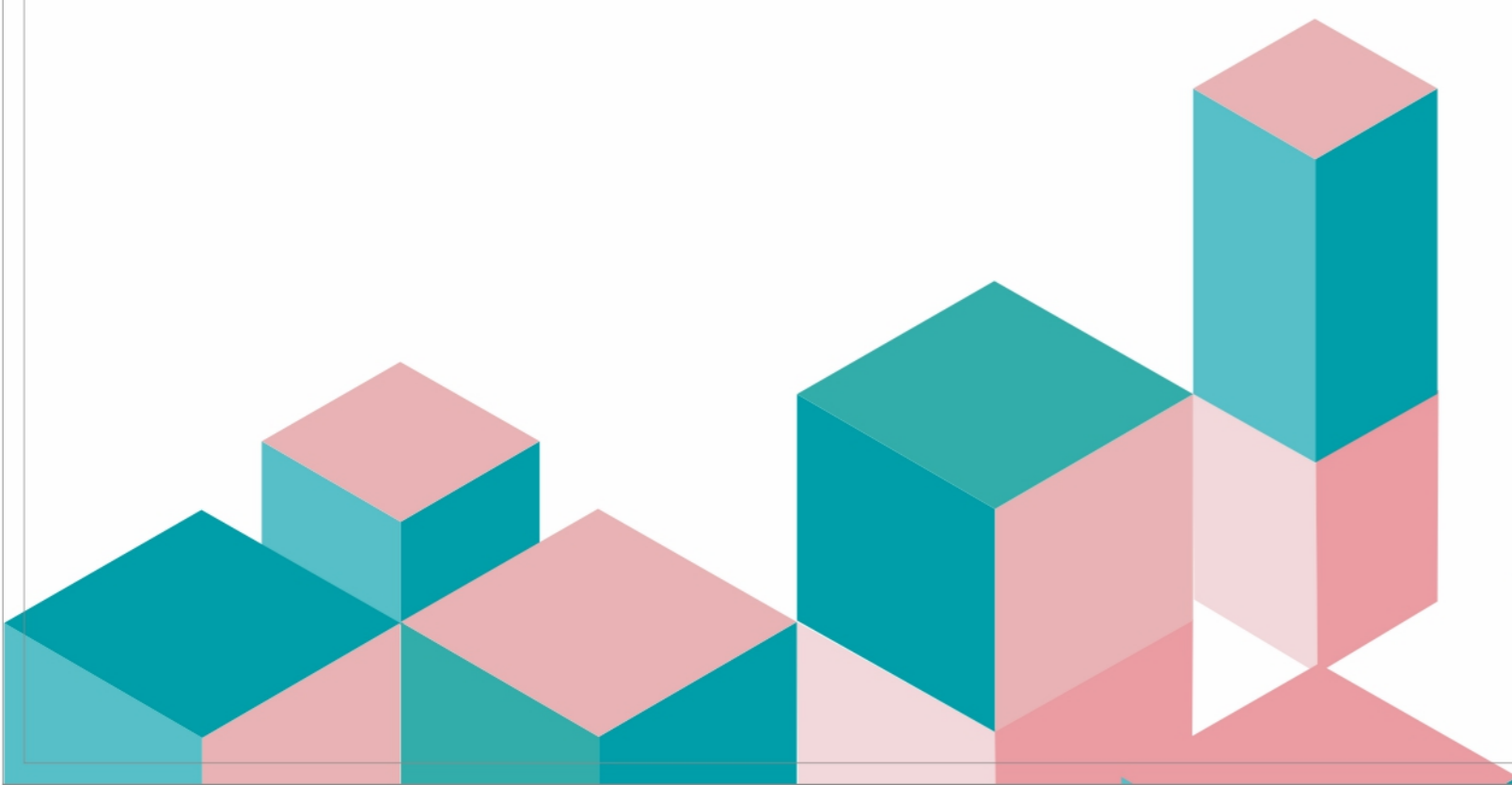


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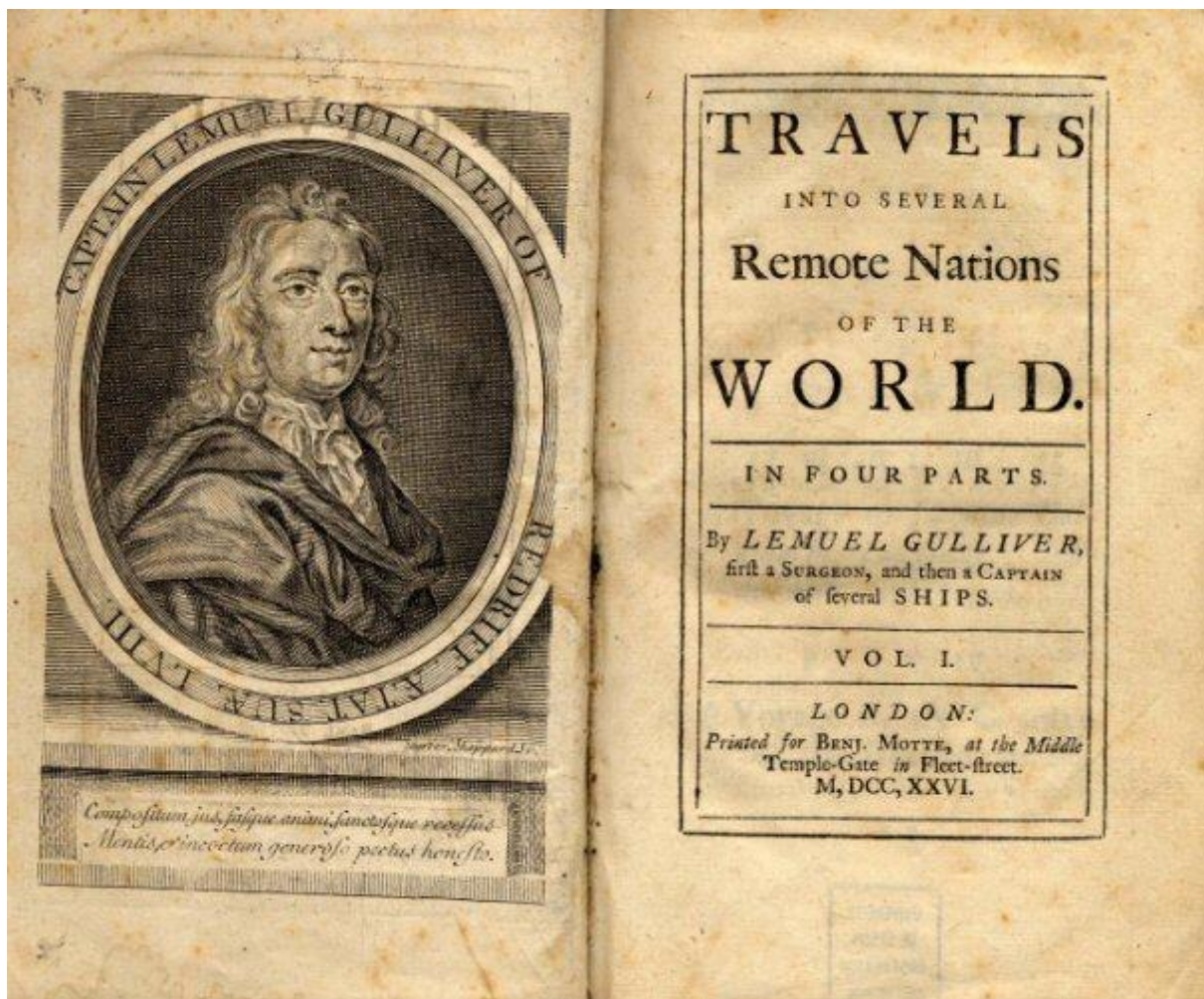


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*Gulliver's Travels, or Travels into Several Remote Nations
of the World. In Four Parts. By Lemuel Gulliver, First a Surgeon,
and then a Captain of Several Ships*



Gulliver's Travels recounts the story of Lemuel Gulliver, a practical-minded Englishman trained as a surgeon who takes to the seas when his business fails. In a deadpan first-person narrative that rarely shows any signs of self-reflection or deep emotional response, Gulliver narrates the adventures that befall him on these travels.

Gulliver's adventure in Lilliput begins when he wakes after his shipwreck to find himself bound by innumerable tiny threads and addressed by tiny captors who are in awe of him but fiercely protective of their kingdom. They are not afraid to use violence against Gulliver, though their arrows are little more than pinpricks. But overall, they are hospitable, risking famine in their land by feeding Gulliver, who consumes more food than a thousand Lilliputians combined could. Gulliver is taken into the capital city by a vast wagon the Lilliputians have specially built. He is presented to the emperor, who is entertained by Gulliver, just as Gulliver is flattered by the attention of royalty. Eventually Gulliver becomes a national resource, used by the army in its war against the people of Blefuscu, whom the Lilliputians hate for doctrinal differences concerning the proper way to crack eggs. But things change when Gulliver is convicted of treason for putting out a fire in the royal palace with his urine and is condemned to be shot in the eyes and starved to death. Gulliver escapes to Blefuscu, where he is able to repair a boat he finds and set sail for England.

After staying in England with his wife and family for two months, Gulliver undertakes his next sea voyage, which takes him to a land of giants called Brobdingnag. Here, a field worker discovers him. The farmer initially treats him as

little more than an animal, keeping him for amusement. The farmer eventually sells Gulliver to the queen, who makes him a courtly diversion and is entertained by his musical talents. Social life is easy for Gulliver after his discovery by the court, but not particularly enjoyable. Gulliver is often repulsed by the physicality of the Brobdingnagians, whose ordinary flaws are many times magnified by their huge size. Thus, when a couple of courtly ladies let him play on their naked bodies, he is not attracted to them but rather disgusted by their enormous skin pores and the sound of their torrential urination. He is generally startled by the ignorance of the people here—even the king knows nothing about politics. More unsettling findings in Brobdingnag come in the form of various animals of the realm that endanger his life. Even Brobdingnagian insects leave slimy trails on his food that make eating difficult. On a trip to the frontier, accompanying the royal couple, Gulliver leaves Brobdingnag when his cage is plucked up by an eagle and dropped into the sea.

Next, Gulliver sets sail again and, after an attack by pirates, ends up in Laputa, where a floating island inhabited by theoreticians and academics oppresses the land below, called Balnibarbi. The scientific research undertaken in Laputa and in Balnibarbi seems totally inane and impractical, and its residents too appear wholly out of touch with reality. Taking a short side trip to Glubbdubdrib, Gulliver is able to witness the conjuring up of figures from history, such as Julius Caesar and other military leaders, whom he finds much less impressive than in books. After visiting the Luggnaggians and the Struldbrugs, the latter of which are senile immortals who prove that age does not bring wisdom, he is able to sail to Japan and from there back to England.

Finally, on his fourth journey, Gulliver sets out as captain of a ship, but after the mutiny of his crew and a long confinement in his cabin, he arrives in an unknown land. This land is populated by Houyhnhnms, rational-thinking horses who rule, and by Yahoos, brutish humanlike creatures who serve the Houyhnhnms. Gulliver sets about learning their language, and when he can speak he narrates his voyages to them and explains the constitution of England. He is treated with great courtesy and kindness by the horses and is enlightened by his many conversations with them and by his exposure to their noble culture. He wants to stay with the Houyhnhnms, but his bared body reveals to the horses that he is very much like a Yahoo, and he is banished. Gulliver is grief-stricken but agrees to leave. He fashions a canoe and makes his way to a nearby island, where he is picked up by a Portuguese ship captain who treats him well, though Gulliver cannot help now seeing the captain—and all humans—as shamefully Yahoo-like. Gulliver then concludes his narrative with a claim that the lands he has visited belong by rights to England, as her colonies, even though he questions the whole idea of colonialism.

Might versus Right

Gulliver's Travels implicitly poses the question of whether physical power or moral righteousness should be the governing factor in social life. Gulliver experiences the advantages of physical might both as one who has it, as a giant in Lilliput where he can defeat the Blefusudian navy by virtue of his immense size, and as one who does not have it, as a miniature visitor to Brobdingnag where he is

harassed by the hugeness of everything from insects to household pets. His first encounter with another society is one of entrapment, when he is physically tied down by the Lilliputians; later, in Brobdingnag, he is enslaved by a farmer. He also observes physical force used against others, as with the Houyhnhnms' chaining up of the Yahoos.

But alongside the use of physical force, there are also many claims to power based on moral correctness. The whole point of the egg controversy that has set Lilliput against Blefuscu is not merely a cultural difference but, instead, a religious and moral issue related to the proper interpretation of a passage in their holy book. This difference of opinion seems to justify, in their eyes at least, the warfare it has sparked. Similarly, the use of physical force against the Yahoos is justified for the Houyhnhnms by their sense of moral superiority: they are cleaner, better behaved, and more rational. But overall, the novel tends to show that claims to rule on the basis of moral righteousness are often just as arbitrary as, and sometimes simply disguises for simple physical subjugation. The Laputans keep the lower land of Balnibarbi in check through force because they believe themselves to be more rational, even though we might see them as absurd and unpleasant. Similarly, the ruling elite of Balnibarbi believes itself to be in the right in driving Lord Munodi from power, although we perceive that Munodi is the rational party. Claims to moral superiority are, in the end, as hard to justify as the random use of physical force to dominate others.

The Individual versus Society

Like many narratives about voyages to nonexistent lands, *Gulliver's Travels* explores the idea of utopia—an imaginary model of the ideal community. The idea of a utopia is an ancient one, going back at least as far as the description in Plato's *Republic* of a city-state governed by the wise and expressed most famously in English by Thomas More's *Utopia*. Swift nods to both works in his own narrative, though his attitude toward utopia is much more skeptical, and one of the main aspects he points out about famous historical utopias is the tendency to privilege the collective group over the individual. The children of Plato's *Republic* are raised communally, with no knowledge of their biological parents, in the understanding that this system enhances social fairness. Swift has the Lilliputians similarly raise their offspring collectively, but its results are not exactly utopian, since Lilliput is torn by conspiracies, jealousies, and backstabbing.

The Houyhnhnms also practice strict family planning, dictating that the parents of two females should exchange a child with a family of two males, so that the male-to-female ratio is perfectly maintained. Indeed, they come closer to the utopian ideal than the Lilliputians in their wisdom and rational simplicity. But there is something unsettling about the Houyhnhnms' indistinct personalities and about how they are the only social group that Gulliver encounters who do not have proper names. Despite minor physical differences, they are all so good and rational that they are more or less interchangeable, without individual identities. In their absolute fusion with their society and lack of individuality, they are in a sense the exact opposite of Gulliver, who has hardly any sense of belonging to his native society and

exists only as an individual eternally wandering the seas. Gulliver's intense grief when forced to leave the Houyhnhnms may have something to do with his longing for union with a community in which he can lose his human identity. In any case, such a union is impossible for him, since he is not a horse, and all the other societies he visits make him feel alienated as well.

Gulliver's Travels could in fact be described as one of the first novels of modern alienation, focusing on an individual's repeated failures to integrate into societies to which he does not belong. England itself is not much of a homeland for Gulliver, and, with his surgeon's business unprofitable and his father's estate insufficient to support him, he may be right to feel alienated from it. He never speaks fondly or nostalgically about England, and every time he returns home, he is quick to leave again. Gulliver never complains explicitly about feeling lonely, but the embittered and antisocial misanthrope we see at the end of the novel is clearly a profoundly isolated individual. Thus, if Swift's satire mocks the excesses of communal life, it may also mock the excesses of individualism in its portrait of a miserable and lonely Gulliver talking to his horses at home in England.

The Limits of Human Understanding

The idea that humans are not meant to know everything and that all understanding has a natural limit is important in *Gulliver's Travels*. Swift singles out theoretical knowledge in particular for attack: his portrait of the disagreeable and self-centered Laputans, who show blatant contempt for those who are not sunk in

private theorizing, is a clear satire against those who pride themselves on knowledge above all else. Practical knowledge is also satirized when it does not produce results, as in the academy of Balnibarbi, where the experiments for extracting sunbeams from cucumbers amount to nothing. Swift insists that there is a realm of understanding into which humans are simply not supposed to venture. Thus his depictions of rational societies, like Brobdingnag and Houyhnhnmland, emphasize not these people's knowledge or understanding of abstract ideas but their ability to live their lives in a wise and steady way.

The Brobdingnagian king knows shockingly little about the abstractions of political science, yet his country seems prosperous and well governed. Similarly, the Houyhnhnms know little about arcane subjects like astronomy, though they know how long a month is by observing the moon, since that knowledge has a practical effect on their well-being. Aspiring to higher fields of knowledge would be meaningless to them and would interfere with their happiness. In such contexts, it appears that living a happy and well-ordered life seems to be the very thing for which Swift thinks knowledge is useful.

Swift also emphasizes the importance of self-understanding. Gulliver is initially remarkably lacking in self-reflection and self-awareness. He makes no mention of his emotions, passions, dreams, or aspirations, and he shows no interest in describing his own psychology to us. Accordingly, he may strike us as frustratingly hollow or empty, though it is likely that his personal emptiness is part of the overall meaning of the novel. By the end, he has come close to a kind of twisted self-knowledge in his deranged belief that he is a Yahoo. His revulsion with

the human condition, shown in his shabby treatment of the generous Don Pedro, extends to himself as well, so that he ends the novel in a thinly disguised state of self-hatred. Swift may thus be saying that self-knowledge has its necessary limits just as theoretical knowledge does, and that if we look too closely at ourselves we might not be able to carry on living happily.

The Gilded Age

The era was called the Gilded Age because although life in the U.S. looked bright and Shiny, underneath the surface, there was lots of poverty and corruption.



What is the chief end of man? --to get rich. In what way? --dishonestly if we can; honestly if we must. Who is God, the one only and true? Money is God. God and Greenbacks and Stock--father, son, and the ghost of same--three persons in one: these are the true and only God, mighty and supreme... - Mark Twain, 1871

The American way of life changed dramatically in the years between the end of the Civil War in 1865 and the outbreak of World War I in 1914. Increased industrial productivity and the consequent demand for factory-produced goods shifted the national economy from agriculture to industry and the population from farm to city. Everyone was eager to forget the shame of slavery and civil war and to explore new possibilities for prosperity. America was whole again, and there was no limit to the things Americans could do.

Mark Twain called these years “the Gilded Age” because of the way the rich tried to imitate the fancy dress, manners, homes, and entertainment of the British upper class. The families of bankers, lawyers, and factory owners enjoyed a fine way of life. The new industries made many millionaires, who drove ornate carriages, attended the opera and theatre, and bought expensive toys for their children. They lived in huge mansions and took their vacations at the seashore in even bigger mansions, which they called “summer cottages.”

Factory managers, small business owners, and gentlemen farmers also lived well during the Gilded Age. They became known as the middle class because they were neither rich nor poor. They lived in modest homes with new labor-saving inventions such as electric lights and telephones. Their families went to the country for vacations. Many middle-class people traveled by train to visit the Philadelphia Centennial Exposition of 1876 and the Chicago World Columbian Exposition of 1893. The middle class enjoyed lectures, boating, roller-skating, and the new sport of baseball. Some of them later became wealthy.

If the age was gilded for the rich and middle class, it was something very different from the poor. Crowded into filthy tenements with several people to a room, the poor earned only a few pennies an hour but considered themselves lucky just to have jobs. Children as young as six years old worked in the factories to help support their families. They could attend shabby schools at night, but they learned little. Life was hard, and crime was common alternative to working for low pay. The poor could not afford vacations.

Despite the hardships of poverty, there was always hope in the slums. Many of the poor were foreigners who had immigrated to the United States because they had heard that America was a land of golden opportunities. A few, such as manufacturer and philanthropist Andrew Carnegie, really did make a fortune, but for most factory workers, the dream lay in a better future for their children. Until that time should come, they banded together in protective ethnic neighborhoods, where they would not be persecuted for their different customs and languages.

For those who still wanted to farm, there was another kind of hope. The federal government offered land to people who would settle the West. As the growing cities swallowed up eastern farmland, wagon trains of farmers set out for the new territories. Some went for more room and others to prospect for gold. Of course, the land they took belonged to Indian tribes, and the U.S. Army was always trying, often unsuccessfully, to defend the settlers from massacres. Those who survived had to battle the bad weather and insects that claimed their crops. More travelers came, however, encouraged by politicians who thought it was America's destiny to populate the land from sea to sea.

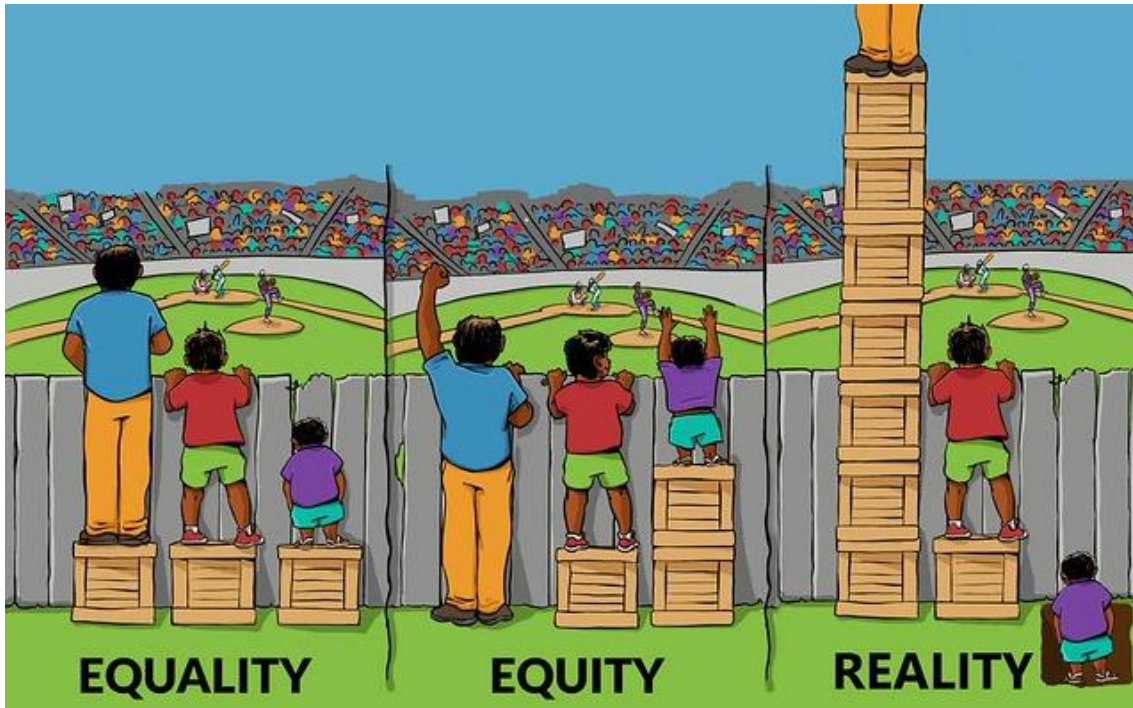
Politicians also caused trouble during the Gilded Age. They looked the other way while manufacturers fixed prices and exploited workers. Sometimes they joined businessmen in illegal moneymaking plans. Like the wealthy industrials, their main interests were profits and power. The union of these two groups helped to widen the gap between rich and poor.

Investigative reporters known as *muckraker* brought many crimes to public attention. They publicized corrupt business practices and the terrible lives of factory workers. Their reports led to improvements in areas such as wages, working environment, child labor laws, education, sanitation, and medical care.

When voters saw how many corrupt men were serving in public office, they began to look for more honest men to represent them. In time, the government became less influenced by business interests and began to break up the monopolies that major companies had built to control prices and markets. This action helped weaken industry' power over the people.

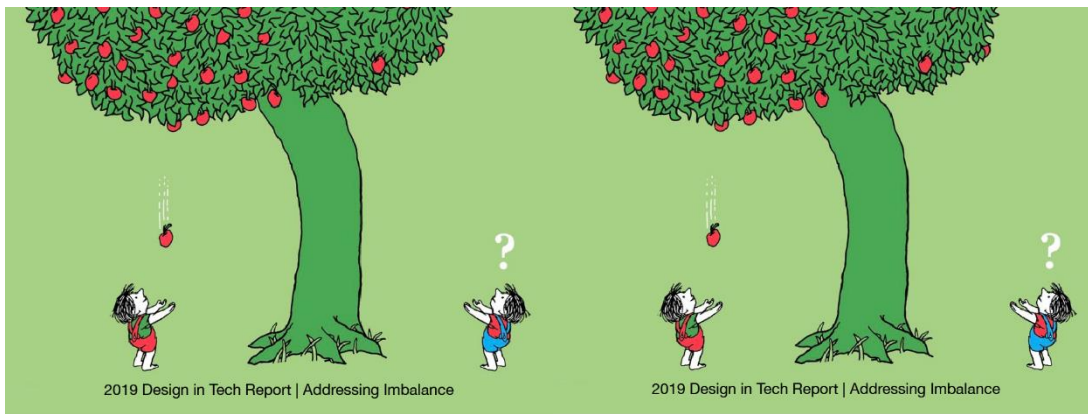
By the close of the Gilded Age, reformers had remedied many social injustices, and America was recovering from the growing pains of industrialization. Labor union helped the working man, the automobile revolutionized travel, and the prairies were settled. The Gilded Age, though tarnished, brought the country to new heights of progress. America was firmly established as a world leader in technology, culture, and trade.

Equity vs. Equality: What's the Difference?



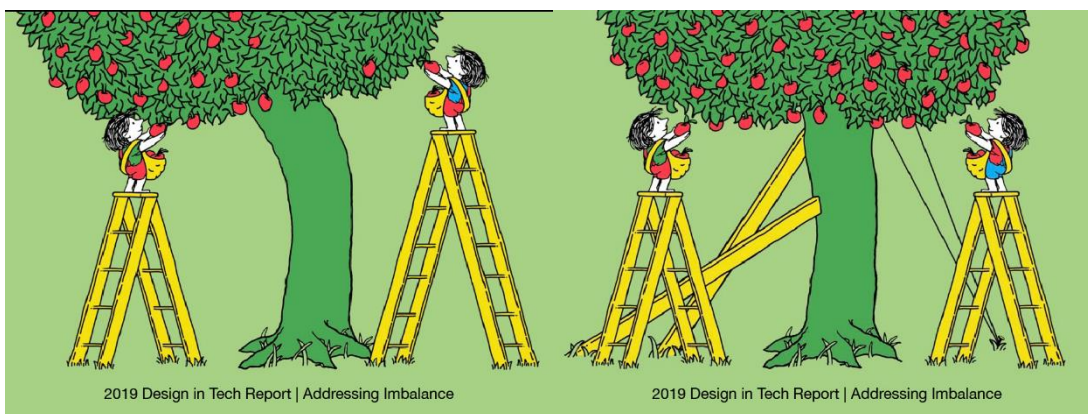
While the terms equity and equality may sound similar, the implementation of one versus the other can lead to dramatically different outcomes for marginalized people. Equality means that each individual or group of people is given the same resources or opportunities. Equity recognizes that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome. In the illustration below, two individuals have unequal access to a system — in this case, the tree that provides fruit. With equal support from evenly

distributed tools, their access to the fruit still remains unequal. The equitable solution, however, allocates the exact resources that each person needs to access the fruit, leading to positive outcomes for both individuals. While the tree appears to be a naturally occurring system, it's critical to remember that social systems aren't naturally inequitable — they've been intentionally designed to reward specific demographics for so long that the system's outcomes may appear unintentional but are actually rooted discriminatory practices and beliefs.



Inequality

Equality



Equity

Justice

Equity is a solution for addressing imbalanced social systems. Justice can take equity one step further by fixing the systems in a way that leads to long-term, sustainable, equitable access for generations to come.

According to the World Health Organization (WHO), equity is defined as “the absence of avoidable or remediable differences among groups of people, whether those groups are defined socially, economically, demographically or geographically.” Therefore, as the WHO notes, health inequities involve more than lack of equal access to needed resources to maintain or improve health outcomes. They also refer to difficulty when it comes to “inequalities that infringe on fairness and human rights norms.”

The U.S. Centers for Disease Control and Prevention (CDC) refers to health equity as “when everyone has the opportunity to be as healthy as possible.” As such, equity is a process and equality is an outcome of that process. Or, as the Race Matters Institute describes, “The route to achieving equity will not be accomplished through treating everyone equally. It will be achieved by treating everyone equitably, or justly according to their circumstances.”

Understanding the difference between health equality and health equity is important to public health to ensure that resources are directed appropriately — as well as supporting the ongoing process of meeting people where they are. Inherent to

this process is the promotion of diversity in teams and personnel, public health practice, research methods and other related factors. For these reasons, providing the same type and number of resources to all is not enough. In order to reduce the health disparities gap, the underlying issues and individual needs of underserved and vulnerable populations must be effectively addressed.

Examples of Equality

- . A city cuts the budget for 25 community centers by reducing the operational hours for all centers by the same amount at the same times.
- . A community meeting, where all members of the community are invited, about a local environmental health concern is held in English though English is not the primary language for 25% of the residents.
- . All public schools in a community have computer labs with the same number of computers and hours of operation during school hours.

Examples of Equity

- . The city determines which times and how many hours communities actually need to use their community centers and reduces hours for centers that aren't used as frequently.

- . The community leaders hire translators to attend the meeting or offer an additional meeting held in another language.
- . Computer labs in lower income neighborhoods have more computers and printers, as well as longer hours of operation, as some students don't have access to computers or internet at home.

Why is it important to know the difference between them?

While they have two entirely different meanings, equity and equality work hand-in-hand and cannot be achieved without the other. Understanding the difference between the two brings us one step closer to achieving equality as the final outcome. This means that in order for the world to reach a place where everything is fair, just, and equal, we need to prioritize equity and distribute resources based on who needs them most. In other words, to reach equality as an outcome, we have to tackle the causes of inequity within major issues.

Take vaccine nationalism as an example, where richer countries are hoarding more than enough COVID-19 vaccines to inoculate their populations, despite poorer countries not having vaccines to begin with. The fact that some countries will have more vaccines than others is an example of inequality in health care. The inequity lies in the fact that richer countries have the resources to acquire

vaccines, whereas poorer countries do not. Reaching a place where all countries have enough vaccines would be achieving equality. In order to get there, richer countries have to share their resources with those in need and this act would be achieving equity. Without equity, inequality will persist and those who are most vulnerable will remain or become even more vulnerable; in contrast to those who are already most fortunate becoming even more so.

Another example of where we can use equity to achieve overall equality is in the argument of "Black lives matter" vs "all lives matter". While all lives have always mattered, Black lives have consistently been considered less important than others for centuries, resulting in Black people facing persistent struggles in their everyday lives because of this massive inequality. In order for us to reach an outcome where all lives can truly matter equally, Black lives need to be protected and supported in an equitable manner.

Frequently asked questions about gender equality

What is meant by gender?

The term gender refers to the economic, social and cultural attributes and opportunities associated with being male or female. In most societies, being a man or a woman is not simply a matter of different biological and physical characteristics.

Men and women face different expectations about how they should dress, behave or work. Relations between men and women, whether in the family, the workplace or the public sphere, also reflect understandings of the talents, characteristics and behavior appropriate to women and to men. Gender thus differs from sex in that it is social and cultural in nature rather than biological. Gender attributes and characteristics, encompassing, inter alia, the roles that men and women play and the expectations placed upon them, vary widely among societies and change over time. But the fact that gender attributes are socially constructed means that they are also amenable to change in ways that can make a society more just and equitable.

What is the difference between gender equity, gender equality and women's empowerment?

Gender equity is the process of being fair to women and men. To ensure fairness, strategies and measures must often be available to compensate for women's historical and social disadvantages that prevent women and men from otherwise operating on a level playing field. Equity leads to equality. Gender equality requires equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards. Where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision-making and access to

economic and social resources. Therefore, a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Gender equality does not mean that men and women become the same; only that access to opportunities and life changes is neither dependent on, nor constrained by, their sex. Achieving gender equality requires women's empowerment to ensure that decision-making at private and public levels, and access to resources are no longer weighted in men's favor, so that both women and men can fully participate as equal partners in productive and reproductive life.

Why is gender equality important?

Gender equality is intrinsically linked to sustainable development and is vital to the realization of human rights for all. The overall objective of gender equality is a society in which women and men enjoy the same opportunities, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions, interests and talents; share responsibility for the home and children and

are completely free from coercion, intimidation and gender-based violence both at work and at home.

Within the context of population and development programmes, gender equality is critical because it will enable women and men to make decisions that impact more positively on their own sexual and reproductive health as well as that of their spouses and families. Decision-making with regard to such issues as age at marriage, timing of births, use of contraception, and recourse to harmful practices (such as female genital cutting) stands to be improved with the achievement of gender equality.

However, it is important to acknowledge that where gender inequality exists, it is generally women who are excluded or disadvantaged in relation to decision-making and access to economic and social resources. Therefore, a critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. This would enable them to make decisions and take actions to achieve and maintain their own reproductive and sexual health. Gender equality and women's empowerment do not mean that men and women become the same; only that access to opportunities and life changes is neither dependent on, nor constrained by, their sex.

Is gender equality a concern for men?

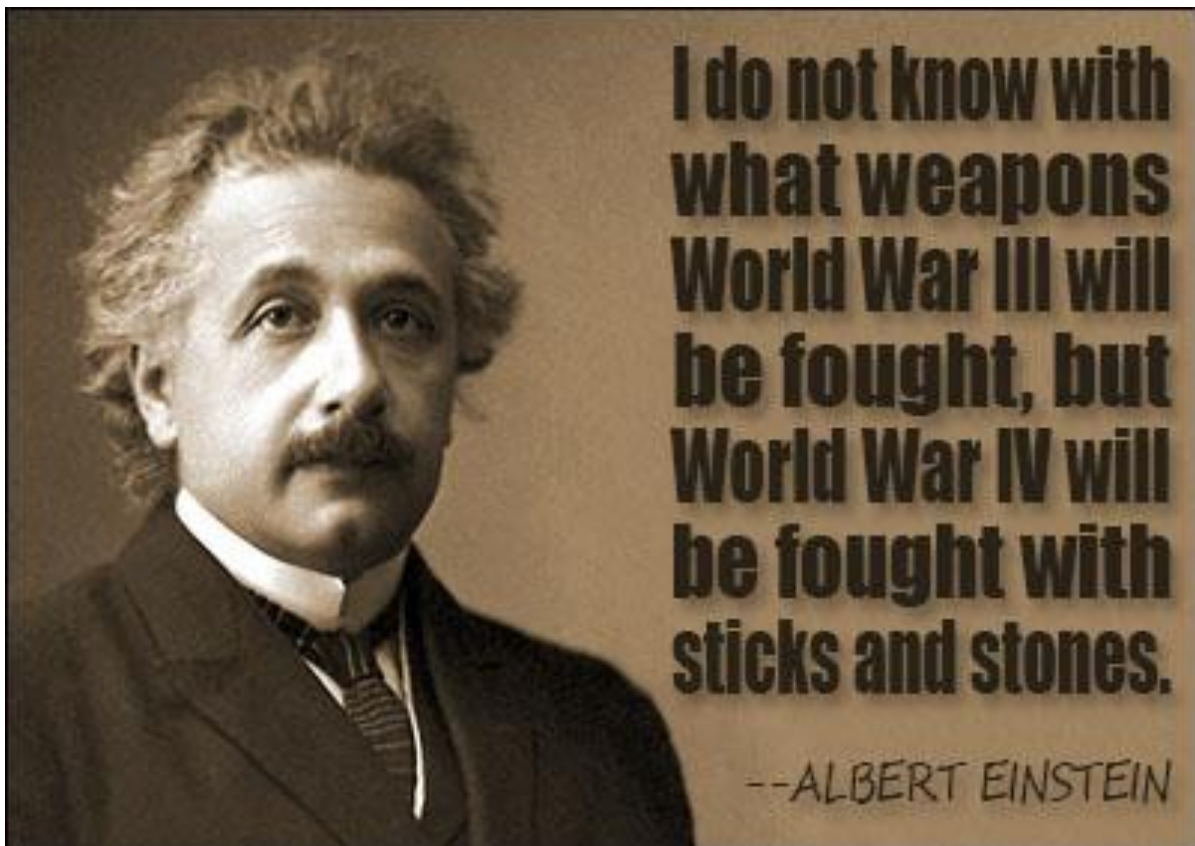
The achievement of gender equality implies changes for both men and women. More equitable relationships will need to be based on a redefinition of the rights and responsibilities of women and men in all spheres of life, including the family, the workplace and the society at large. It is therefore crucial not to overlook gender as an aspect of men's social identity. This fact is, indeed, often overlooked, because the tendency is to consider male characteristics and attributes as the norm, and those of women as a variation of the norm.

But the lives of men are just as strongly influenced by gender as those of women. Societal norms and conceptions of masculinity and expectations of men as leaders, husbands or sons create demands on men and shape their behavior. Men are too often expected to concentrate on the material needs of their families, rather than on the nurturing and caring roles assigned to women. Socialization in the family and later in schools promotes risk-taking behavior among young men, and this is often reinforced through peer pressure and media stereotypes. So the lifestyles that men's roles demand often result in their being more exposed to greater risks of morbidity and mortality than women. These risks include ones relating to accidents, violence and alcohol consumption.

Men also have the right to assume a more nurturing role, and opportunities

for them to do so should be promoted. Equally, however, men have responsibilities in regard to child health and to their own and their partners' sexual and reproductive health. Addressing these rights and responsibilities entails recognizing men's specific health problems, as well as their needs and the conditions that shape them. The adoption of a gender perspective is an important first step; it reveals that there are disadvantages and costs to men accruing from patterns of gender difference. It also underscores that gender equality is concerned not only with the roles, responsibilities and needs of women and men, but also with the interrelationships between them.

What is the “Civilization”?



Civilization is a form of human culture in which many people live in urban centers, have mastered the art of smelting metals, and have developed a method of writing. The first civilizations began in cities, which were larger, more populated, and more complex in their political, economic and social structure than Neolithic villages. One definition of civilization requires that a civilized people have a sense of history -- meaning that the past counts in the present.

Up to about the year 1860, man's history had been conveniently divided into three distinct epochs: ancient, medieval and modern. After 1860, however, a new expression came into general use to describe the cultures of the distant past. Pre-history was the name given to that period of man's history before written documents appeared. We can now study man's pre-history through the field of archeology. Archeological remains can illuminate how and where early cultures lived, stored food and produced tools. We can learn of their religious practices, political organization and what type of relationships may have existed between man and woman, husband and wife, parent and child. Human artifacts uncovered by archeologists also reveal the existence of kings, plagues, famine, good harvests, wars and class structure. Of course, the history we obtain from archeological digs is by no means complete, especially when compared with man's more recent history (the past 500 years or so). For example, in 1945, the U.S. First Army captured 485 tons of records of the German Foreign Office just as these records were about to be burned on orders from Berlin. 485 tons of written records! And these records pertained only to the German Foreign Office. The point is that since the 15th century (and the development of movable type) the sheer number of written records has drastically increased and so too has the work of the historian become more complicated as a result.

When we think of the ancient world, we may perhaps think of the Hebrews, Greeks and Romans. The Hebrews gave us faith and morality; Greece gave us reason, philosophy and science; and Rome gave us law and government. This is, of course, a crude oversimplification, and the reason is obvious. Western civilization

developed before Greece or Rome. For instance, 3000 years before the greatest era of Greek history, civilizations flourished in Mesopotamia and in Egypt. These civilizations were urban, productive, religious and law abiding and in all meanings of the word, civilized. A solid working definition of civilization is difficult and depends upon your own judgment. Here are a few textbook definitions:

Civilization is a form of human culture in which many people live in urban centers, have mastered the art of smelting metals, and have developed a method of writing. The first civilizations began in cities, which were larger, more populated, and more complex in their political, economic and social structure than Neolithic villages. One definition of civilization requires that a civilized people have a sense of history -- meaning that the past counts in the present.

The *Oxford English Dictionary* defines civilization as "the action or process of civilizing or of being civilized; a developed or advanced state of human society." Such a definition is fraught with difficulties. For instance, how might we correctly identify a "developed or advanced state of human society"? Developed or advanced compared to what? The *OED* defines the verb "to civilize" in the following way: "to make civil; to bring out of a state of barbarism; to instruct in the arts of life; to enlighten; to refine and polish." Are we any closer to a working definition? we know that some aspects of civilization seem in our judgment quite negative; large-scale warfare, slavery, coerced tribute, epidemic disease, and the subordination of women may come to mind.

Where did the word “barbarian” come from?

In discussing Barbarism and Christianity, I have actually been discussing the Fall of Rome - Edward Gibbon

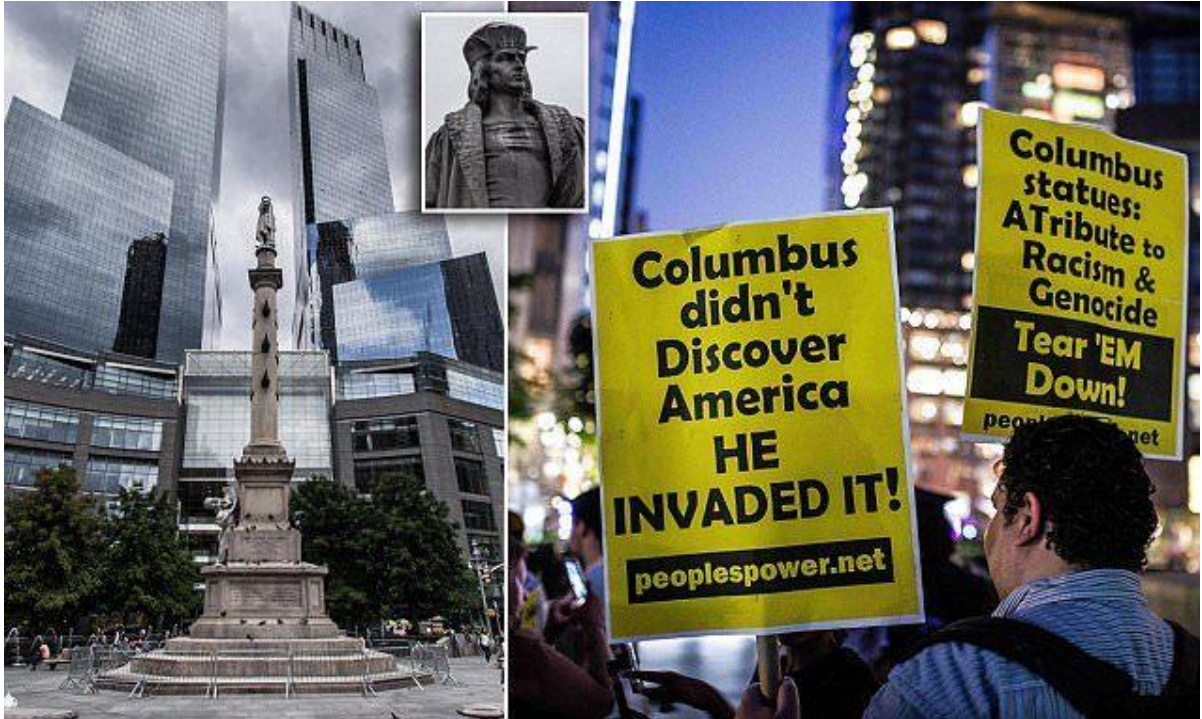
The word “barbarian” originated in ancient Greece, and was initially used to describe all non-Greek-speaking peoples, including Persians, Egyptians, Medes and Phoenicians. The ancient Greek word “bárbaros,” from which it derives, meant “babbling,” and was onomatopoeic: In the Greek ear, speakers of a foreign tongue made unintelligible sounds (“bar bar bar”). Similar words exist in other Indo-European languages, including the Sanskrit “barbara,” which means “stammering.”

It was the ancient Romans, who by the original definition were barbarians themselves, who first transformed the use of the term. Late in the Roman Empire, the word “barbarian” came to refer to all foreigners who lacked Greek and Roman traditions, especially the various tribes and armies putting pressure on Rome’s borders. There was never a single united barbarian group, and many of the different tribes—including Goths, Vandals, Saxons, Huns, Picts and many more—shifted alliances over the years or fought alongside Roman forces against other barbarian armies. Later scholars would expand on this use of the word when writing about attacks on cultures considered “civilizations” (be it ancient China or ancient Rome) by external enemies who don’t share that civilization’s traditions or structure.

Today, the adjective “barbaric” is most commonly used to describe an act that is either brutal or cruel to the point of savagery or primitive and uncivilized (or

all of the above) while a “barbarian” is a person who commits such acts or displays such characteristics. This more general-and explicitly negative-definition, when compared with either the Greek or Roman sense of the word, illustrates clearly just how far “barbarian” has been removed from its ancient roots.

The Expansion of Europe



The Age of Discovery, also known as the Age of Exploration and the Great Navigations, was a period in European history from the early 15th century to the early 17th century. During this period, Europeans engaged in intensive exploration and early colonization of many parts of the world, establishing direct contact with Africa, the Americas, Asia, and Oceania. Historians often refer to the Age of Discovery to mean the pioneering period of the Portuguese and Spanish long-distance maritime travels in search of alternative trade routes to the Indies. The contact between the “Old World” of Europe and the so-called “New World” of the Americas produced what is called the Columbian Exchange: the wide transfer of

plants, animals, foods, communicable diseases, people (including slaves), and culture between the Eastern and Western hemispheres.

Europe's colonial expansion, 1820-1939

European countries began exploring and seeking to dominate the rest of the world during the 15th and 16th centuries, thanks to their ability to control sea routes and to the discovery of the American continent. In the 19th century, energized by the industrial revolution and under pressure from a rapidly growing population, Europe launched a new period of colonial expansion, inspired by the discovery of new markets, new areas for the settlement of Europe's poor migrants, and the desire to "civilize the barbarian nations"

The Rise of the African Slave Trade

The major European slave trade began with Portugal's exploration of the west coast of Africa in search of a trade route to the East. By 1444, slaves were being brought from Africa to work on the sugar plantations of the Madeira Islands, off the coast of modern day Morocco. The slave trade then expanded greatly as European colonies in the New World demanded an ever-increasing number of workers for the extensive plantations growing tobacco, sugar, and eventually rice and cotton.



What were the motives for 19th century European imperialism?

The quest for colonies in Africa and Asia was a major theme of European history of the 19th Century. The primary motive for colonies was economic. Through the acquisition of colonies, the European countries acquired a vast wealth of resources that could be utilized in their burgeoning industries. These resources included metals, cotton, and gemstones. In Asia, silks and spices were the major commodities that were traded. The colonies also supplied the mother countries with an exclusive market to peddle their finished goods and establish exclusive trade arrangements. The colonies also provided a cheap labor force which also maximized profits.

Another reason was political. In other words, the acquisition of colonies had political motives. A notion existed that the more colonies that a country owned, the more powerful that country was. The sense of nationalism that existed in these countries drove national leaders to seek security, pride, and supremacy through the acquisition of territories.

The Europeans had a sense of superiority about their culture and people. There was a belief that the people they were taking over were uncivilized or backward. Many believed that it was the duty of civilized nations to modernize primitive populations. Added to this feeling was the notion that it was the responsibility of Christian people to seek converts and save the uncivilized masses. This was yet another motivation for the acquisition of colonies.

Tolerance and Diversity:

A Vision for the 21st Century

As a new century begins, we believe each society needs to ask itself certain questions. Is it sufficiently inclusive? Is it non-discriminatory? Are its norms of behavior based on the principles enshrined in the Universal Declaration of Human Rights?

Racism, racial discrimination, xenophobia and all kinds of related intolerance have not gone away. We recognize that they persist in the new century and that their persistence is rooted in fear: fear of what is different, fear of the other, fear of the loss of personal security. And while we recognize that human fear is in itself ineradicable, we maintain that its consequences are not ineradicable.

We all constitute one human family. This truth has now become self-evident because of the first mapping of the human genome, an extraordinary achievement which not only reaffirms our common humanity but promises transformations in scientific thought and practice, as well as in the visions which our species can entertain for itself. It encourages us toward the full exercise of all its inventive, creative and moral capacities, enhanced by the equal participation of men and women. And it could make the twenty-first century an era of genuine fulfilment and peace.

We must strive to remind ourselves of this great possibility. Instead of allowing diversity of race and culture to become a limiting factor in human exchange and development, we must refocus our understanding, discern in such diversity the potential for mutual enrichment, and realize that it is the interchange between great traditions of human spirituality that offers the best prospect for the persistence of the human spirit itself. For too long such diversity has been treated as threat rather than gift. And too often that threat has been expressed in racial contempt and conflict, in exclusion, discrimination and intolerance.

Preparations for the United Nations World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, to be held in South Africa in September 2001, offer an opportunity to consider how far the aspirations of the three UN Decades Against Racism have been realized. The horrors of racism - from slavery to holocaust to apartheid to ethnic cleansing - have deeply wounded the victim and debased the perpetrator. These horrors are still with us in various forms. It is now time to confront them and to take comprehensive measures against them.

The World Conference should adopt a declaration and plan of action which would provide the standards, the structures, the remedies -in essence, the culture - to ensure full recognition of the dignity and equality of all, and full respect for their human rights. Over the coming year we pledge ourselves to seek that conversion of mind and heart. What we envisage for every man, woman and child is a life where the exercise of individual gifts and personal rights is affirmed by the dynamic solidarity of our membership of the one human family.

Darwinism Must Die So That Evolution May Live

By CARL SAFINA FEB. 9, 2009 *New York Times*

“You care for nothing but shooting, dogs and rat-catching,” Robert Darwin told his son, “and you will be a disgrace to yourself and all your family.” Yet the feckless boy is everywhere. Charles Darwin gets so much credit; we can’t distinguish evolution from him.

Equating evolution with Charles Darwin ignores 150 years of discoveries, including most of what scientists understand about evolution. Such as: Gregor Mendel’s patterns of heredity (which gave Darwin’s idea of natural selection a mechanism — genetics — by which it could work); the discovery of DNA (which gave genetics a mechanism and lets us see evolutionary lineages); developmental biology (which gives DNA a mechanism); studies documenting evolution in nature (which converted the hypothetical to observable fact); evolution’s role in medicine and disease (bringing immediate relevance to the topic); and more.

By propounding “Darwinism,” even scientists and science writers perpetuate an impression that evolution is about one man, one book, one “theory.” The ninth-century Buddhist master Lin Chi said, “If you meet the Buddha on the road, kill him.” The point is that making a master teacher into a sacred fetish misses the essence of his teaching. So let us now kill Darwin.

That all life is related by common ancestry, and that populations change form over time, are the broad strokes and fine brushwork of evolution. But Darwin was late to the party. His grandfather, and others, believed new species evolved. Farmers and fanciers continually created new plant and animal varieties by selecting who survived to breed, thus handing Charles Darwin an idea. All Darwin perceived was that selection must work in nature, too.

In 1859, Darwin's perception and evidence became "On the Origin of Species by Means of Natural Selection, or The Preservation of Favored Races in the Struggle for Life." Few realize he published 8 books before and 10 books after "Origin." He wrote seminal books on orchids, insects, barnacles and corals. He figured out how atolls form, and why they're tropical.

Credit Darwin's towering genius. No mind ran so freely, so widely or so freshly over the hills and vales of existence. But there's a limit to how much credit is reasonable. Parking evolution with Charles Darwin overlooks the limits of his time and all subsequent progress.

Science was primitive in Darwin's day. Ships had no engines. Not until 1842, six years after Darwin's Beagle voyage, did Richard Owen coin the term "dinosaur." Darwin was an adult before scientists began debating whether germs caused disease and whether physicians should clean their instruments. In 1850s London, John Snow fought cholera unaware that bacteria caused it. Not until 1857 did Johann Carl Fuhlrott and Hermann Schaaffhausen announce that unusual bones from the Neander Valley in Germany were perhaps remains of a very old human race. In 1860 Louis Pasteur performed experiments that eventually disproved "spontaneous

generation,” the idea that life continually arose from nonliving things.

Science has marched on. But evolution can seem uniquely stuck on its founder. We don't call astronomy Copernicism, nor gravity Newtonism. “Darwinism” implies an ideology adhering to one man's dictates, like Marxism. And “isms” (capitalism, Catholicism, racism) are not science. “Darwinism” implies that biological scientists “believe in” Darwin's “theory.” It's as if, since 1860, scientists have just ditto-headed Darwin rather than challenging and testing his ideas, or adding vast new knowledge.

Using phrases like “Darwinian selection” or “Darwinian evolution” implies there must be another kind of evolution at work, a process that can be described with another adjective. For instance, “Newtonian physics” distinguishes the mechanical physics Newton explored from subatomic quantum physics. So “Darwinian evolution” raises a question: What's the other evolution? Into the breach: intelligent design. I am not quite saying Darwinism gave rise to creationism, though the “isms” imply equivalence. But the term “Darwinian” built a stage upon which “intelligent” could share the spotlight.

Charles Darwin didn't invent a belief system. He had an idea, not an ideology. The idea spawned a discipline, not disciples. He spent 20-plus years amassing and assessing the evidence and implications of similar, yet differing, creatures separated in time (fossils) or in space (islands). That's science. That's why Darwin must go. Almost everything we understand about evolution came after Darwin, not from him. He knew nothing of heredity or genetics, both crucial to evolution. Evolution wasn't even Darwin's idea. Darwin's grandfather Erasmus believed life evolved from a

single ancestor. “Shall we conjecture that one and the same kind of living filaments is and has been the cause of all organic life?” he wrote in “Zoonomia” in 1794. He just couldn’t figure out how.

Charles Darwin was after the how. Thinking about farmers’ selective breeding, considering the high mortality of seeds and wild animals, he surmised that natural conditions acted as a filter determining which individuals survived to breed more individuals like themselves. He called this filter “natural selection.” What Darwin had to say about evolution basically begins and ends right there. Darwin took the tiniest step beyond common knowledge. Yet because he perceived — correctly — a mechanism by which life diversifies, his insight packed sweeping power. But he wasn’t alone. Darwin had been incubating his thesis for two decades when Alfred Russel Wallace wrote to him from Southeast Asia, independently outlining the same idea. Fearing a scoop, Darwin’s colleagues arranged a public presentation crediting both men. It was an idea whose time had come, with or without Darwin.

Darwin penned the magnum opus. Yet there were weaknesses. Individual variation underpinned the idea, but what created variants? Worse, people thought traits of both parents blended in the offspring, so wouldn’t a successful trait be diluted out of existence in a few generations? Because Darwin and colleagues were ignorant of genes and the mechanics of inheritance, they couldn’t fully understand evolution. Gregor Mendel, an Austrian monk, discovered that in pea plants inheritance of individual traits followed patterns. Superiors burned his papers posthumously in 1884. Not until Mendel’s rediscovered “genetics” met Darwin’s natural selection in the “modern synthesis” of the 1920s did science take a giant step

toward understanding evolutionary mechanics. Rosalind Franklin, James Watson and Francis Crick bestowed the next leap: DNA, the structure and mechanism of variation and inheritance.

Darwin's intellect, humility ("It is always advisable to perceive clearly our ignorance") and prescience astonish more as scientists clarify, in detail he never imagined, how much he got right. But our understanding of how life works since Darwin won't swim in the public pool of ideas until we kill the cult of Darwinism. Only when we fully acknowledge the subsequent century and a half of value added can we really appreciate both Darwin's genius and the fact that evolution is life's driving force, with or without Darwin.

Why Music?

Dec. 18, 2008 *The Economist*

"If music be the food of love, play on, give me excess of it." And if not? Well, what exactly is it for? The production and consumption of music is a big part of the economy. The first use to which commercial recording, in the form of Edison's phonographs, was to bring music to the living rooms and picnic tables of those who could not afford to pay live musicians. Today, people are so surrounded by other people's music that they take it for granted, but as little as 100 years ago singsongs at home, the choir in the church and fiddlers in the pub were all that most people heard.

Other appetites, too, have been sated even to excess by modern business. Food far beyond the simple needs of stomachs, and sex (or at least images of it) far beyond the needs of reproduction, bombard the modern man and woman, and are eagerly consumed. But these excesses are built on obvious appetites. What appetite drives the proliferation of music to the point where the average American teenager spends 11/2-21/2 hours a day- an eighth of his waking life-listening to it?

Well, that fact-that he, or she, is a teenager-supports one hypothesis about the function of music. Around 40% of the lyrics of popular songs speak of romance, sexual relationships and sexual behavior. The Shakespearean theory, that music is

at least one of the foods of love, has a strong claim to be true. The more mellifluous the singer, the more dexterous the harpist, the more mates he attracts.

A second idea that is widely touted is that music binds groups of people together. The resulting solidarity, its supporters suggest, might have helped bands of early humans to thrive at the expense of those that were less musical. Both of these ideas argue that musical ability evolved specifically—that it is, if you like, a virtual organ as precisely crafted to its purpose as the heart on the spleen. The third hypothesis, however, is that music is a cross between an accident and an invention. It is an accident because it is the consequence of abilities that evolved for other purposes. And it is an invention because, having thus come into existence, people have bent it to their will and made something they like from it.

She loves you

Shakespeare's famous quote was, of course, based on commonplace observation. Singing, done well, is certainly sexy. But is its sexiness the reason it exists? Charles Darwin thought so. Twelve years after he published *On the origin of species*, which described the idea of natural selection, a second book hit the presses. *The Descent of Man and Selection in Relation to Sex* suggested that the need to find a mate being the pressing requirement that it is, a lot of the features of any given animal have come about not to aid its survival, but to aid its courtship. The most famous example is the tail of the peacock. But Darwin suggested human features, too, might be sexually selected in this way—and one of those he lit on was music.

One reason for believing this is that musical productivity—at least among the

recording artists who have exploited the phonograph and its successors over the past hundred years or so- seems to match the course of an individual's reproductive life. In particular, Dr. Miller studied jazz musicians. He found that their output rises rapidly after puberty, reaches its peak during young-adulthood, and then declines with age and the demands of parenthood.

As is often the case with this sort of observation, it sounds unremarkable; obvious, even. But uniquely human activities associated with survival-cooking, say- do not show this pattern. People continue to cook at about the same rate from the moment that they have mastered the art until the moment they die or are too decrepit to continue. Moreover, the anecdotal evidence linking music to sexual success is strong. Dr Miller often cites the example of Jimi Hendrix, who had sex with hundreds of groupies during his brief life and, though he was legally unmarried, maintained two long-term liaisons. The words of Robert Plant, the lead singer of Led Zeppelin, are also pertinent: "I was always on my way to love. Always. Whatever road I took, the car was heading for one of the greatest sexual encounters I've ever had."

Another reason to believe the food-of-love hypothesis is that music fulfills the main criterion of a sexually selected feature: it is an honest signal of underlying fitness. Just as unfit peacocks cannot grow splendid tails, so unfit people cannot sing well, dance well (for singing and dancing go together, as it were, like a horse and carriage) or play music well. All of these activities require physical fitness and dexterity. Composing music requires creativity and mental agility. Put all of these things together and you have a desirable mate.

Improve your singing...

A third reason to believe it is that music, or something very like it, has evolved in other species, and seems to be sexually selected in those species, too. Just as the parallel evolution of mouse-like forms in marsupial and placental mammals speaks of similar ways of life, so the parallel evolution of singing bird, whaled and gibbons, as well as humans, speaks of a similar underlying function. And females of these animals can be fussy listeners. It is known from several species of birds, for example, that females prefer more complex songs from their suitors, putting males under pressure to evolve the neurological apparatus to create and sing them.

And yet, and yet. Though Dr. Miller's arguments are convincing, they do not feel like the whole story. A man does not have to be gay to enjoy the music of an all-male orchestra, even if he particularly appreciates the soprano who comes on to sing the solos. A woman, meanwhile, can enjoy the soprano even while appreciating the orchestra on more than one level. Something else besides sex seems to be going on.

The second hypothesis for music's emergence is that it had a role not just in helping humans assess their mates, but also in binding bands of people together in the evolutionary past. Certainly, it sometimes plays that role today. It may be unfashionable in Britain to stand for the national anthem, but two minutes watching the Last Night of the Proms, an annual music festival, on television will serve to dispel any doubts about the ability of certain sorts of music to instill collective purpose in a group of individuals. In this case the cost in time and energy is assumed to be repaid in some way by the advantages of being part of a successful group.

The problem with this hypothesis is that it relies on people not cheating and taking the benefits without paying the costs. One way out of that dilemma is to invoke a phenomenon known to biologists as group selection. Biologically, this is a radical idea. It requires the benefits of solidarity to be so great that groups lacking them are often extinguished en bloc. Though theoretically possible, this is likely to be rare in practice. However, some researchers have suggested that the invention of weapons such as spears and bows and arrows made intertribal warfare among early humans so lethal that group selection did take over. It has been invoked, for example, to explain the contradictory manifestations of morality displayed in battle: tenderness towards one's own side; ruthlessness towards the enemy. In this context the martial appeal of some sorts of music might make sense.

Buddhism and Science

probing the Boundaries of Faith and Reason

Western interest in Eastern religions, especially Buddhism, historically coincided with the rise of modern science and the corresponding perceived decline of religious orthodoxy in the West. Put simply: Modern science initiated a deep spiritual crisis that led to an unfortunate split between faith and reason—a split yet to be reconciled. Buddhism was seen as an "alternative altar", a bridge that could reunite the estranged worlds of matter and spirit. Thus, to a large extent Buddhism's flowering in the West during the last century came about to satisfy post-Darwinian needs to have religious beliefs grounded in new scientific truth.

As science still constitutes something of a "religion" in the West, the near-absolute arbiter of truth, considerable cachet still attends the linking of Buddhism to science. Such comparison and assimilation is inevitable and in some ways, healthy. At the same time, we need to examine more closely to what extent the scientific paradigm actually conveys the meaning of Dharma. Perhaps the resonance between Buddhism and Western science is not as significant as we think. Ironically, adapting new and unfamiliar Buddhist conceptions to more ingrained Western thought-ways, like science, renders Buddhism more popular and less exotic; it also threatens to dilute its impact and distort its content.

Historians, since the end of World war II, have suggested that the encounter between East and West represents the most significant event of the modern era. Bertrand Russell pointed to this shift at the end of World war II when he wrote, “If we are to feel at home in the world, we will have to admit Asia to equality in our thought, not only politically, but culturally. What changes this will bring, I do not know. But I am convinced they will be profound and of the greatest importance.”

More recently, the historian Arthur Versluis, in a new book, *American Transcendentalism and Asian Religions* (1993), pieced together five or six major historical views on this subject, and presented this by way of conclusion:

However, much people today realize it, the encounter of Oriental and Occidental religious and philosophical traditions, of Buddhist and Christian and Hindu and Islamic perspectives, must be regarded as one of the most extraordinary meetings of our age... Arnold Toynbee once wrote that of all the historical changes in the West, the most important- and the one whose effects have been least understood-is the meeting of Buddhism in the Occident... And when and if our era is considered in light of larger societal patterns and movements, there can be no doubt that the meeting of East and West, the mingling of the most ancient traditions in the modern world, will form a much larger part of history than we today with our political-economic emphases, may think.

These are not isolated opinions. Many writers, scholars, intellectuals, scientists, and theologians have proclaimed the importance of the meeting of East and West. Occidental interest in the Orient predates the modern era. There is evidence of significant contact between East and West well before the Christian era. Even in the New World, curiosity and interchange existed right from the beginning, as early as the 1700s. One can find allusions to Asian religions in Cotton Mather, Benjamin Franklin, Walt Whitman, and of course, more developed expressions in Henry David Thoreau, and Ralph Waldo Emerson.

By the mid-twentieth century this growing fascination with Asian thought led Arnold Toynbee to envision a new world civilization emerging from a convergence of East and West. He anticipated that the spiritual philosophies of Asia would touch profoundly on the three basic dimensions of human existence: Our relationships with each other (social); with ourselves (psychological); and, with the physical world (natural). What is the shape and significance of this encounter? What does Buddhism contribute to the deeper currents of Western thought; and more specifically, to our struggle to reconcile faith with reason, religion with science?

Science was already the ascendant intellectual sovereign when Buddhism made its first serious entry on the American scene in the latter decades of the 19th century. A World's Parliament of Religions, held in conjunction with the 1893 Columbian Exposition in Chicago, brought to America for the first time a large number of Asian representatives of the Buddhist faith. These missionaries actively and impressively participated in an open forum with Western theologians, scientists, ministers, scholars, educators, and reformers. This unprecedented ecumenical

event in the American heartland came at a most opportune time. America was ready and eager for a new source of inspiration, *ex orient lux*, the 'light of Asia.'

By the 1890s America was caught in the throes of a spiritual crisis affecting Christendom worldwide. Modern scientific discoveries had so undermined a literal interpretation of sacred scripture, that for many educated and thoughtful people, it was no longer certain that God was in his heaven and that all was right with the world. These rapid changes and transformations in almost every aspect of traditional faith, had such irreversible corrosive effects on religious orthodoxy, that they were dubbed, "acids of modernity." They ate away at received convictions, and ushered in an unprecedented erosion of belief. People like my grandparents, brought up with rock-solid belief in the infallible word of God, found their faith shaken to its very foundations. It was as if overnight they suddenly awoke to a new world governed not by theological authority but by scientists. New disclosures from the respected disciplines of geology, biology, and astronomy challenged and shattered Biblical accounts of the origins of the natural world and our place and purpose in it. Sigmund Freud captured the spirit of the age well when he said "the self-love of mankind has been three times wounded by science." The Copernican Revolution, continued by Galileo, took our little planet out of the center position in the universe. The Earth, held to be the physical and metaphysical center of the Universe, was reduced to a tiny speck revolving around a sun. Then Darwin all but eliminated the divide between animal and man, and with it the "special creation" status enjoyed by humans. Darwin, moreover, diminished God. The impersonal forces of natural selection kept things going; no divine power was necessary. Nor, from what any

competent scientist could demonstrate with any factual certainty, was any Divinity even evident—either at the elusive "creation," or in the empirical present. Karl Marx portrayed people as economic animals grouped into competing classes driven by material self-interest. Finally, Freud himself characterized religious faith as an evasion of truth, a comforting illusion sustained by impulses and desires beyond the reach of the rational intellect. Nietzsche's famous declaration that "God is Dead" may have seemed extreme, but few would have denied that God was ailing. And certainly the childhood version of a personal, all-powerful God that created the world and ruled over it with justice and omniscience was for many a comforting vision lost forever.

One of the lingering side effects of this loss has been the unfortunate disjunction of matter and spirit that afflicts the modern age. It can assume many forms: a split between matter and spirit, a divorce between faith and reason, a dichotomy between facts and values. At a more personal level, it manifests as a mind-body dualism. An unwelcome spiritual and psychological legacy from the late 19th and early 20th centuries, it is still very much with us today, something that haunts our psyches.

Much of today's near-obsession with therapy in the West, and even the shift toward psychologizing religion (including the "New Age" phenomenon) could be seen as attempts to heal this deep sense of alienation. The pragmatic philosopher, John Dewey, wrote: "The pathological segregation of facts and value, matter and spirit, or the bifurcation of nature, this integration [i. e. the problem of integrating this] poses the deepest problem of modern life." This problem both inspires and confounds

contemporary philosophy and religion. Wholeness eludes us while the split endures; and yet, almost tragically, the very means we have available to heal it insure its continuation. For, all of our philosophies, academic disciplines, therapies, and even religious traditions are informed by and rooted in aspects of this dualism. Perhaps the most visible expression of this pathological segregation is the gap between science and religion.

Thus, when the eminent philosopher and mathematician Alfred North Whitehead scanned the broad outlines of our time, he wrote: “The future course of history would center on this generation’s resolving the issue of the proper relationship between science and religion, so fundamental are the religious symbols through which people give meaning to their lives and so powerful the scientific knowledge through which we shape and control our lives.” And it is in regard to this troubling issue, I think, that Eastern religions, particularly Buddhism, are seen to hold out the promise of achieving some resolution. The idea dates back over a hundred years.

The Perils of Indifference

Delivered by Elie Wiesel April, 12 1999, Washington, D.C.

Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called Buchenwald. He was finally free, but there was no joy in his heart. He thought there never would be again. Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President -- Commander-in-Chief of the army that freed me, and tens of thousands of others -- and I am filled with a profound and abiding gratitude to the American people. "Gratitude" is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary, or Mrs. Clinton, for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely, in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations (Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin), bloodbaths in Cambodia and Algeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence; so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil. What are its courses and inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And,

therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the Other to an abstraction.

Over there, behind the black gates of Auschwitz, the most tragic of all prisoners were the "Muselmänner," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were -- strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger. Man can live far from God -- not outside God. God is wherever we are. Even in suffering? Even in suffering.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony. One does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it.

Indifference elicits no response. Indifference is not a response. Indifference is not a beginning; it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity, we betray our own.

Indifference, then, is not only a sin, it is a punishment. And this is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil. In the place that I come from, society was composed of three simple categories: the killers, the victims, and the bystanders. During the darkest of times, inside the ghettos and death camps -- and I'm glad that Mrs. Clinton mentioned that we are now commemorating that event, that period, that we are now in the Days of Remembrance -- but then, we felt abandoned, forgotten. All of us did.

And our only miserable consolation was that we believed that Auschwitz and Treblinka were closely guarded secrets; that the leaders of the free world did not know what was going on behind those black gates and barbed wire; that they had no knowledge of the war against the Jews that Hitler's armies and their accomplices waged as part of the war against the Allies. If they knew, we thought, surely those leaders would have moved heaven and earth to intervene. They would have spoken out with great outrage and conviction. They would have bombed the railways leading to Birkenau, just the railways, just once.

And now we knew, we learned, we discovered that the Pentagon knew, the State Department knew. And the illustrious occupant of the White House then, who was a great leader -- and I say it with some anguish and pain, because, today is exactly 54 years marking his death -- Franklin Delano Roosevelt died on April the 12th, 1945. So he is very much present to me and to us. No doubt, he was a great leader. He mobilized the American people and the world, going into battle, bringing hundreds and thousands of valiant and brave soldiers in America to fight fascism, to fight dictatorship, to fight Hitler. And so many of the young people fell in battle. And, nevertheless, his image in Jewish history -- I must say it -- his image in Jewish history is flawed.

The depressing tale of the St. Louis is a case in point. Sixty years ago, its human cargo -- nearly 1,000 Jews -- was turned back to Nazi Germany. And that happened after the Kristallnacht, after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already in the shores of the United States, was sent back. I don't understand. Roosevelt was a good man, with a heart. He understood those who needed help. Why didn't he allow these refugees to disembark? A thousand people -- in America, the great country, the greatest democracy, the most generous of all new nations in modern history. What happened? I don't understand. Why the indifference, on the highest level, to the suffering of the victims?

But then, there were human beings who were sensitive to our tragedy. Those non-Jews, those Christians, that we call the "Righteous Gentiles," whose selfless acts of heroism saved the honor of their faith. Why were they so few? Why was there a greater effort to save SS murderers after the war than to save their victims during the war? Why did some of America's largest corporations continue to do business with Hitler's Germany until 1942? It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?

And yet, my friends, good things have also happened in this traumatic century: the defeat of Nazism, the collapse of communism, the rebirth of Israel on its ancestral soil, the demise of apartheid, Israel's peace treaty with Egypt, the peace accord in Ireland. And let us remember the meeting, filled with drama and emotion, between Rabin and Arafat that you, Mr. President, convened in this very place. I was here and I will never forget it.

And then, of course, the joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man, whom I believe that because of his crimes, should be charged with crimes against humanity. But this time, the world was not silent. This time, we do respond. This time, we intervene.

Does it mean that we have learned from the past? Does it mean that society has changed? Has the human being become less indifferent and more human? Have we really learned from our experiences? Are we less insensitive to the plight of

victims of ethnic cleansing and other forms of injustices in places near and far? Is today's justified intervention in Kosovo, led by you, Mr. President, a lasting warning that never again will the deportation, the terrorization of children and their parents, be allowed anywhere in the world? Will it discourage other dictators in other lands to do the same?

What about the children? Oh, we see them on television, we read about them in the papers, and we do so with a broken heart. Their fate is always the most tragic, inevitably. When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine.

Some of them -- so many of them -- could be saved. And so, once again, I think of the young Jewish boy from the Carpathian Mountains. He has accompanied the old man I have become throughout these years of quest and struggle. And together we walk towards the new millennium, carried by profound fear and extraordinary hope.

Witches

What political, religious, and cultural factors lead to the Salem Witch Trials? How are they pertinent today?

The infamous Salem witch trials began during the spring of 1692, after a group of young girls in Salem Village, Massachusetts, claimed to be possessed by the devil and accused several local women of witchcraft. As a wave of hysteria spread throughout colonial Massachusetts, a special court convened in Salem to hear the cases; the first convicted witch, Bridget Bishop, was hanged that June. Eighteen others followed Bishop to Salem's Gallows Hill, while some 150 more men, women and children were accused over the next several months. By September 1692, the hysteria had begun to abate and public opinion turned against the trials. Though the Massachusetts General Court later annulled guilty verdicts against accused witches and granted indemnities to their families, bitterness lingered in the community. In January 1697, the Massachusetts General Court declared a day of fasting for the tragedy of the Salem witch trials; the court later deemed the trials unlawful, and the leading justice Samuel Sewall publicly apologized for his role in the process. The damage to the community lingered, however, even after Massachusetts Colony passed legislation restoring the good names of the condemned and providing

financial restitution to their heirs in 1711. Indeed, the vivid and painful legacy of the Salem witch trials endured well into the 20th century,

Belief in the supernatural—and specifically in the devil’s practice of giving certain humans (witches) the power to harm others in return for their loyalty—had emerged in Europe as early as the 14th century, and was widespread in colonial New England. In addition, the harsh realities of life in the rural Puritan community of Salem Village (present-day Danvers, Massachusetts) at the time included the after-effects of a British war with France in the American colonies in 1689, a recent smallpox epidemic, fears of attacks from neighboring Native American tribes and a longstanding rivalry with the more affluent community of Salem Town (present-day Salem). Amid these simmering tensions, the Salem witch trials would be fueled by residents’ suspicions of and resentment toward their neighbors, as well as their fear of outsiders.

Indeed, the vivid and painful legacy of the Salem witch trials endured well into the 20th century, when Arthur Miller dramatized the events of 1692 in his play *The Crucible* (1953), using them as an allegory for the anti-Communist “witch hunts” led by Senator Joseph McCarthy in the 1950s. Drawing on research on the witch trials he had conducted while an undergraduate, Miller composed *The Crucible* in the early 1950s. Miller wrote the play during the brief ascendancy of Senator Joseph McCarthy, a demagogue whose vitriolic anti-Communism proved the spark needed to propel the United States into a dramatic and fractious anti-Communist fervor during these first tense years of the Cold War with the Soviet Union. Led by

McCarthy, special congressional committees conducted highly controversial investigations intended to root out Communist sympathizers in the United States. As with the alleged witches of Salem, suspected Communists were encouraged to confess and to identify other Red sympathizers as means of escaping punishment. The policy resulted in a whirlwind of accusations. As people began to realize that they might be condemned as Communists regardless of their innocence, many “cooperated,” attempting to save themselves through false confessions, creating the image that the United States was overrun with Communists and perpetuating the hysteria. The liberal entertainment industry, in which Miller worked, was one of the chief targets of these “witch hunts,” as their opponents termed them. Some cooperated; others, like Miller, refused to give in to questioning. Those who were revealed, falsely or legitimately, as Communists, and those who refused to incriminate their friends, saw their careers suffer, as they were blacklisted from potential jobs for many years afterward.

To such dreadful fancies Macbeth was subject. His queen and he had their sleeps afflicted with terrible dreams, and the blood of Banquo troubled them not more than the escape of Fleance, whom now they looked upon as father to a line of kings who should keep their posterity out of the throne. With these miserable thoughts they found no peace, and Macbeth determined once more to seek out the weird sisters, and know from them the worst. He sought them in a cave upon the heath, where they, who knew by foresight of his coming, were engaged in preparing their dreadful charms, by which they conjured up infernal spirits to reveal to them futurity. Their horrid ingredients were toads, bats, and serpents, the eye of a newt,

and the tongue of a dog, the leg of a lizard, and the wing of the night-owl, the scale of a dragon, the tooth of a wolf, the maw of the ravenous salt-sea shark, the mummy of a witch, the root of the poisonous hemlock (this to have effect must be dug in the dark), the gall of a goat, and the liver of a Jew, with slips of the yew tree that roots itself in graves, and the finger of a dead child: all these were set on to boil in a great kettle, or cauldron, which, as fast as it grew too hot, was cooled with a baboon's blood: to these they poured in the blood of a sow that had eaten her young, and they threw into the flame the grease that had sweated from a murderer's gibbet. By these charms they bound the infernal spirits to answer their questions.

It was demanded of Macbeth, whether he would have his doubts resolved by them, or by their masters, the spirits. He, nothing daunted by the dreadful ceremonies which he saw, boldly answered, "Where are they? let me see them." And they called the spirits, which were three. And the first arose in the likeness of an armed head, and he called Macbeth by name, and bid him beware of the thane of Fife; for which caution Macbeth thanked him; for Macbeth had entertained a jealousy of Macduff, the thane of Fife.