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# Textbook



**V5**

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# **TEXT SHEET 1**

# Advertising

High School students, and many teachers, are notorious believers in their own immunity to advertising. These naive inhabitants of consumerland believe that advertising is a bunch of lies and influences only the vast hordes of the less sophisticated. Their own purchases,' they think, are made purely on the basis of value and desire, with advertising playing only a minor supporting role. They know about Vance Packard and his 'hidden persuaders' and the adman's psychosell and bag of persuasive magic. They are not impressed.

Advertisers know better. Although few people admit to being greatly influenced by ads, surveys and sales figures show that a well-designed advertising campaign has dramatic effects. A logical conclusion is that advertising works below the level of conscious awareness and it works even on those who claim immunity to its message. Ads are designed to have an effect while being laughed at, belittled, and all but ignored.

A person unaware of advertising's claim on him is precisely the one most vulnerable to the adman's attack. Advertisers delight in an audience that believes ads to be harmless nonsense, for such an audience is rendered defenseless by its belief that there is no attack taking place. The purpose of classroom study of advertising is to raise the level of awareness about the persuasive techniques used in ads. One way to do this is to analyze ads in microscopic detail. Ads can be studied to detect their psychological hooks, how they are used to gauge values and hidden desires of the common man. They can be studied for their use of symbols, color, and imagery. But perhaps the simplest and most direct way to study ads is through an analysis of the language of the advertising claim.

The 'claim' is the verbal or print part of an ad that makes some claim of superiority for the product being advertised. After studying claims, students should be able to recognize those that are misleading and accept as useful information those that are true. A few of these claims are downright lies, some are honest statements about a truly superior product, but most fit into the category of neither bold lies nor helpful consumer information. They balance on the narrow line between truth and falsehood by a careful choice of words.

From Jeffrey Schrank, *Deception Detection*

# **TEXT SHEET 2**

## In the firing line

*This text was written at the time of the Cold War when relations between the USA and USSR were very tense.*

People want and need peace. Most politicians believe that they are pursuing courses likely to maintain peace. And yet 50,000 nuclear warheads are ready to be released. The policy of deterrence has increased the possibility of nuclear war by intent, accident, error, or the efforts of a madman or terrorist group. World arms expenditure goes on at the rate of about \$500 billion a year, while thousands are dying unnecessarily of starvation or disease. How  
5 has this come about, and how can it be put right?

These are the problems examined in two books, *The War Machine* and *Protest and Survive*\*. The main message from both is similar. As one of the contributors to the second book, Mary Kaldor, puts it, armament is 'a national process involving people, money and institutions, deeply embedded in the fabric of our society'; but disarmament requires 'an international act of will'. While differing somewhat in emphasis the two books agree on the general  
10 nature of that act, which must be based on understanding of how the present situation has arisen.

Europeans especially must face reality, because much American policy aims to limit the nuclear exchange to European soil. The so-called US 'commitment to Europe' is a commitment to support a war that they hope will be limited to Europe by their threat of strategic exchange with the USSR. The attractiveness of this policy to the US is obvious enough; the extraordinary thing is that Europeans accept it.

15 Given the present situation, how did it arise? One of the other contributors to the second book, Alva Myrdal, shows how the ambition of each super power to be second to none rendered escalation inevitable. And Dan Smith reminds us that many of the steps up the ladder were initiated by NATO. So long as America had atomic superiority, Western Europeans could see themselves as sheltering under an American umbrella, but they have failed to see that as near-parity approached they came to be used as a protective buffer.

20 In perhaps the most important and certainly the most chilling chapter in *Protest and Survive* David Holloway analyses Soviet militarism. Stemming from the early history of the USSR, it was catalysed by the internal policy of industrialisation, reinforced-by the second World War and augmented when Khrushchev's efforts towards peaceful coexistence were defeated by a combination of internal forces, and American ineptitude. Now, though war is glorified perhaps less than in the West, the defence sector is closely integrated with the party and is a determining  
25 factor in the Soviet economy.

The driving force behind this may be affected but cannot be eliminated simply through changes in Western policy. But there is scope for change, and it must be fostered. The Russian people sacrifice much more than do Americans to maintain the level of armaments and they, like the Americans, must see that nuclear escalation cannot bring security.

30 Pressures for internal reform, and for changes in Soviet policy to the outside world, may well find expression with the next change of leadership. Western governments must not foreclose Soviet moves towards disarmament, and both governments and individuals must endeavour to keep the dialogue open.

There is absolute agreement that disarmament is not only necessary but urgent, and that active steps must be taken. Both books (and especially Bruce Kent in *Protest and Survive*) stress the importance of each side making a  
35 genuine effort to understand the other. Afghanistan, for instance, however deplorable, must be seen in terms of USSR attempts to establish influence in the Gulf area and the US liaison with China; and the immediately preceding NATO decision to increase its missile strength may well have confirmed the arguments of the Soviet generals. Individuals must ask whether Soviet aggressiveness is all that NATO propaganda would have us believe, and they must consider Soviet and American action by the same criteria.

From Robert A. Hinde in *The Guardian Weekly*

# **TEXT SHEET 3**

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## A dog's life

1 NATURAL selection is blind to the future. So it is possible, in theory, for a species to evolve itself merrily to extinction by adopting a strategy that  
5 works in the short term, but not in the long. That has never been observed in practice. But a study published in this week's *Science*, by Blaire Van  
10 Valkenburgh, of the University of California, Los Angeles, and her colleagues, suggests it is true. Dr Van Valkenburgh has studied the fossil history of one group of mammals, and found a repeated pattern of evolution  
15 that seems to lead to extinction.

2 The mammals concerned are the dog family, a group of carnivores known to zoologists as the Canidae. This family is divided into three. Living  
20 dogs, wolves, jackals and foxes, together with their ancestors, are dubbed the Caninae. And there are also two extinct groups, the Hesperocyoninae and the  
25 Borophaginae. The past 50m years have seen a repeated pattern of particular carnivore lines proliferating, diversifying and then declining to extinction for no very apparent reason.  
30 Dr Van Valkenburgh's hypothesis was that there was indeed a reason, common to all of these cases, and that it was connected with an old idea called Cope's rule.

3 35 The rule in question is that small animals evolve into large ones, but not vice versa. This makes sense. Size brings security from predation, success in competition for mates (at least if  
40 you are male) and a lower surface area to volume ratio (which reduces heat loss). The downside is that big animals have to eat more than small ones.

4 Dr Van Valkenburgh took this line  
45 of reasoning a stage further. If you are a carnivore, the easiest way to eat more is to specialise in large prey. And that, in turn, gives you a further reason to grow big. But the problem with this is  
50 that large prey are rarer than small ones, so specialising in them leaves you vulnerable to relatively small ecological changes. If your preferred food supply vanishes you may not, as a  
55 smaller species would, have any suitable alternatives. Extinction thus beckons.

5 To test this idea, the researchers turned to the fossil record – in  
60 particular to the animals' teeth, which often survive when bone disintegrates. They were able to work out the likely average sizes of a range of fossil species from the well-established  
65 relationship between tooth size and body size in living canids. Then, by examining the anatomy of the teeth themselves, and of fossil jaws, when available, they were able to get a good  
70 idea of the type of prey the animals were eating.

6 The same trend was apparent in both the Hesperocyoninae and the Borophaginae. The number of large  
75 species with adaptations suggesting specialisation on large prey increased with time. Small omnivores became rarer (their place being taken by members of the newly evolved  
80 Caninae). And, crucially, the large beasts did not hang around as long as the small. The average lifetime of such "hypercarnivorous" species was 6m years. Smaller, less specialised species  
85 averaged 11m years. It thus appears that evolution really can lead to extinction.

*The Economist*

# **TEXT SHEET 4**



## Text 1 – Heart transplants

Whether BBC2's dramatised programme on heart transplants at the Harefield Hospital, in Cambridge, will alleviate public fears about heart transplants remains to be seen. Whether organ transplantation is a good thing, looked at objectively, is something human beings must debate forever. Whatever your antipathy to medicine as drama, it does seem clear that some at least of the cases against transplantation are increasingly hard to make. Transplants are part of modern medicine and to reject the idea of them is to reject a great deal more besides.

Through the 1970s, the success of organ transplantation - kidney, heart and liver - steadily increased; but so too did the range of argument brought against them. Many people simply found the idea of transplantation repellent: a spectrum of opinion ranging from the aesthetic objection to major surgery in general to various more subtle and detailed religious objections. Though one may condemn mere squeamishness and argue religious detail, the ability of human beings to argue aesthetic issues is a necessary quality of humanity, and when we stop arguing such points we will know that the Dark Ages have been reborn. Two other, more concrete forms of objection have also come to the fore however, and they are easier to deal with.

The first, aimed mainly at heart transplants, is that money spent on them is money wasted. The objectors suggest that the main reason for transplants, coronary heart disease, is in large measure a self-inflicted disease, because the main recognised causes, diet and smoking, are under the patient's own control. They go on to argue that the money spent on transplants, which saves only a few patients, would save far more lives if spent on prevention. These arguments are superficially attractive, but they are not generally fair or true. To be brought up on a diet which, after World War II, was widely recognised as being "correct" - one rich in meat, eggs, and dairy products - is hardly to be the victim of self-inflicted damage. The idea that preventive methods are necessarily economical is one of the great myths of our age. Preventive campaigns are an appalling waste of money unless accurately focused, and even to discover the best way of getting information across is extremely expensive, as the "Stanford Heart Prevention Program" in the US is still demonstrating. Of course prevention is desirable, but the general idea that an ideal must be reached for before the immediate problems are solved is one of the more dangerous arguments of recent history. In the world's leading heart transplant centre (that of Norman Shumway in Stanford) only patients who seem able to act as "home-makers" after the operation - typically, a family man in his late 40s - are considered suitable; and their rate of rehabilitation is high. Medicine thus practised is not only legitimate but also economical.

The second specific modern objection is that raised in a BBC Panorama programme early last year; that surgeons take organs from donors who are not properly dead. The issues are deep but the simple answer is that in respectable hospitals this is a simple lie, and Professor Roy Calne, best known in this context for his work on liver and kidney transplantation at Cambridge, is on record as suggesting that the loss of confidence caused by this programme among the relatives of potential donors led to deaths among potential recipients.

The one question that remains, even accepting that heart transplantation is a technique that can succeed, is whether the money spent on transplants would not be better spent on other surgical interventions or on other kinds of medicine. Within the current resources that medicine has available to it, perhaps other techniques, other treatments that now are too expensive to perform could be carried out if transplants were not. The ripples of this kind of argument spread through all human activity. After all, medicine is only one of several ways of spending public money for public good.

# **TEXT SHEET 5**

## Dutch decision on euthanasia

### Editorial

1 The Netherlands has become the first country to legalise active euthanasia. The decision by the Dutch upper house of parliament on April 10 goes much further  
5 than any previous legislation elsewhere.  
2 Denmark had earlier authorised passive euthanasia (the withholding of treatment that can keep terminally ill patients alive). And in 1994 the American state of Oregon  
10 legalised medically assisted suicide.  
3 France's National Ethical Committee came out against the decriminalisation of euthanasia a year ago, but made an exception, in extreme cases, for passive  
15 euthanasia. Depending on the circumstances, French law continues to regard euthanasia as either manslaughter, murder, or failure to assist a person in danger. At first sight, the issue of active euthanasia  
20 would not seem to be on the agenda.  
4 However, the taboo that has been broken by a European neighbour forces us to ask ourselves certain questions. Deep  
25 down, we have all at some time thought about euthanasia, either after having had to face the ordeal of a dying loved one, or imagining ourselves in such a situation.  
5 That probably explains why public opinion is broadly in favour of euthanasia,  
30 or at least certain forms of it. A poll carried out in September 1998 for the daily *Le Figaro* and the France 3 television channel couched the question as

follows: if you were suffering from an  
35 incurable disease or experiencing extreme suffering, would you wish to be helped to die? Of the interviewees, 79% said yes, and only 12% gave a categorical no. A smaller but still substantial majority  
40 (61%) believed that the law should allow doctors to help terminally ill patients to die if they ask them to. Only 35% disagreed.

6 Looked at from a personal angle, the  
45 freedom to die when one feels one has had enough, and "the right to a dignified death", to use the terminology of those who advocate decriminalisation, are defensible and even desirable.

7.50 But what if they are looked at from the point of view of human society as a whole? To accept or legalise the curtailment of lives because they have no future or are painful or unconscious is to admit,  
55 *a contrario*, that life is worth living only if it is beautiful, good and useful. That is precisely the message that our consumer society implicitly hammers home.

8 The Dutch decision was not the result  
60 of a new situation created by technical progress, as is the case in other bio-ethical issues such as in vitro fertilisation or genetic manipulation.

9 Euthanasia poses the same ethical  
65 problems as it ever did. The technical question is only a side issue: on the one hand, with modern hospital techniques, it is easier than it used to be to terminate a life, and on the other it is now possible to  
70 quell suffering by using palliative treatment.

10 That prompts the question: what is actually changing? A particular conception of humankind? That is something  
75 we should ponder long and hard.

# **TEXT SHEET 6**

## Text 1 - Genes

Even very sheltered people have heard that we are in the middle of a biological revolution which offers the hope or threat of transforming human reproduction. We are used to frozen sperm and artificial insemination, and we are starting to get used to eggs and embryos frozen for later implantation in someone's womb. And, alongside this, is our growing power of genetic intervention.

Of the two standard responses to these developments, one, found among some scientists, is to spread reassurance. Genetic engineering will bring about a beneficial transformation of agriculture, and it will enable us to produce such things as human insulin for diabetics. Those with their feet on the ground, it is said, concentrate on these real applications, and not on science fiction speculation about choosing people's genes. The theoretical and practical obstacles are so immense that worry about such a programme is a lot of alarmist nonsense.

Despite this comforting response there is the disturbing memory of our past response to dangerous new technology. There has often been the point where scientists have said the technical obstacles are too great. But we have a history of moving very rapidly from there to the point where the breakthrough has happened and we are told it is too late to discuss stopping it.

The other standard response is one of rather inarticulate dread. There is the feeling that these biological developments may mark a stage of history where scientists start to play God and design what people are to be like. Resistance to this is deeper and more complex than opponents usually manage to express. It is much easier to feel repelled by these projects than to give a coherent account of precisely what the objections are.

If we stay inarticulate, events will perhaps take one of two courses. The first is that the techniques of genetic change will be applied, a little at a time. At each stage some specifiable gain will seem to outweigh rather vague feelings of resistance. By easy stages, we might move to a world none of us would choose if we could see it as a whole from the start. The other possibility is that our resistance will prove stronger, and these techniques will fall under some indiscriminating ban. A result of this might be the loss to future generations of things they would have found of great value. Leaving our opposition inarticulate excludes any discrimination between desirable and undesirable uses of genetic intervention.

In order to focus our values more sharply, it seems worth adopting a deliberate casualness towards present views in order to engage in a thought experiment. Suppose we had the technical ability to choose our children's genetic characteristics. What use, if any, should we make of this power? And what reasons can be given in support of any answer to this question?

Suppose, as part of our thought experiment, that we develop means of replacing the faulty genes responsible for genetic disorders, without producing any bad medical side-effects. Many of us who accept abortion as part of a screening programme might admit that cure would be preferable. And those who oppose abortion do not want babies to suffer from avoidable handicaps: they, too, would find such genetic intervention hard to resist.

A disorder like clinical depression may well turn out to have some genetic component. But all of us are mildly depressed some of the time. In making a genetic alteration to eliminate clinical depression, we are bringing people up to within the normal range of depression. Is there such a sharp boundary between doing that and moving people from the bottom end of the normal range to the top: making normal people more cheerful?

Perhaps it is arrogant to try to give people some characteristics rather than others. But, if so, why are we willing to aim to develop characteristics such as kindness, generosity or imaginativeness when we bring up children?

One reason why we distinguish genetic methods from environmental ones is the degree of risk involved. Genetic mistakes might be disastrous and irreversible. This is obviously a good reason for saying at the very least that any attempt at positive genetic intervention should be confined at first to very few people, and should be extremely slow and cautious. The risks and dangers may be enough to rule it out altogether. But we should perhaps consider the possibility that, a long time from now, we will discover huge benefits to set against the risks. If this were so, people might differ over how to weigh risks against benefits, as they now do about nuclear power.

# **TEXT SHEET 7**

Television / Christopher Dunkley  
The question of violence

all, in this particular instance, Belson's *Television Violence And The Adolescent Boy* made a case in

1978 which sounds startlingly similar to this new one.

What is so infuriating is that each time the case is presented we get bogged down in another argument about whether you can prove definite cause-and-effect. It seems pretty obvious that the answer is no, since there are so many contributory factors in such a complicated phenomenon. But why argue about it? Surely common sense tells us that if you keep on showing violent material to abnormally violent people you may well help to reinforce their feelings about violence. Not that the effect is uniform: the more violence you show to Mary Whitehouse, the more opposed to it she becomes.

But let us accept that, for a small number of people, violent images will mean a greater readiness to participate in violent activities, and begin the debate from there. The question then is: do we want all videos, movies and television to be made to suit the needs of a few violent delinquents?

It is not such a baffling or unusual problem. We know that some children, and perhaps adults, too, will be harmed or even killed every year if weedkiller, bleach and sharp kitchen knives remain on sale to the public. They could be banned, but we accept that this is a tough world and there is a price to pay for having such things available. It is not unreasonable to argue that freedom of expression, including the freedom to depict violence, should remain available despite the risks (probably less significant than those attaching to weedkiller, bleach and knives) in a similar trade-off.

If, however, the answer is yes, we do want all videos, movies and television to be made to suit the needs of violent delinquents, then we are faced with the familiar problems of taste and definition. Doubtless any new censorship board would not even need to think before banning *Driller Killer* *Zombie Flesh Eaters VII*. But what would they do the next time the BBC wanted to screen *King Lear* complete with the putting out of Gloucester's eyes, or *Titus Andronicus* with its rape, mutilation and cannibalism, not to mention such routine matters as torture and multiple murder? Murmur "Never mind, the oiks won't understand"? Or ban Shakespeare along with the Bible and all those dreadfully violent news programmes?

'Financial Times'

At last: the facts have been established and the headlines have

said it all. "Official: violent videos cause crime" stated the front page splash in last week's Sunday Times. "Movies 'can make young more violent'" echoed the Daily Mail on Monday. So, after all these years of to-ing and fro-ing, we have it for a fact, and the answer to society's ills lies plain before us. If crime is caused by violent videos (or pictures on a screen) all we have to do is rid ourselves of them and - Abracadabra! - no more crime. What could be simpler?

Unfortunately, within a couple of paragraphs, you find the black-and-white claims of the headlines dulling down to a muddy grey. "Provisional findings, due to be published in October, show that violent offenders are more readily influenced by violent videos than other young people" says the second paragraph in the Sunday Times. Paragraph six in the Mail explains "Provisional results show that people with a violent past who are shown video nasties are more likely to remember the details of any vicious acts and identify with the perpetrators".

Instead of the clear statement that violent videos cause crime, we now have a provisional finding that, if you show violent material to that small proportion of the population already known to be violent they will be "more readily influenced" than their peers. The most specific claim comes from Dr Kevin Browne, co-author of the report, who is quoted as saying "Videos cannot create aggressive people, but they will make aggressive people commit violent acts more frequently". It is hard to imagine how even this statement can be properly substantiated, given the difficulty in excluding all other influences and maintaining a control group.

But assume the claim is right and that the report really will say what is being predicted. Does it come as a surprise? Shall we hear something that we have not heard before? Far from it. Anyone who has kept even the most casual eye on this subject over the last 25 years will have seen these assertions made over and over again. There is now a large body of material on the subject, some of the more interesting books being *Television And Delinquency* (Halloran, Brown & Chaney), *Violence On The Screen* (Glucksman), *Violence On Television* (BBC), *Mass Media Violence And Society* (Howitt & Cumberbatch), *Screen Violence And Film Censorship* (Stephen Brody), and *Dimensions of Television Violence* (Gunter). Above

# **TEXT SHEET 8**



# Welcome to the Fat Slob Way of Life

1 **T**here are many  
reasons to take with  
an unhealthy pinch  
of salt the warning from  
5 Yvette Cooper, the minister  
for public health, that the  
life expectancy of today's  
children will be years  
lower than that of their  
10 parents.

2 With a few exceptions –  
sub-Saharan Africa as a  
result of the Aids epidemic,  
and Russia which has its  
15 own reasons – there has not  
been a significant decline in  
life expectancy anywhere.  
Rather, the great majority  
of countries have seen a  
20 continuous increase in the lifespans of  
their populations for several decades.

3 So what was the reasoning behind the  
health minister's statement?

4 National surveys have established 9  
25 beyond reasonable doubt that children's  
diets are far from optimal: kids do not eat  
enough fruit or vegetables, and eat too  
much salty, sugary and fatty food, usually  
pre-packaged. Many children take little or  
30 no exercise, and an increasing percentage  
of them are very fat.

5 Inactivity, obesity and high-fat diets  
are all associated with the fatal  
degenerative diseases of civilisation, such  
35 as cardiovascular disease and non-insulin-  
dependent diabetes. It stands to reason,  
does it not, that the life expectancy of  
children who are fat and lazy must be  
reduced in comparison to that of their lean  
40 and active forebears?

6 What might be called the Fat Slob Way  
of Life (FSWL) has been prevalent for  
much longer in the United States than in  
Britain, but life expectancy there has not  
45 decreased; on the contrary. Even in  
Britain, the rate of heart attacks has fallen,  
and the whole pattern of the rise and  
decline of such attacks during the 20th  
century was, some epidemiologists have  
50 suggested, more characteristic of an  
infectious disease than one brought about  
by the wrong diet.

7 Cooper discounts the possibility that  
advances in medicine will be able to save  
55 people from the consequences of the



Never mind the length,  
Theodore Dalrymple  
is more concerned about the  
quality of our lives

FSWL. She is almost  
certainly wrong to do so.  
Nevertheless, she has  
pointed to an alarming  
cultural phenomenon. 60

8 The FSWL is gaining  
ground. However, it is not  
the alleged health  
consequences that should  
alarm us so much as what 65  
it tells us about the soul of  
modern man. But the  
health minister is a  
member of a government  
with an ideological belief 70  
that one way of life is as  
good as another; that to  
make no judgement is the  
highest moral quality; and

that what the common man does cannot be 75  
wrong. Everyone, however, is in favour of  
health, so it is safe to warn about the  
health consequences of the FSWL.

9 What is the characteristic smell of  
modern Britain? It is that of stale fat in 80  
which fast food has been fried too many  
times. Travel on an evening train, and the  
carriages will smell of the fat of greasy  
hamburgers; high streets up and down the  
land smell of it. 85

10 The eating habits of a large proportion  
of the British population are appalling,  
from almost every conceivable angle. But  
what is worrying indeed is how they eat it.  
For millions of people, meals are solitary, 90  
poor, nasty, British and short.

11 A sociologist told me recently that  
fewer than half of British households have  
a dining table. When I go on house visits  
to patients, I see little sign of cooking ever 95  
having gone on, or of meals taken as  
social occasions (unless the family is of  
Indian origin).

12 Wherever I walk, the litter in the  
streets reveals that an Englishman's 100  
street is his dining room. Gutters and  
gardens contain the remains of scores of  
hastily consumed snacks, with tins,  
bottles, paper wrappers and polystyrene  
containers dropped where the last morsel 105  
was eaten.

13 This is an extraordinary change in my  
(not very long) lifetime. Eating in the  
street was once regarded as uncouth and  
anti-social. Is it that modern man suffers 110

stronger, more insistent pangs of hunger than his immediate ancestors?

14 Certainly not. What has changed is his willingness to exercise self-control. I feel  
115 a twinge of hunger, and so I must, here and now, assuage it (and it is my right to do so). I have no duty to control myself for the sake of my fellow citizens: if they don't like it, the problem is theirs and they  
120 should see a psychiatrist. As for the litter I leave, do I not pay taxes so that it might be cleared up?

15 It is not a question of poverty (except of spirit, imagination, emotion, culture  
125 and education). Fast food is not cheap nourishment. Eating properly is almost entirely dependent upon social structure. My wife and I make considerable efforts to eat freshly cooked meals. But if one of  
130 us is away, the quality of what we eat declines immediately. The unutterable vileness of the FSWL diet derives, therefore, from two social trends: the

break-up of the family and the spread of radical, indeed solipsistic, individualism, according to which the only guide to a person's actions should be his whim of the moment. And the two trends strongly reinforce each other. 135

16 It is scarcely any wonder that the public health minister confined herself to spurious concerns about the health consequences of the FSWL. To have addressed the real cultural problems that have resulted in the FSWL would have required great courage: it would have been to question the assumptions upon which the government bases its policies. 140 145

17 The most important thing about the FSWL is not that it shortens life by a month, a year or a decade. The Fat Slob Way of Life is symptomatic of a world in which, increasingly, we are solitary when we should be social, and collectivist when we should be individualist. 150 155

*New Statesman*

# **TEXT SHEET 9**

Mike Marqusee on the hurdles faced by Louis and Owens

# The great race

In Black and White: The Untold Story of Joe Louis and Jesse Owens by Donald McRae

1 In 1936, under the irritated gaze of Hitler and  
the Nazi high command, the sprinter and long  
jumper Jesse Owens won four gold medals at  
the Berlin Olympics. Two years later, at  
5 Yankee stadium in New York, the  
heavyweight boxer Joe Louis demolished the  
powerful German champion, Max Schmeling,  
in a single tumultuous round.

2 Both were stunning performances, displays  
10 of competitive prowess that would delight any  
sports fan anywhere. But they were much  
more than that. In the context of the rise of  
European fascism and America's own long-  
entrenched colour-coded caste system, the  
15 achievements of these African-Americans  
were seen as very significant. In the  
controlled environment of the sporting arena,  
their successes offered a laboratory-like  
refutation of theories of white supremacy.  
20 They were hailed at the time not only as  
victories over fascism and racism, but also as  
vindications of a despised race and of  
America itself.

3 Louis and Owens were the sons of  
25 sharecroppers and the grandsons of slaves.  
Born in rural Alabama, they both left the deep  
south at an early age when their families  
joined the great migration to the cities of the  
north (Owens to Cleveland and Louis to  
30 Detroit). There, they found outlets for their  
extraordinary talents – but only at a price.

4 In an America rigidly divided by colour,  
black champions like Owens and Louis served  
multiple and often painfully contradictory  
35 purposes. Their victories challenged racist  
assumptions about black inferiority – a  
challenge more important in the end for  
blacks than for whites, who quickly found  
ways to assimilate black excellence in sport  
40 within a racist world view. Their successes  
were also claimed as proof that blacks could  
make it in a white-dominated world, that the  
US was a land of unfettered opportunity – a  
message reassuring for the prosperous whites  
45 but double-edged for the disadvantaged black  
population.

5 Both Louis and Owens took great care to  
avoid giving offence to white people, while at  
the same time struggling to maintain their  
50 dignity and autonomy as black males. They

used every opportunity to reinforce their  
credentials as American patriots. As a result,  
both were routinely praised as credits to their  
race. And both were abysmally ill-rewarded  
for their service.

6 Within a fortnight of winning his fourth  
gold medal at Berlin, Owens was expelled  
from the track for life by the US athletics  
authorities. His crime was refusing to  
60 complete a tour of pointless exhibition races,  
a tour arranged without his permission and  
from which he was to derive zero financial  
benefit. Louis spent a number of his prime  
championship years in the army, boxing  
65 exhibition matches for which all proceeds  
were donated to soldiers' and sailors' relief  
funds. But after he retired, the government  
hounded him relentlessly for back taxes.

7 At times, both Owens and Louis had to  
70 descend to vaudeville to survive – Owens  
running races against horses, Louis hamming  
it up as a professional wrestler. No wonder,  
looking back at their careers, a later and more  
militant generation of African-Americans  
75 scoffed at their futile attempts to placate the  
white man. Joe and Jesse did everything that  
was asked of them, and more, and they still  
ended up short-changed and demeaned.



Victorious... Jesse Owens with the gold medal  
for long jump, flanked by Naoto Tajima of  
Japan and Germany's Lutz Long, at the Berlin  
Olympics, 1936

8 But three decades on, it is possible to see  
80 Louis and Owens for what they were –  
supreme sporting geniuses who were asked to

assume impossible social burdens. Donald  
McRae's account of their intertwined  
destinies presents a fair picture of two  
85 complex (and very different) individuals who  
sought to master their fates in a world that  
simply would not permit them that freedom.  
His book is clearly a labour of love. The  
volume and detail of research is impressive --  
90 and he makes particularly strong use of a  
thorough reading of the African-American  
press of the day.

9 However, McRae is led by his  
understandable admiration for Louis and  
95 Owens to overestimate their impact as  
catalysts for social change. (He exaggerates  
Louis's interventions against discrimination

100 in the military.) More worryingly, he switches  
without warning from carefully documented  
history to novel-like speculation, supplying  
detailed dialogue for scenes at which no  
living person was present, and assigning  
private thoughts and feelings to his  
protagonists in specific times and places for  
105 which there can be no sources. The reader  
begins to wonder what is established fact,  
what is hearsay and what is simply invented.  
It's a pity. The practice undermines a book  
noteworthy both for its compassion and for its  
110 vivid recreations of some of the most  
dramatic sporting encounters of modern  
times.

*The Guardian*

# **TEXT SHEET 10**

## Text 1 – Just how vital are your organs?

### Just how vital are your organs?

... but kidney doctoring is bad  
by Barbara Gunnell

1 A delicate business, medical ethics, and the International Forum for Transplant Ethics was wise to observe a long period of silence on the sale of organs for transplant after the Turkish kidney donor scandal of the Eighties. But time is a great healer (though less so if you've had one of your kidneys stolen), and the Forum now wants to re-examine the rights and wrongs of rich people buying the kidneys of poor people.

2 10 'Most people will recognise in themselves the feelings of outrage and disgust that led to an outright ban on kidney sales ... Nevertheless, we need better reasons than our own feelings of disgust ... if we are to deny treatment to the suffering and dying,' wrote

15 members of the Forum in *The Lancet*<sup>3)</sup> last week.

3 Let's just recall the disgust and outrage that are not good enough reasons. A lucrative trade in the kidneys of impoverished Turks was exposed in our very own Harley Street<sup>4)</sup>. The gaff was blown when

20 one poorly Turk had to carry his even more poorly compatriot out of the private clinic that had purchased their kidneys for £3,000 and resold them for at least 10 times that.

4 Called before the General Medical Council to

25 defend their trade, doctors said they had thought all the impoverished Turkish donors they saw were volunteer relatives of the wealthy recipients, who, strangely, were Greek, Israeli, Libyan – every nationality but Turkish. 'One almost has to make an

30 effort to be as unwitting as this. How many Turks

were going to come along not speaking the same language before you were going to ask the question?!' one member of the General Medical Council asked a doctor.

5 35 Unabashed, the dog now returns to its vomit.

6 'The best way to address such problems would be by regulation and perhaps a central purchasing system, to provide screening, counselling, reliable payment, insurance and financial advice,' write the

40 ethical experts, concluding with a flourish that 'feelings of repugnance cannot justify removing the only hope of the destitute and dying.'

7 The logic here is a bit assailable (we could, for example, look for better ways of helping the

45 destitute than dismantling them). None the less the doctors are right that a shortage of kidneys for transplant is causing suffering and death – as well as a substantial loss of profits, with an estimated 38,000 patients waiting for kidneys in the United States

50 alone.

8 So what have we, the squeamish, to offer as a solution? Human rights considerations militate against regularising the illicit but flourishing trade in the organs of executed Chinese prisoners: livers for

55 \$40,000, kidneys for \$20,000, guaranteed non-smoker lungs, etc. One might find the number of executions rising uncannily.

9 But consider: the destitute and dispossessed, with their inadequate diets and degraded environments,

60 need both their poison filters. The rich, with their sanitised lives and Perrier water, can easily get by on just one. Doctors seem confident that removal is a simple risk-free operation. We suggest they lead the way – make donating a kidney part of the rite of

65 passage for all doctors entering private practice.

10 No cash, no ethical dilemma.

*'The Observer'*

no01 3

*The Lancet*: a British medical journal

no01 4

Harley Street: a London street with a large concentration of private medical practices

# **TEXT SHEET 11**



## Text 1 – Middle class blacks no longer ...

1 **F**or some time now, I have been making comments on the black middle classes. They are becoming more and more vociferous and demanding, but are not as influential as they would like to be.

2 They distinguish themselves from the rest of the black and Asian community by education, and from the white middle classes by colour of skin only. They have attended schools (usually the better ones) alongside whites, qualified at universities with them, and become engaged in the same social and artistic pursuits. Yet they hold that, despite these similarities, they are discriminated against when they try to break the glass ceiling. They point to whole areas of power in society from which they are absent. The closer their social relationships with whites, the more explosive the issue becomes. After all, they can see no fundamental differences between themselves and white people. They have made huge efforts to reach this far. Burning with ambition, they are resentful that they have got so tantalisingly close, without hitting the target. One of their white allies suggested that Prince Charles should marry one of them. A ridiculous suggestion. Joining the royal family destroyed Diana and Fergie. I see no need for a black sacrifice.

3 In any case, race is not the only impediment to upward mobility. There are large numbers of whites who are equally well qualified and who do quite ordinary, nondescript jobs. Competition is fierce at the top, and black people are finding that they do not have the social connections to give them that extra push. Inevitably, they scream race and quote the Macpherson report with its catch-all phrase, institutional racism.

4 These people are very few in number, but they make a huge noise and write lengthy reports about the plight of blacks in general when, in reality, they are referring only to themselves.

5 Yes, they are entitled to the equality they crave; yes, they can do the jobs they identify as well as whites can. But they do not carry the political weight to influence major decisions. Their liberal counterparts in the white community may well be sympathetic, may even join them in a running social commentary on their plight, but nowhere is this a major issue among whites. Meanwhile, other blacks and Asians shrug their shoulders. Their attitude is that the black middle classes haven't paid their dues. In the countries we came from, the educated middle class

## Middle class blacks no longer hang on the block



**DARCUS howe**

were expected to use their education to assist in the betterment of the less fortunate. Here, the first generation of successful blacks spent most of their time campaigning, mobilising and bringing to the attention of the rest of society the injustices we suffered. Supplementary schools in abundance, staffed voluntarily by blacks, took up the slack where the mainstream schools had failed.

6 These first examples of black success lived in the same communities, went to the same parties, ate the same grub, dressed in the same way and, in short, socialised with those black people who worked in ordinary jobs. They would hang with the brothers and sisters on the block, so to speak. Not any more; they have succumbed to the allure of greener pastures in a huge migration from the black communities. Thatcherite individualism seeped deep into the consciousness of those who claimed to oppose her.

7 And who can deny them their newfound freedom from what they see as the burden of community? But now they blame the black community they have left behind for its own difficulties: black boys are blamed for failing at school; crime and poverty are now separable; and we are called upon to comply with those who stop and search us, willy nilly.

8 It is their smugness that irritates: when they turn up to assist, it is always about charity, not about support and solidarity. The divisions in the black community are increasing by the day. The black middle classes cannot, in the political arena, depend on the votes of their fellow black men and women, or on their support in their own struggle for equality. It could have been otherwise.

# **TEXT SHEET 12**

Left-handedness

## A sinister advantage

### A possible reason why left-handedness is rare but not extinct

IT is hard to box against a southpaw, as Apollo Creed found out when he fought Rocky Balboa in the first of an interminable series of movies. While “Rocky” is fiction, the strategic advantage of being left-handed in a fight is very real, simply because most right-handed people have little experience of fighting left-handers, 5. And the same competitive advantage is enjoyed by left-handers in other sports, such as tennis and cricket.

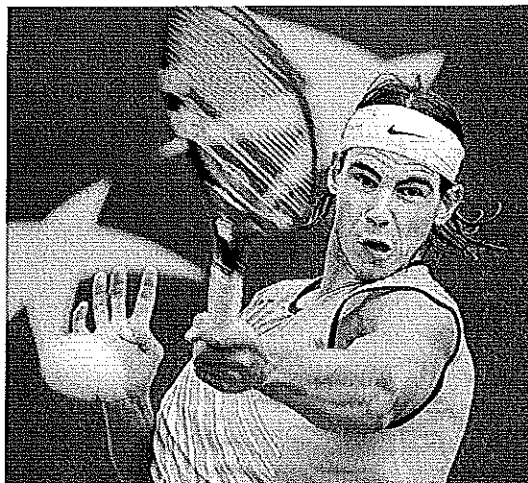
The orthodox view of human handedness is that it is connected to the bilateral specialisation of the brain that has concentrated language-processing functions on the left side of that organ. Because, long ago in the evolutionary past, an ancestor of humans (and all other vertebrate animals) underwent a contortion that twisted its head around 180° relative to its body, the left side of the brain controls the right side of the body, and the other way around. In humans, the left brain (and thus the right body) is usually dominant. And on average, left-handers are smaller and lighter than right-handers. That should put them at an evolutionary disadvantage. Sporting advantage notwithstanding, therefore, the existence of left-handedness poses a problem for biologists. But Charlotte Faurie and Michel Raymond, of the University of Montpellier II, in France, think they know the answer. As they report in the *Proceedings of the Royal Society*,

40 there is a clue in the advantage seen in boxing.

As any schoolboy could tell you, winning fights enhances your status. If, in pre-history, this translated into increased reproductive success, it might have been enough to maintain a certain proportion of left-handers in the population, by balancing the costs of being left-handed with the advantages gained in fighting. If that is true, then there will be a higher proportion of left-handers in societies with higher levels of violence, since the advantages of being left-handed will be enhanced in such societies. Dr Faurie and Dr Raymond put this hypothesis to the test.

Fighting in modern societies often involves the use of technology, notably fire-arms, that is unlikely to give any advantage to left-handers. So Dr Faurie and Dr Raymond decided to confine their investigation to the proportion of left-handers and the level of violence (by number of homicides) in traditional societies.

By trawling the literature, checking with police departments, and even going out into the field and asking people, the two researchers found that the proportion of left-handers in a traditional society is, indeed,



75 correlated with its homicide rate. One  
of the highest proportions of left-  
handers, for example, was found  
among the Yanomamo of South  
America. Raiding and warfare are  
central to Yanomamo culture. The  
murder rate is 4 per 1,000 inhabitants  
80 per year (compared with, for example,  
0.068 in New York). And, according to  
Dr Faurie and Dr Raymond, 22.6% of  
Yanomamo are left-handed. In  
contrast, Dioula-speaking people of

85 Burkina Faso in West Africa are virtual  
pacifists. There are only 0.013 murders  
per 1,000 inhabitants among them and  
only 3.4% of the population is left-  
handed.

90 While there is no suggestion that  
left-handed people are more violent  
than the right-handed, it looks as  
though they are more successfully  
violent. Perhaps that helps to explain  
95 the double meaning of the word  
“sinister”.

*The Economist*

# **TEXT SHEET 13**

# Why no one just says no

Drugs may be bad for us, but banning them is not the answer

Nigella Lawson



1 A MONTH OR SO ago, following Julie  
Burchill's *Guardian* piece on her earlier,  
admirably unrepentant, extravagant cocaine  
use, columnists queued up to reveal the  
5 exciting details of their own lives in the  
druggy fast lane. Some had a wild old time,  
others no more than the odd toke, blow or  
snort which they now rather regret. But all  
10 were now sure that however good it might  
have felt at the time, drugs were as dangerous  
for them as they were for less sensitive self-  
observers.

2 True, they were usually hard put to explain  
precisely why feeling good was bad, but they  
15 were agreed that that was then and this is  
now. And now we – or rather, *they* – should  
just say no.

3 Of course they would say that, wouldn't  
they? The national press, of whatever political  
20 stripe, is far too responsible an institution to  
allow its columnists to advise readers to turn  
on and drop out. But at least they went half-  
way to the truth, which is: most drugs are fun  
and safe. (Bear with me: the qualifier is yet to  
25 come.) Last week on Radio 4's *Today*  
programme, the Deputy Drugs Tsar, Mike  
Trace, turned up to talk about the number of  
only-just teenagers using and even dealing in  
drugs.

4 30 Trace was worried. Teenage drug use is  
growing and the kids have to be persuaded  
that drugs are bad for them, that they're  
dangerous, that they should leave them alone.  
It is a valid point... at least if you're a grown-  
35 up Deputy Drugs Tsar or a newspaper  
columnist or a parent or anyone else who has  
blanked the memory of what it's like to be  
young and have nothing more pressing to  
worry about on a Saturday night than which  
40 club to go to and what top to wear.

5 The point is, teenagers aren't stupid. They  
are, like the rest of us, empiricists. They hear  
that drugs are bad for them, will enslave their

45 souls, sap their youthful spirit, deprave, even  
kill them. But that isn't what they see. For all  
Leah Betts' parents touring schools warning  
pupils of the dangers of Ecstasy, the teenagers  
know better. And I'm not being ironic: the  
evidence they have is precisely the opposite  
50 of that which their elders and betters present  
to them. Every weekend they see hundreds,  
thousands, hundreds of thousands, of their  
peers taking E and having a wonderful time.  
The chances of them ever coming across  
55 another Leah Betts are tiny: only some 60  
users have died in Britain as a result of taking  
Ecstasy.

6 If he wants merely to save lives, Mr Betts  
would be better off telling children not to fly,  
60 not to eat nuts, not to get stung by wasps, not  
to play by the railtracks, not to do any of the  
things which kill more than the half dozen  
teenagers who each year die taking Ecstasy.

7 If teenagers go to a different sort of club –  
65 the sort where booze rather than drugs help  
the night along – there's more likelihood that  
they'll see the effects of the intoxicant of  
choice: punch-ups, loud-mouthed drunken  
oafishness, blood, vomit, the post-euphoric  
70 depression that inevitably follows  
drunkenness. And on that evidence why  
should they believe the Government official  
who tells them what they're doing is  
dangerous and illegal, but what the man with  
75 the black eye retching into the gutter is doing  
is legal and relatively safe?

8 The recent Euro 2000 was a case in point.  
The Dutch police at Eindhoven turned a blind  
eye to the dope peddlers. Thus, when Holland  
80 lost to Italy, the Dutch supporters were seen,  
on camera, stoned into inoffensive passivity.  
Cut to any English match and I can't help  
concluding that selling joints rather than cans  
of lager on the terraces might be a rather more  
85 effective way of combating hooliganism.

9 I have an equal distaste for all substances,  
legal or otherwise, that make the user out of  
control to the point of unsociability, but the  
facts are shocking. These are the known drug-  
90 related deaths in the UK, 1990: tobacco,  
110,000; alcohol, 30,000; volatile substances,  
112; morphine, 91; methadone, 84; heroin,  
62; barbiturate type, 7; anti-depressants, 4;  
cocaine, 4; pethidine, 3; MDMA (Ecstasy), 3;

95 amphetamine type, 2; hallucinogens, 0; LSD,  
0; psilocibin, 0; cannabis, 0.  
10 If the figures above are right, then the case  
against drugs is a difficult one. Those of us  
with children see beyond the figures to our  
100 little loved ones in later years being zonked  
out at best, and annihilating themselves at  
worst. It's hard not to have that picture, and I  
would assume that most of us know enough  
people who have more or less destroyed  
105 themselves with drugs. But still, despite my  
parental fears and susceptibility to scare  
stories, I feel that drug use doesn't make a  
junkie any more than getting drunk makes an  
alcoholic.  
11 110 I worry more that there are so many  
children who have lives so utterly lacking in  
hope or promise that the junkie way doesn't  
seem such a bad idea. It's easy for middle-  
class parents (and there is no shortage of  
115 middle-class children on drugs) to worry over

what a mess their offspring are making of  
their lives, how they're squandering their  
potential, but there is a whole class, or  
underclass, out there who are, fairly  
120 understandably, trying to block out the fact  
that they have no chances, no recognised  
potential.

12 But whatever one feels about alcohol or  
any other drug, it appears to be the case that  
125 the desire for intoxication is innate in  
humans. Any primitive society investigated  
by anthropologists depicts peoples who either  
danced themselves into whirling states of  
frenzy or who ate berries calculated to induce  
130 hallucinations (or both). Both my children,  
from the age when they were barely stable,  
used to twirl themselves around until they fell  
down helplessly dizzy. I agree, just because  
something is innate doesn't make it good, but  
135 whatever, prohibition can never be the  
answer.

*The Observer*

# **TEXT SHEET 14**



# Have We Lost the Healing Touch?

By Melvin Konner, M.D.

1 ADMIT IT: I LOVE TECHNOLOGY.  
Its potential astounds me. A friend of  
mine with a laparoscope takes an  
appendix or a gallbladder out through a  
5 couple of half-inch slits, watching the  
cutting end of a sleek tube on TV. Another,  
with his PET scanner, images people's  
brains every two seconds while they listen,  
think and talk. Still another uses the most  
10 advanced oscilloscope to guide an electrode  
through the brain of a Parkinson's patient,  
tracing the territory of the brain's motor  
centers. He's searching for cells he can burn  
out, thereby freeing someone from tremor  
15 and paralysis. Yet another monitors a dozen  
different measures in newborn babies' blood  
through a teeny cuff on a minuscule  
fingertip; the cuff is connected to a big bank  
of displays with colored blips and numbers.  
20 It's cool, it's pretty and it helps battle  
illness. If you haven't felt technology's  
power, you will. To paraphrase an old  
saying, there are no Luddites<sup>1)</sup> in hospital  
beds.

2 25 The question is, have we -- doctors and  
patients -- fallen so in love with technology  
that we are losing sight of its proper role?  
We reach out and touch it, as if to absorb its  
power. Never mind that 85 percent of the  
30 information needed to make a typical  
diagnosis comes from the history, a  
conversation with the patient. Or that the  
rest comes from the physical exam and some  
simple tests. Technology takes years to  
35 master, and doctors in training have only so  
many years. Will young doctors be prepared  
for the countless times when slick  
technology is not the best solution? Will  
they be able to guide frightened, vulnerable  
40 people through life-and-death decisions and  
know when to stop? Or will the machines  
take on a life of their own, as doctors who  
have never really learned to listen or to  
touch become appendages to computers?  
3 45 We have gotten to where we simply  
don't feel cared for unless we are on the  
frontier of technology. "No MRI scan?  
What's the matter, aren't I good enough?"  
"No genetic screen? Don't stint, Doc, I want

50 the best." But technology can come between  
us and our doctors, who may be afraid to  
talk to patients and their families -- and even  
more afraid to touch them in today's  
litigious atmosphere. Doctors are rarely  
55 sued for applying high technology, but they  
are often sued for omitting it. "Why didn't  
you do that test, Doctor?" is one question no  
physician wants to hear in court.

4 As countless new gizmos come online,  
60 both doctors and patients need more and



more discipline to resist overusing them.  
Unproven technology can be dangerous. All  
tests have false positives and trigger  
treatments that are potentially harmful for  
65 people who don't need them. As for fixing  
things, the newest and shiniest tool is not  
always the best. Just as there are surgical  
fads -- tonsillectomy was one, Caesarean  
section another -- there are gizmo fads as  
70 well. The roto-blator, a whirling burr on the  
end of a wire to ream out clogged arteries,  
came and went in the '90s, bogged down by  
technical flaws -- but not before it was tried  
on thousands of patients, all of whom  
75 thought they were getting the latest and the  
best. Increasingly, technology diagnoses  
problems, triggering treatments whose  
effectiveness is judged technologically.  
Patients are nodded to in passing, rarely  
80 coming to understand what is going on, and  
leave the hospital without knowing how to

foot 1

The term Luddite has become synonymous with anyone who opposes the advance of industrial technology.

maintain complex schedules of medication, diet and self-monitoring that could keep them out of the hospital longer. Education and prevention are not as cool as screens and buttons, but they, too, are lifesaving.

5 One of my teachers came from three generations of German pediatricians. His father and grandfather used to make some diagnoses by sniffing babies' stool. I don't know how useful this was, but since it is a lost art, we probably won't find out. Another of my teachers said, "Find some excuse to touch the patient in every encounter." But as technological diagnosis

replaces physical examination, there is less and less excuse for touching. However scientific they are, doctors are always shamans too. When we are in their hands, they are magical to us. Pre-scientific shamans claimed to recruit spiritual powers; scientific ones invoke high technology. And we want them to, because this is our wizardry. Yes, it works a lot of the time, but our faith in it goes far beyond its effectiveness. Unless we find a balance between the old arts of healing and the new technology, we may lose as much as we gain. And the loss may be irreversible.

*Newsweek*

## Teaching's true vocation

Correlli Barnett (Letters, February 14) applauds Estelle Morris's "attempt to create a more equal balance between the academic and practical avenues in our schools", but does so in terms which themselves effortlessly reproduce that same old scenario, where "the practical" and "the academic" are opposed.

What are these "intensely boring academic studies"? I wonder whether there may not be a generational problem here — a tendency to look back with indignation and regret, rather than offering any hint of a teaching programme which starts from the supposition that all students need access to the full range of skills and knowledge. Some of these are reading-writing based, and include mastery of those activities; and some are grounded in mixed-mode practices — such as music technology or video production — but which also include critical perspectives and the history of the discipline, as well as mastery of its current and potential applications.

In this different scenario, Barnett's "academic" is also practised, rather than opposed to "practice"; no longer succumbed to as a dominant

code imposed from above. In some instances this is already happening. But what is needed, if that aspiration is to be widely realised, is a different language — and a better grasp of newer possibilities.

**Prof Susan Melrose**

● If you talk to even the most academically able 15-year-old pupils, you will find that most of them evaluate all school subjects according to their potential usefulness for future employment. This means that some subjects, such as history, English literature, even mathematics, are regarded as "useless". Any attempt by teachers to justify them in terms of usefulness results in trivialisation.

Let us by all means provide young people with training for work and let it have high prestige, but let it also be separate from education. Then the values of both may flourish in their own environments and not conflict. Perhaps, then, we could envisage the best of both worlds: a well-trained workforce of culturally sophisticated individuals.

**Michael Bulley**  
Ashford, Kent

*The Guardian*

# **TEXT SHEET 15**

Naturally, I'm not so wild about the concrete jungle



RICHARD TOMKINS

1 A while ago in this column I described London's Barbican, the place where I live, as a forbidding concrete housing complex with hardly a green leaf in sight. Afterwards, several fellow residents complained that this description was not only unfair but could also quite possibly knock a bit off the value of their properties.

2 10 So in order to reduce my litigation risk, I would now like you to know that I was strolling through the verdant pastures of the subterranean car park the other day when, to my amazement, I found myself almost eye to eye with a red, slinky and very cheeky fox.

3 5, urban foxes are hardly a new phenomenon in Britain's towns and cities, where they have discovered they can find much richer pickings in the throw-away society's prolific output of rubbish than in the unforgiving wild. Still, I never imagined they had penetrated this far. The Barbican, after all, sits right next to the heart of London's financial district. What next? Will foxes be stalking the corridors of the typical big City bank, foraging on the trading floor for worms and small invertebrates or stealing chickens from the staff canteen?

4 And foxes, I would like to add, are

35 not the only creatures of the wild finding comfort in the centre of London. In the Barbican, we also have an infestation – sorry, thriving colony – of seagulls. These graceful ballerinas of the skies, sometimes unfairly described as winged rats, entertain us daily with their melodic screeching and comical attacks on pensioners, postmen and newspaper delivery boys.

40 “You don't like nature?” I say to those who complain about having their eyes plucked out or babies taken by these lovable, marauding scavengers. “So, go and live in the country.”

50 For this is the paradox, is it not? Once, we all knew where we stood: the people lived in the cities and the animals lived in the wild. Yet, slowly but inexorably, we are trading places. In many countries, including the US, Britain and France, the generations-old trend towards urbanisation has been thrown into reverse as people craving the authenticity of rural life move out of the cities and into the sticks. And in a Hitchcockian act of revenge, the animals are moving in the opposite direction.

60 You see this most starkly in the US, where the two forces are clashing in the no-man's land of suburbia. As urban sprawl extends into what used to be the wilderness, and animals are attracted to human habitats by hunting bans and the abundance of leftover food, people are finding themselves living cheek by jowl with coyotes, vultures, wolves, raccoons, deer, bobcats and even mountain lions. Last year, New Jersey faced such

a rapidly growing population of black bears that it sanctioned its first bear hunt in more than 30 years.

8 & Frankly, I blame computers and communications technology. Urbanisation was a product of the industrial age as mass manufacturing led to the centralisation of production  
85 in big, dirty factories. But, as the industrial economy has given way to the knowledge economy and production has given way to service, this centralising force has eased and  
90 people have begun to disperse.

9 Just as importantly, anxiety created by our passing from the certainties of the industrial age to the uncertainties of the information age has produced  
95 an equal and opposite reaction in our craving to revert to the world as we knew it. From this has come society's obsession with nostalgia, primitivism and the romanticisation of the wild  
100 and, with it, an increasing desire to escape the pressures of life by reverting to country living.

10 But here is another paradox. On the one hand, we want to go back to  
105 nature; but, on the other, we want nature, too, to be what it was: red in tooth and claw. So people are pressing not only for the protection of endangered species but also for the

110 reintroduction of dangerous predators that we sensibly eradicated centuries ago.

11 In Britain, giant eagles with 8ft wingspans have already been  
115 successfully released in the Scottish Hebrides and people are now enthusing over the idea of bringing them south. With claws the size of a human hand, these enormous birds of prey could soon be nesting at the  
120 mouth of the Thames and swooping down over London to seize fish, ducks and perhaps the occasional cruise boat from the river.

12 125 Why is it that the species people most want to restore are the ones most likely to eat us? In the conservation business, the rule seems to be the bigger and more dangerous, the  
130 better. In Scotland a wealthy businessman has proposed reintroducing the wolf 250 years after the last one was shot. You have to wonder if conservationists will ever be  
135 satisfied until woolly mammoths have taken over the shopping malls and plague-carrying black rats are once again scurrying through the streets.

13 Meanwhile, all we can do is fend for  
140 ourselves as best we can. Pass me my loincloth and spear: I am going home to the Barbican.

*Financial Times*

# **TEXT SHEET 16**

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## Double trouble

Catherine Bennett

### **A Clone of Your Own: The Science and Ethics of Cloning**

by Arlene Judith Klotzko

- 1 Considering that hardly anyone is quite sure what it is, we hear an awful lot about cloning. True, many people registered the arrival of Dolly the sheep, in 1996, and may be dimly aware that whatever process produced this arthritic herbivore is now connected with the claims of various braggarts that they have either just created, or are on the verge of creating, the first human clone. However, the respectful hearing accorded to these implausible clinicians, who would be left to yell in the street if they made similarly unfounded assertions about any other area of medical research, confirms only how much we have to learn. Step forward bioethicist and lawyer Arlene Judith Klotzko.
- 2 Her plan, in this handy introduction to the science and ethics of cloning, is to help us distinguish the current state of laborious scientific experiment from the fervid, largely fiction-induced images of doom that distort virtually every debate on the subject in British public life. Cloning means Brave New World, zillions of Hitlers, Frankenstein, Jurassic Park. It is as if we were unable to talk about the landings on Mars without invoking Dr Who, or rising sea levels without mentioning Kevin Costner and his fins in Waterworld.
- 3 Klotzko tells us to calm down, for two main reasons. First, because human cloning probably won't happen for ages, and not only because it's illegal. Most animal clones are still "seriously abnormal". "Cloning has produced lambs that could not catch their breath - unable to propel their blood through enormous blood vessels that were 20 times larger than normal." Scientists have yet to clone a dog or a monkey. Second, cloning is not inherently ethically distasteful. Cloned individuals would be individuals too.
- 4 The first part of her argument is less reassuring than the second, not least because, as she lets slip rather early on, the art of nuclear transfer "is not all that difficult to learn. Indeed a teenage girl, working as a summer intern at an American biotechnology company, was able to clone a pig." What a promising scenario for a Hollywood teen slasher: working alone in her bedroom one long, hot summer, a brilliant young science student decides to prove to her mocking friends that she really can clone a litter of cute piglets. Experimenting, she puts some of her own DNA in the mix. Within weeks, giant killer swine are prowling the American suburbs, each one equipped with manicured trotters and the mind of an Einstein ...
- 5 In reality, Klotzko assures us, cloning science is frightfully well regulated, sometimes overly so, and not remotely lurid. Indeed, in her tranquillising hands it is virtually drained of colour. Although she is a fairly capable interpreter of laboratory language for the scientifically illiterate, Klotzko is deficient in the narrative and descriptive skills that are, as some of her peers have shown, the most effective way to narrow the gulf of

understanding between scientists and the public. Dotted through her imperturbable summary are hints that the history of cloning research is as full of intriguing characters, plot twists and consuming rivalries as any other field of human endeavour. But Klotzko avoids the details, biographies and quotations that might bring it to life, and glosses over disputes and research scandals.

- 6 Her more contained view of scientists may be the result of over-familiarity. For it becomes clear from her language when Klotzko explains the promise of therapeutic cloning - the process that produces stem cells and which may one day offer cures for terrible diseases - that she identifies her own efforts with the enterprise. "We want a metamorphosis with an endpoint: production of stable cells. What we don't want are new heart cells that suddenly veer off and become liver cells; or nerve cells becoming bone; or liver cells becoming nerves." We? How will we - sorry, they - stop this happening? "As stem cell therapy nears the clinic," she soothes, for all the world as if she will be there, policing every lab when the great day approaches, "great care must be taken, and it will be."
- 7 Klotzko is at her most thoughtful and convincing when she applies herself to clearing "the moral fog surrounding human cloning". Why do so many people recoil from this particular branch of assisted reproduction? A marvellously lucid little critique of the "slippery slope" argument so often propounded by pro-lifers is supported by a tribute to human uniqueness. Refreshingly, she illustrates an essay on the impossibility of creating exact human replicas with the example of Mozart, an admirable person, instead of the cast of perverts and demagogues - Hitler, Stalin, Saddam, and so on - who traditionally parade through any cloning debate. Her analysis of the singular family environment and vanished musical world that brought about Mozart should be enough to reassure anyone who has never encountered identical twins that 20 is impossible. Something everyone might bear in mind next time a crazed cloner comes calling.

*<http://books.guardian.co.uk>*

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# **TEXT SHEET 17**

## Text 1 – An obsession with prescribing perfection

**Better Than Well:**

**American Medicine Meets**

**The American Dream**

by Carl Elliott

Norton 357 pp \$26.95

Reviewed by Shannon Brownlee

- 1 In the late 1960s, the pharmaceutical company Sandoz introduced Serentil, a new  
tranquilizer. Serentil, according to the ad, could ease the “anxiety that comes from not  
fitting in,” a feeling that practically every person on the planet has undoubtedly  
experienced. But Sandoz was prevented from tapping this potentially enormous market  
5 by the U.S. Food and Drug Administration, which forced the company to withdraw the  
drug and issue a statement to the effect that Serentil was not intended for use in  
everyday, anxiety-provoking situations.
- 2 Thirty years after Serentil flopped, GlaxoSmithKline launched its own ad campaign  
for Paxil, an antidepressant that could also be used to treat “social phobia.” The  
10 company sent out press releases describing the disease, provided reporters with lists of  
sufferers willing to speak about their condition, and papered bus shelters with posters  
and the slogan “Imagine Being Allergic to People.” The promotional campaign hardly  
mentioned the drug, let alone the manufacturer, notes author Carl Elliott, because  
pharmaceutical companies have learned the lesson of Serentil: if they want to sell a drug  
15 that will “take the edge off some sharply uncomfortable aspect of American social life,”  
as Elliott puts it, they first need to persuade Americans that their discomfort is due to a  
bona fide medical problem. “SmithKline does not need to sell Paxil,” he writes. “What  
they need to sell is social phobia.”
- 3 That, in a nutshell, is the pattern of America’s obsession with enhancement  
20 technology: drugs and procedures that are supposed to make us more contented, calmer,  
sexier. In a word, better. “Doctors begin using a new drug or surgical procedure that  
looks as much like cosmetic intervention ... as a proper medical treatment,” Elliott  
writes. The technology triggers a heated debate. But in the end, the technology is  
accepted as a part of ordinary American life.
- 4 25 The acceptance of enhancement has been aided, says Elliot, by the American devotion  
to the self. “We tend to see ourselves as the managers of life projects,” writes Elliott,  
managers who must search for ways to make our lives better, richer, more  
psychologically healthy. But this notion of life as a project leads to a degree of moral  
uncertainty, and to the belief that we are solely responsible for the outcome of our  
30 endeavors. To that end, we have drafted medicine and technology into the service of  
having good lives rather than being good people.
- 5 *Better Than Well* is a superbly crafted book. Lucidly written, often funny, it offers a  
penetrating look at our self-obsessed, over-medicalized, enhancement-addicted society.  
But Elliott goes further than this. *Better Than Well* also prepares the ground for  
35 thinking about the difficult and contentious issues surrounding gene therapy and genetic  
engineering.
- 6 Bioethicists draw a line between so-called therapeutic technologies, which are  
deemed moral, and enhancement technologies, which are not. Thus genetic therapy that  
can cure a disease such as cystic fibrosis is good, but genetic engineering to give a child

40 greater intelligence is bad. The problem with this construction, as Elliott makes clear, is  
that the distinction between treatment and enhancement gets a little blurry in a society  
that has become adept at turning many aspects of ordinary life into medical problems. Is  
it enhancement to give growth hormone to increase the stature of boys who will achieve  
below-average height? Or therapy to protect their egos? And once biotechnologists find  
45 the genes for stature, will we want to ensure that all our sons are above average and all  
our daughters do not grow too tall?  
7 The ability to alter the genes in embryos is coming soon to a culture that sees self-  
expression and identity as commodities that can be purchased. The implication of this  
eloquent, disturbing book is that it will be very difficult to stop genetic enhancement, or  
50 even slow it down.

*The Washington Post*

# **TEXT SHEET 18**

FIRST NIGHT

# A teen movie for adults only

thirteen

★★★★☆

Wendy Ide



Evan Rachel Wood (Tracy) and Nikki Reed (Evie) in *thirteen*

1 TEEN movies have never been more popular, and the teen dollar has never had such an influence on mainstream cinema. But the gap between the

5 glossy, perky Hollywood take on adolescence and the realities of life for the kids in the audience is thrown sharply into perspective by *thirteen* director Catherine Hardwicke's

10 uncomfortable debut feature.

2 The irony is that the certificate awarded to the film in both the US and Britain will keep out the very teenagers whose lives are apparently laid bare in

15 the picture.

3 There's a story behind the story.

This is not the rose-tinted reminiscence of a middle-aged studio hack. This is a report from the front

20 line. Hardwicke's co-writer, Nikki Reed, the daughter of a friend, was 13 when they collaborated on the screenplay, the battle scars still fresh from her own turbulent entrance into

25 adolescence.



4 Hardwicke went away for several months and was astonished at the change in Reed when she saw her again. She had spun out of control.

30 Hardwicke suggested that Reed write the screenplay as a form of therapy. The protagonist's abuse of alcohol and drugs, her self-harm and body

piercing, promiscuity and petty crime, are based on this episode in Reed's life.

5 Although Reed also stars in the film, the autobiographical role is taken by Evan Rachel Wood. She plays Tracy, a conscientious student and good girl,

40 who is hit hard by what, in more innocent times, would have been called a schoolgirl crush. The object of her infatuation is Evie (Reed), the school siren and the undisputed queen of the

45 in-crowd. The friendship between the two rapidly blossoms, with arch-manipulator Evie moving into Tracy's family home and sparking a drastic deterioration in her friend's

50 relationship with her recovering alcoholic mother (played by Holly Hunter).

6 A former production designer, Hardwicke creates a handsome look for

55 the film on a tight budget. Kinetic camerawork evokes Tracy's increasingly unpredictable behaviour, and the colour gradually leaches out of

60 the film as the vulnerable teenager plunges into an ever-darker state of mind.

7        However, little analysis is offered on  
what might prompt a teenager to self-  
destruct and it's difficult to decide  
whether this really is the candid  
65        portrait of adolescence it purports to  
be or whether the presence of Reed as  
a living, breathing testimonial from the  
dark side has persuaded us to suspend

disbelief. Still, there is plenty to  
70        concern an adult audience, not least  
the precocious sexuality on display.

8        The film brings with it a sickly  
realisation that the children we are so  
keen to protect from exploitation may  
75        well be busy doing it themselves.

*The Times*

## Too many agents waiting in the six-yard box

*Big fleas have little fleas  
Upon their backs to bite 'em.  
Little fleas have lesser fleas  
And so on, ad infinitum.*

5        JONATHAN Swift was writing about the invention of the microscope, but the  
agents crawling about Old Trafford<sup>1</sup>, trapped under the glass yesterday, were not  
a pretty sight.

Agents occupy soccer's twilight world. There are 240 licensed by Fifa in  
England and 39 in Scotland, giving these isles more middlemen than France and  
10        Germany combined. It's another baleful competition where we are world  
champions.

For years, agents have operated behind the scenes. Now, Manchester United  
has done the football world a service by detailing the £8.5m of agency payments  
it made and promised last season.

15        United may have been dragged into the move by its major Irish shareholders,  
but it still deserves a little credit for shedding light on this previously invisible  
world. If the agents made £8.5m from United last season, how much did they get  
from Chelsea?

Some of the problem is due to football's regulators. Fifa's rules restrict clubs  
20        from approaching players other than through licensed agents. This guarantees  
work for the agents and, with clubs footing their bills, creates the perfect  
conditions for fee inflation almost without limit.

Football is an industry where the money pouring in at the top drops straight  
into the pockets of the players and out again via fast women and faster cars.

25        Agents want some of the spoils and they are getting it. There are even agents for  
the agents.

United chief executive David Gill wants to do away with these surplus  
midfielders, but will not attack the system, arguing that players would simply  
demand more money if their agents' fees were not borne by the club. Maybe. But  
30        at least there may then be some restraint.

*The Daily Telegraph*

foot 1    Old Trafford: football stadium, home of Manchester United